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APPENDIX

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## Notes

Letter 829. - Archives of the Mission, Curia Generalitia C.M., Rome, original autograph letter written entirely in the hand of the Saint, except the part which begins: "We sent you a long time ago .."

1. Etienne Blatiron was born in Saint-Julien-Chapteuil (Haute-Loire) on January 6, 1614. He was received into the Congregation of the Mission on January 6, 1638, ordained a priest in 1639, and placed in Alet (1639-1641), Saintes (1641), Richelieu, Rome (1644-1645), and Genoa (1645-1657). He distinguished himself particularly in the latter post, where as Superior of a new house he had to organize everything. Saint Vincent considered him one of his most competent Missionaries and "a very great servant of God." (Cf. Louis Abelly, Vie du Vénérable Serviteur de Dieu Vincent de Paul [3 vols., Paris: Florentin Lambert, 1664], bk. III, p. 70.) Etienne Blatiron died in Genoa on July 24, 1657, a victim of his dedication to the plague-stricken. His biography was published in vol. II of Notices, pp. 151-203. (Cf. Notices sur les prêtres, clercs et frères défunts de la Congrégation de la Mission [10 vols. in two series, Paris: Dumoulin, 1881-1911].) In the Lyons manuscript there is a report on his virtues addressed to Saint Vincent.

2. Stefano Durazzo, Legate in Ferraro, then in Bologna, was created a Cardinal in 1633, was Archbishop of Genoa (1635-1664), and died in Rome on July 22, 1667. This pious Prelate was always most gracious and very devoted to Saint Vincent and his priests.

3. Etienne Blatiron's letter.

4. Bernard Codoing stayed for a time in Genoa on his return from Rome. Born in Agen on August 11, 1610, he was ordained a priest in December 1635, was received into the Congregation of the Mission on February 10, 1636, and holds an important place among the first companions of Saint Vincent. He was the first Superior of the Annecy Seminary (1640-1642) and directed the house in Rome for two years (1642-1644). Then he was placed at the head of Saint-Charles Seminary (1645-1646), situated on the grounds of Saint-Lazare. From there he went to Saint-Méen under particularly difficult circumstances (1646-1648), then 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 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; on January 2, 1673, we find his signature on the baptismal register there. 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, vol. 114-115 [1949-1950]).

5. Jean 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 made the move to Saint-Lazare, Dehorgny took over the direction of the Collège des Bons-Enfants, which he retained until 1635, then took up again (1638-1643, 1654-1659). He was Assistant to the Superior General (1642-1644, 1654-1667); Superior of the house in Rome (1644-1647, 1651-1653); and Director of the Daughters of Charity (1660-1667). In 1640, 1641, 1643, 1644, 1659, and 1660, he visited several houses of the Company, reestablishing 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 died July 7, 1667. We still have twenty-three of his conferences to the Daughters of Charity and several letters.

6. Humbert Dunots, born near Saint-Claude (Jura), was attracted to the Congregation of the Mission by Bernard Codoing, who received him in Annecy in 1642. At that time he was already a priest and forty years of age. He followed Codoing to Rome and remained there until he died in San Salvatore, near Rome, on September 29, 1649, a few days after hearing the confession of a plague-stricken person, from whom he caught the disease. In a letter written after Dunots' death, Martin Le Vasseur, C.M., praises his great piety, his perfect regularity, and his mortification which led him to use instruments of penance, and adds: "It is very difficult for a man to attain greater purity and innocence in this life than did this good servant of God." (Cf. Bibl. mun. de Lyon, Ms. 774, f 219-223.) Humbert Dunots was scrupulous and ill-suited to teaching. We see in this letter that he suffered from the bad influence of Bernard Codoing; fortunately this lasted only a very short time.

7. Dufestel's name is scratched out in the original. François 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).

8. Taken from the Spanish.

9. Codoing's name can barely be deciphered because it has been crossed out.

10. Jean Martin, born in Paris on May 10, 1620, entered the Congregation of the Mission on October 9, 1638. He was ordained in Rome on April 25, 1645, and that same year was sent to Genoa to found a new house. Saint Vincent probably had no Missionary

more gifted in drawing crowds and converting souls. In 1654 Jean Martin was recalled to France and placed in Sedan as Superior and Pastor; then he was sent to Turin in 1655 to direct a new establishment founded by the pious Marchese de Pianezza, Prime Minister of State. There, as in Genoa and Sedan, the zealous Missionary knew how to soften the most hardened hearts. He was given the name "Apostle of Piedmont" and his co-Missionaries were called Padri santi (holy Fathers). In 1665 René Alméras asked him to head the house in Rome. This was a painful sacrifice for Jean Martin but he resigned himself to it. He was sent to Genoa (1670), Turin (1674), Rome (1677), Perugia (1680), and back to Rome in 1681, always as Superior. He died in Rome on February 17, 1694. His obituary, written by one of his contemporaries, is in the Archives of the Mission in Paris. It was published, with some corrections, in vol. I of Notices, pp. 260-272.

11. He was named Director of the Saint-Méen Seminary. On July 14, 1645, Achille de Harlay de Sancy, Bishop of Saint-Malo, gave the Priests of the Mission the permanent direction of the seminary he had just established in Saint-Méen Abbey, near Bourseul (Côtes-du-Nord). He guaranteed them a tenth of the yearly annuity of 500 livres and added to the establishment the revenue of the abbey, on condition, among other things, that there be five Missionaries: three for the seminary and two for the missions, that for two or three years they would teach gratis twelve young seminarians, and that they would give a pension to the monks of the abbey until the last one died. As indicated in no. 832, n. 8, Saint-Méen became a troublesome establishment for the Congregation.

12. An attempt was made to cross out this name on the original to make it illegible.

13. Jean-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 sent him to Picardy for the relief of the poor, as he had sent Brother Mathieu Régnard to Lorraine.

14. The Saint had added the words: "O Jésus, Monsieur, what wickedness!" which he later scratched out.

15. Brother Nicolas or Brother Le Rogueux. There were nine Brothers named Nicolas during this period. (Cf. Notices, vol. I, pp. 493-509.) It is not possible to identify to which of the nine Saint Vincent was referring. Brother François Le Rogueux (Loroqueux) was born in Hiesville (Manche), and entered the Congregation of the Mission on August 7, 1644, at the age of sixteen.

16. Why, for what purpose.

17. Farm in the commune of Saclay (Essonne). Saint Vincent accepted this farm from Jacques Norais, notary and Secretary of the King, by a contract dated December 22, 1644. The farm provided food for the Saint-Lazare house. According to Saint

Vincent (cf. vol. IV, no. 1467), the farms which supplied Saint-Lazare did not provide a sixth of the needs of the Motherhouse.

18. Marie 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 reception room of Anne of Austria, the nephew of the Duc de Luynes, Antoine de Beauvoir de Grimoard de 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 away from home by the necessities of war, died in battle at the siege of Montpellier on September 3, 1622. His wife, widowed at the age of eighteen, 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 took her first vows. Richelieu, who loved her dearly, did everything he could to bring her back to the Court. It was at his request that the Pope forbade the young Marquise to remain in the cloister, that Marie de Médicis chose her as lady of the bedchamber on January 1, 1625, and that the King elevated her estate of Aiguillon to a duchy-peerage on January 1, 1638. The Cardinal had her take up residence in a small mansion on 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 took charge of all works of charity. She established the Priests of the Mission in Notre-Dame de La Rose, and in Marseilles where she entrusted them with the direction of a hospital she had built for sick galley slaves. The Richelieu and Rome houses subsisted 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 the 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 as President of the Ladies of Charity of the Hôtel-Dieu. The Duchesse d'Aiguillon must be placed, along with Saint Louise de Marillac, 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 maternal solicitude. The carriage and horses the Saint used in his old age came from her stables. Saint Vincent's death grieved her deeply. She had a silver-gilt reliquary made in the shape of a heart, surmounted by a flame, to enclose his heart. The Duchess died on April 17, 1675 at the age of seventy-one and was buried in the Carmelite habit. Bishops Bresacier and Fléchier preached her funeral oration. (Cf. Comte de Bonneau-

Avenant, La duchesse d'Aiguillon [2nd ed., Paris 1882].) Le Long mentions, in his Bibliothèque historique de la France (Fontette ed., 5 vols., Paris: Hérissant, 1768-1778), vol. III, no. 30.854, a manuscript collection of her letters, which has since been lost. Any further mention in the text of "the Duchess" refers to the Duchesse d'Aiguillon, unless a footnote indicates otherwise.

19. First redaction: "everywhere, by the grace of God."

20. On March 1, 1624 Jean-François de Gondi, Archbishop of Paris, had turned over to Saint Vincent the Collège des Bons-Enfants so that he might have a place to lodge the priests wishing to join him in giving missions in the country. This collège, nearly three centuries old and occupying about sixteen acres, was one of the oldest of the University of France; it was almost abandoned and in a pitiable state of decay. It was not a teaching center but simply a hostel where students were provided with shelter and sleeping quarters. When the Missionaries went to the country, which happened often, they entrusted the keys to a neighbor.

21. Petit Saint-Lazare, otherwise known as Saint-Charles Seminary. In 1645 Saint Vincent established it within the enclosure of Saint-Lazare for youths completing their studies in the humanities; not all the students, however, aspired to Holy Orders. Before he died, Cardinal Richelieu endowed twelve students; others paid room and board. The seminary stood on the corner, facing rue du faubourg Saint-Denis, which today, on the side of the uneven numbers, meets Boulevard de la Chapelle.

22. Boniface Nouelly, born in Collanges (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 direct the new mission in Algiers. After a year of hard and dedicated work, he caught the plague at the bedside of a man stricken with the disease and died on July 22, 1647. (Cf. Notices, vol. III, pp. 28-34.)

23. Jean Barreau was born in the parish of Saint-Jean-en-Grève, Paris, on 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, and began his novitiate 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 he did not possess or which did not belong to him; for this he was badly treated by local authorities and reproved by Saint Vincent. When his companion, Jacques Le Sage, became gravely ill, Barreau took his vows before him, although he was not yet released from the simple vow of religion that he had taken as a Cistercian. This dispensation was not requested until 1652. Finally, on November 1, 1661, he was able to take his vows validly in the Congregation of the Mission. He was in Paris at the time, summoned by René Alméras, the second Superior General, and had only Minor Orders. He was ordained a priest in 1662 or

1663 and spent the remainder of his life at Saint-Lazare as Procurator. In 1672 he was 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.)

24. Saint Vincent subscribed the initials i.p.d.l.M. (indigne prêtre de la Mission) to his signature. It has been traditional in the Congregation of the Mission to append to one's name the Latin of this phrase of Saint Vincent, indignus sacerdos Congregationis Missionis, or the initials, i.s.C.M. The editors have adopted this traditional practice and have substituted the initials of the Latin phrase for the French used by Saint Vincent.

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

26. Jean Chrétien, born on August 6, 1606 in Oncourt (Vosges), was ordained a priest on April 5, 1631, and received into the Congregation of the Mission on November 26, 1640. He was Superior in Marseilles (1645-1653), sub-Assistant at the Motherhouse (1654), and Superior in La Rose (1655-1662). On November 26, 1667 he was a member of the house in Troyes.

Letter 830. - Saint Paul manuscript, p. 64. Letter 831 informs us that this letter was in Brother Ducournau's handwriting.

1. Saint 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 (1616-1630), and of Maréchal de Marillac, renowned for his misfortunes and tragic death. She married Antoine Le Gras, secretary of Queen Marie de Médicis, on February 5, 1613, and they had one son, Michel. Antoine Le Gras died on December 21, 1625. The devout widow had implicit confidence in her spiritual director, Vincent de Paul, who employed her in his charitable works, eventually making her his collaborator in the creation and organization of the Confraternities of Charity. The life of Louise de Marillac, whom the Church beatified on May 9, 1920, had been written by Gobillon (1676), the Comtesse de Richemont (1883), Comte de Lambel (n.d.), Monsignor Baunard (1898), and Emmanuel de Broglie (1911). Her letters and other writings were copied and published in part in the work entitled: Louise de Marillac, veuve de M. Le Gras. Sa vie, ses vertus, son esprit (4 vols., Bruges, 1886). Saint Louise was canonized on March 11, 1934, and on February 10, 1960, was named the patroness of all 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 titles of letters and in the footnotes. To the above bibliography should be added some of her more recent biographers: 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., editor: Louise de

Marillac, ses écrits (1961), of which the section containing the letters was translated by Sister Helen Marie Law, D.C.: Letters of St. Louise de Marillac (1972); and the revised edition of this latter work entitled: Sainte Louise de Marillac. Ecrits spirituels (1983), [ed. Sister Elisabeth Charpy, D.C.,] trans. Sister Louise Sullivan, D.C., Spiritual Writings of Louise de Marillac, Correspondence and Thoughts (New City Press, 1991).

2. Saint Louise left Paris on July 26, in the company of Sister Elisabeth Turgis who had been assigned to Richelieu, Sister Françoise Noret, Sister Perrette from Sedan, who was going to the Angers hospital, and the Sisters who were to form the little Community of Nantes: Elisabeth Martin, Claude, Marguerite Noret, Catherine Bagard, and Antoinette from Montreuil. The little group arrived in Orléans the next evening, passed the morning of the twenty-eighth there, then left for Meung-sur-Loire, where they spent the night. They made additional stops in Cour-sur-Loire and Mont-Louis. At the port of Ablevoie, Sister Elisabeth Turgis left them to go to Richelieu. They stopped for six or seven hours in Tours before going on to Saumur, and made a pilgrimage to Notre-Dame des Ardilliers. The travelers spent the next night in Ponts-de-Cé at the home of a surgeon's wife. At dawn they took the boat which landed them on August 3 in Angers, where they remained for three days with the Sisters of the hospital. They went by boat from Angers to Nantes, making three brief stops along the way, completing their journey on Wednesday. (Cf. Ecrits spirituels, L. 159, pp. 171-178).

Letter 831. - Archives of the Motherhouse of the Daughters of Charity, 140, rue du Bac, Paris, original autograph letter.

1. Bertrand Ducournau, born in 1614 in Arnou (Landes), was received into the Congregation of the Mission on July 28, 1644 as a coadjutor Brother, and took his vows on October 9, 1646. Since he had fine penmanship and common sense, and had learned to be shrewd, frank, and reliable in business affairs, from the various positions he had occupied in the world, Saint Vincent made him his secretary in 1645. The first letter written by Brother Ducournau was that of May 3, 1645. (Cf. vol. II, no. 749.) By his devotion, tact, and love of work, this good Brother rendered inestimable services to Saint Vincent and his Congregation. It can be said that, by his preparation of materials and his personal notes, he contributed more than Abelly himself to the first biography of Saint Vincent. After the death of the Saint, Brother Ducournau remained as secretary to the Superiors General René Alméras and Edme Jolly, and was archivist of Saint-Lazare. He died in Paris on January 3, 1677. His assistant in the secretariat, Brother Chollier, has written his life, which is found in Notices, vol. I, p. 377ff.

2. The establishment in Nantes.

3. At that time there was at the hospital one of its former chaplains, whom M. des Jonchères, the ordinary confessor of the Visitation nuns, wished to replace. Until that time, Saint



Louise had not been much in favor of this choice, for reasons she makes known here, and also because she was afraid of displeasing the Visitandines.

4. Year added on the back of the original by Brother Ducournau. Letter 832. - Archives of the Mission, 95 rue de Sèvres, Paris, original autograph letter.

1. Antoine Portail, born in Beaucaire (Gard) on November 22, 1590, came to Paris to study at the Sorbonne. He made the acquaintance of Saint Vincent there around 1612 and became devoted to him. From the time of his ordination (1622) to that of his death (1660), he was the Saint's auxiliary. Vincent employed him first in the service of the galley slaves, received him as the first member of his new Congregation, initiated him into the ministry of the missions and the work of the ordinands, chose him as First Assistant in 1642, and entrusted to him the direction of the Daughters of Charity. Portail left Paris in 1646 to make visitations in the houses of the Congregation. He began in the West of France, then went south, crossed into Italy, and did not return to Saint-Lazare until September 1649. Except for a fairly long absence in 1655, he hardly ever left the Motherhouse again. He died on February 14, 1660, after an illness of nine days. (Cf. Notices, vol. I, pp. 1-94.)

2. Jean-François-Paul de Gondi, Abbé de Buzay and the future Cardinal de Retz, was the son of Philippe-Emmanuel de Gondi, General of the Galleys, and 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 on January 31, 1644. Although he played an active role 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. Discontented with his influence and plots, Mazarin had him imprisoned at Vincennes. Becoming Archbishop upon the death of his uncle (1654), and consequently more dangerous to the Prime Minister, Cardinal de Retz was transferred to the château de 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 the order of the Sovereign Pontiff. Because of this, Mazarin very nearly let all the force of his anger 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. He returned to France in 1662, renounced the archbishopric of Paris, and received in exchange Saint-Denis Abbey. Age and trials had made him wiser; during the last four years of his life, some persons even considered him pious. In this peaceful, studious, simple-mannered man, concerned with paying off his numerous creditors, no one would have recognized the ambitious, flighty, and restless Prelate who had stirred up Paris and made the powerful Mazarin tremble. Cardinal de Retz died on August 24, 1679.

3. Claude Dufour, born in 1618 in Allanche (Cantal), entered the Congregation of the Mission on May 4, 1644, shortly after his ordination to the priesthood. He was first sent to Montmirail (1644), then put in charge of the seminary in Saintes (1646-1648). He was very virtuous but of a rigid and unobliging kind of virtue. In his eyes the life of a Missionary was too soft. He persuaded himself that the life of a Carthusian was more suited to his love for prayer and mortification. Saint Vincent was of an entirely different opinion, so Claude Dufour, always docile, abandoned his plans. To free him from temptations of this kind, the Saint put his name on the list of priests to be sent to Madagascar. While awaiting the day of departure, the Saint assigned him first to Sedan, then to Paris, entrusting him with the Internal Seminary there during the absence of M. Alméras, and finally to La Rose as Superior (1654-1655). Sea voyages were long in those days; M. Dufour left Nantes in 1655 and arrived in Madagascar in August of the following year. However, he died on August 18, 1656, just a few days after he landed. (Cf. Notices, vol. III, pp. 14-23.)

4. Philippe des Noyelles, born in Arras (Pas-de-Calais), entered the Congregation of the Mission on January 18, 1642, at thirty-three years of age, and took his vows on June 2, 1646.

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

6. Jean Bourdet was born in Saint-Babel (Puy-de-Dôme) on May 14, 1614, entered the Congregation of the Mission at the end of 1636, was ordained a priest in 1640, and took his vows in 1643. He was Superior in Troyes (1642-1644) and in Saint-Méen (1645-1646).

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

8. The Benedictines of Saint-Maur had looked askance on the transformation of Saint-Méen Abbey into a seminary. They protested before the Parlement of Brittany, to which the royal letters patent of secularization had been addressed, as was customary, so that they could be verified and registered. When the Bishop of Saint-Malo became aware of the opposition, he feared for his plans and, instead of presenting the letters, turned from the direction of the court and requested that other letters be sent for registration and execution to the Great Council and not to the Parlement. In the meantime, the new requests required time, and the Parlement of Brittany, urged on by the Benedictines of Saint-Mélaine, ordered the Bishop to produce the letters he stated he had received from the King. Confronted with evasive answers time and time again, Parlement

forbade him, on June 1, 1646, to change anything within the abbey, and sentenced him to pay forty livres in expenses. In addition, the King's attorney was ordered to ask the Superior General of the Congregation of Saint-Maur to send as many monks as were necessary to "carry out the functions and especially the divine service, in line with the devout intentions of the founders." On June 22, after an investigation de commodo et incommodo [concerning its advisability], the Great Council handed down its decision in favor of the Bishop. This meant open battle between the two authorities. On July 17, Parlement confirmed its decree of June 1, forbade anyone to put into effect that of the Great Council, under pain of a fine of three thousand livres, and issued an order to the Priests of the Mission to leave the abbey. At dawn on July 23, M.de Montbourcher, Counselor in the Parlement and Commissioner; M.Monneraye, substitute for the Attorney General; an assistant Councillor, a process-server of the court, the Visitor of the Reformed Benedictines, the Priors of Mont-Saint-Michel and Saint-Mélaine, the new Prior of Saint-Méen, five other Benedictine priests, and a lay Brother, presented themselves at the gate of the monastery. All exits were barricaded so thoroughly, wrote Dom Germain Morel, "that it was difficult to imagine that the barricades of Paris, so famous in history, could have been better built." The besieged soon had to give in and take refuge in the guest house of the abbey. The contending parties lived side by side until the beginning of August. Passions were at a boiling point and the slightest provocation resulted in a quarrel. Unbeknown to the directors, the seminarians and the servants took malicious pleasure in exasperating the monks. One day they filled the only well of the enclosure with all kinds of garbage. The monks had had enough and complained to the Parlement. On August 7, 1646 a decree was issued in which the court ordered that humble remonstrances be addressed to the King about the decision of the Great Council, and that the Priests of the Mission, the seminarians, and their partisans should leave the abbey and give back to the Benedictines the holy relics, furniture, and vestments, under pain of imprisonment. The seminary directors and their students obeyed. Such was the situation when Saint Vincent wrote the present letter.

The above information has been drawn from the manuscript of Dom Germain Morel, a Benedictine of the Congregation of Saint-Maur and Prior of Saint-Mélaine in Rennes, one of the main opponents to the entrance of the Priests of the Mission into Saint-Méen Abbey (cf. Bibl. Nat., fr. 19831). M.Ropartz summarized Morel's manuscript in a booklet entitled: Dom Germain Morel, Histoire de la sécularisation de l'abbaye de Saint-Méen. If the comments of Dom Morel must be read with a certain circumspection, we can trust the many documents which he has preserved for us in his manuscript.

9. Bertrand Jegat, born in Vannes (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.

10. Guillaume Michel, born in Esteville (Seine-Maritime), left his parish of Saint-Valery to enter the Congregation of the Mission on June 19, 1646, at thirty-nine years of age. He left the Congregation of his own accord before taking vows but later returned. In 1657 he was a member of the house in Sedan, and was in Fontainebleau in 1666.

11. René Alméras, nephew of Madame Goussault (late President of the Ladies of Charity of the Hôtel-Dieu), 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 on December 24, 1637. He was ordained a priest at Easter in 1639.

Saint Vincent entrusted to him important positions, such as Director of the seminary and Assistant of the Motherhouse. He appointed him to his council and often relied on his prudence to deal with lay persons in delicate matters; he also gave him charge of the retreatants. So much work ruined Alméras' health. The Holy Founder, convinced by personal experience that a change of air could improve one's health, sent him in 1646 to visit several houses in France and Italy. When he reached Rome, 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 made visitations of some of the 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 own death was near, begged him to return to Paris immediately. 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 elected Superior General by the Assembly of 1661, he governed wisely the Congregation of the Mission and the Company of the Daughters of Charity, until the day of his death on September 2, 1672.

Letter 833. - Archives of the Motherhouse of the Daughters of Charity, original signed letter. The postscript is written in the Saint's hand.

1. August 14.

2. The year of Saint Louise's journey to Nantes. All the other details confirm this date.

3. Saint Louise wrote to Saint Vincent on August 11 (cf. Ecrits spirituels, L. 147, p. 159) that she had recently written him

from Angers and also when she was in Orléans the previous week (cf. no. 831).

4. Marie-Renée Rousseau was Superioress of the Orléans monastery (May 24, 1640-May 21, 1643). Mother Claude-Espérance succeeded her for two straight terms.

5. Guy Lasnier, Abbé de Vaux, who died on April 21, 1681, was one of the most notable priests from Anjou in the seventeenth century. For a long time his only ambition was to satisfy his vanity and his passion for hunting and other worldly amusements. In February 1627 he was appointed to Saint-Etienne-de-Vaux Abbey in Saintonge, and was named Vicar-General of Angers the following year, then Canon of Notre-Dame in Paris. Despite the obligations imposed on him by these dignities, he continued to lead a very worldly life. In 1632 he, like many others, was anxious to satisfy his curiosity as to what was going on in the Ursuline convent in Loudun. (It was rumored that some of the nuns were possessed by devils; Richelieu ordered the exorcism of the nuns and the execution of the Pastor, Urbain Grandier, for the practice of witchcraft.) The Abbé had cause to rue the day. It is alleged that, to his great confusion, one of the nuns, penetrating into his interior life, revealed faults he had never mentioned to anyone. From then on he was a new man. In 1635 he made a retreat at Saint-Lazare where he met Saint Vincent, 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 native town of Angers, he established a Visitation convent, richly endowed the seminary, and founded the ecclesiastical conferences in his diocese. The Daughters of Charity of the Angers hospital had no protector more dedicated nor counselor more enlightened than 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 about one hundred addressed to him by Saint Louise. (Cf. François Chamard, Les vies des saints personnages d'Anjou [3 vols., Paris: Lecoffre, 1863], pp. 279-303.)

6. She had arrived there August 8.

7. Administrators of the hospital.

8. They were Jeanne Lepeintre, to whom Saint Louise had delegated her authority, Julienne Loret, "a majestic soul in a small body," and Elisabeth Hellot, the very dedicated and intelligent secretary of the Foundress.

9. This conference, dealing with mutual respect and cordiality, is still extant (cf. vol. IX, no. 27, [August 19, 1646]).

10. Saint Louise's son, Michel Le Gras, was born October 19, 1613. The instability of his character and his vacillation about a vocation to the priesthood were a cause of great anxiety to his mother. Ultimately he abandoned the soutane at the age of twenty-seven (1640). After ten years of further wavering, he

married Demoiselle Gabrielle Le Clerc on January 18, 1650 in the Church of Saint-Sauveur. Saint Vincent witnessed the marriage contract.

11. M.Vacherot. (Cf. Ecrits spirituels, L. 155, p. 168.)

Vacherot was a skilled physician who served the Motherhouses of the Priests of the Mission and the Daughters of Charity (1646-1648). He was very attached to Cardinal de Retz, whom he helped escape from Mazarin and followed to Rome in 1654. He died in Commercy in May 1664, at the age of sixty-two.

12. Gerard Brin, born near Cashel (Ireland), entered the Congregation of the Mission on October 14, 1639, at the age of twenty-one. He took his vows on November 2, 1642, and was ordained a priest in 1644. Of all the Irishmen whom Saint Vincent received into his Congregation, Brin was perhaps the most accomplished. He was summoned from Le Mans in 1646 and sent to Ireland where, with several other confreres and compatriots, he did boundless good. Driven back to France by persecution, Brin went as a Missioner to Saint Vincent's native region. Some time later he was named Superior in La Rose (1652-1654). He held the same position in Troyes (1657-1658), Meaux (1658-1660), and Toul (1660-1662). He returned to Ireland in 1663 and there resumed his apostolic work with a zeal that age had not slackened.

Neither a month in prison, nor illness which brought him twice to the brink of the tomb, was able to deter this heroic Missionary.

13. Madame de Nesmond, born Anne de Lamoignon, was the wife of Théodore de Nesmond, Presiding Judge of the Parlement of Paris, and sister-in-law of Madame de Lamoignon (Marie de Landes).

14. Sister Perrette was a source of great anxiety to Saint Louise (cf. Ecrits spirituels, L. 178bis. p. 200, and L. 182bis p. 205). In the hope that a change of residence might be beneficial to her, she was assigned to Nantes. In the end, she ran away from Nantes and returned to her family in Sedan.

15. M.des Jonchères.

Letter 834. - Abelly, op.cit., bk.II, chap. I, sect. VII, §8, p. 125.

1. Julien Guérin, born in Lacelle (Orne), had lived some time in the army before entering the priesthood. The reception of his brother, Jean, into the Congregation of the Mission on November 7, 1639, left vacant the parish of Saint-Manvieu which Julien administered for three months. He resigned it at the age of thirty-five to come to Saint-Lazare, where he was received on January 30, 1640. In 1641 he went to assist the unfortunate population of Lorraine, but his health failed and he was sent to Richelieu, where he took his vows on June 14, 1642. The missions he preached in the diocese of Saintes in 1643-1644 were a great success. Saint Vincent suggested to him in 1645 that he go to establish the Mission in Tunis. The valiant Missionary died in that city on May 13, 1648. His biography has been published in vol. III of Notices, pp.57-82.

2. Antonin de la Paix. The patriarch Joseph (Gn 39:6-21) had been imprisoned for spurning the advances of the wife of Potiphar, his first master during his captivity in Egypt. 3. This martyrdom is recounted in greater detail in the obituary of Julien Guérin (cf. Notices, vol. III, pp.67ff).

Letter 835. - Archives of the Mission, Paris, signed letter. This is a first draft with some additions inserted in the Saint's handwriting.

1. Jules Mazarin (Giulio Mazarini) was born in Pescina in Abruzzi (Italy) in 1602, studied in Spain as a youth, and served in the Papal army and the Papal diplomatic corps. He met Richelieu for the first time in 1630, and represented the Pope in negotiating the peace of Cherasco with France in 1631. He had hardly begun preparing for the priesthood (he received tonsure in 1632, but never became a priest) when he was assigned to other 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 (1642), 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 in 1661, was the absolute master of France.

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

3. Today, principal town of a canton in Vendée, in the district of Fontenay.

4. Henri de Béthune, Bishop of Maillezais.

5. An important treaty by which the See of Maillezais was transferred to La Rochelle, the Bishop of Maillezais appointed Bishop of Bordeaux, and the Bishop of Saintes named for La Rochelle. It was hoped that a decisive thrust would be effected against Protestantism by erecting a diocese in one of its main bulwarks. (Cf. L. Bertrand, La vie de Messire Henri de Béthune, archevêque de Bordeaux [2 vols., Paris, 1902].)

Letter 836. - Saint Paul manuscript, p. 64.

1. Cf. no. 831.

2. Mademoiselle des Jonchères.

3. The first person proposed to direct the Sisters was M. des Jonchères.

4. Sister Marie-Marthe Trumeau. She recovered, and subsequently served in various houses of the Company: Nantes, where she was Superior; La Fère, and Cahors, in addition to her work in Saint-Paul parish in Paris.

5. Sister Barbe Angiboust, who was placed in charge of the poor and the sick. She occupies an important place in the first twenty-five years of the history of the Daughters of Charity. Barbe entered the Community on July 1, 1634, at the age of twenty-nine, and was admitted to vows March 25, 1642. She was put in charge of the foundations in Saint-Germain-en-Laye (1638), Richelieu (1638), Saint-Denis (1645), Fontainebleau (1646), Brienne (1652), Bernay (1655), and Châteaudun (1657) where she died on December 27, 1658. In 1641 she was in charge of the Sisters serving the galley slaves. The conference on her virtues held in the Motherhouse on April 27, 1659 is very edifying (cf. vol. X, no. 109).

6. Sister Anne Scoliège, born in Nantes, entered the Company in 1646. She was principal of the girls' school.

7. A few months later, three more Sisters were sent to staff the hospital in Fontainebleau.

Letter 837. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Year added on the back of the original by Brother Ducournau.

2. M. des Jonchères.

3. Administrators of the hospital.

4. Jeanne Lepeintre had been sent to the Daughters of Charity by her mistress, Madame Goussault. Saint Vincent says elsewhere that she was "a very fine, wise, and gentle girl." Both he and Saint Louise had great confidence in her because of her intelligence and organizing ability. She was first sent to the school of the Charity in Saint-Germain-en-Laye (1642). In the spring of 1646, after installing the Sisters in the Le Mans hospital, 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 (1646), where great difficulties were being encountered. In 1654 she headed the foundation in Châteaudun, and in 1657 at the Salpêtrière (cf. Ecrits spirituels, L. 64, p. 77, n. 1). In the manuscript Recueil de Pièces relatives aux Filles de la Charité (p. 24), we read: "During the lifetime of Mademoiselle Le Gras, she seemed to be a hypochondriac. Moreover, she could not be made to do anything she did not like, nor would she accept opinions other than her own." She was reprimanded for this fault more than once by Saint Vincent. Her last years were sad ones spent at the Nom-de-Jésus, where she had to be committed because of mental illness.

Letter 838. - Abelly, op. cit., bk. III, chap. XIX, p. 291.

1. Abelly states that, because of the accusations of despicable calumniators, a celebrated Parlement, probably that of Bordeaux, instituted a suit against some relatives of Saint Vincent.

Despite the entreaties of his friends, the Saint refused to intervene, except to moderate the severity of the judges who censured the slanderers, and, by this letter, to persuade his kinsmen to bear courageously this painful trial.



Letter 839. - Archives of the Mission, Paris, original autograph letter.

1. August 24.

2. Guillaume Gallais, a very talented Missioner, was born in Plouguenast (Côtes-du-Nord), was received into the Congregation of the Mission on April 7, 1639, at the age of twenty-four, was ordained a priest in 1641, and took his vows in 1645. He was Superior in Sedan (1643-1644), Crécy (1644-1645), and Le Mans (1645-1647).

3. Achille de Harlay de Sancy was born in Paris in 1581, entered the Oratory in 1620, and in 1631 was named Bishop of Saint-Malo where he died on September 20, 1646.

Letter 840. - Archives of the Mission, Paris, original autograph letter.

1. August 24.

2. François Richard, born in Metz on February 3, 1622, was admitted to the Congregation of the Mission on September 24, 1641, took his vows in 1643, and was ordained a priest in Rome on March 31, 1646.

3. The Saint had first written "our house."

4. The Saint had added, "Benedictine," then he scratched out these words.

5. Sébastien Nodo or Sébastien Drugeon. The latter was born in Briennon-sur-Armançon (Yonne), entered the Congregation of the Mission at Saint-Lazare on November 1, 1645, and took his vows in November 1648.

6. Jean-Pascal Goret.

7. These or similar words are missing from the original because the edges of the paper were cut carelessly.

Letter 841. - Archives of the Mission, Paris, copy made from the original letter owned by M. Butel, a lawyer in Pau (14 rue Marca).

1. August 25.

2. One league equals about two and one half miles or four kilometers. Therefore, these three aspirants came some 250 miles to present themselves to Saint Louise.

3. Sister Elisabeth Hellot, a native of Paris, entered the Daughters of Charity in 1645. She was secretary to Saint Louise until her death in 1651 and used to draft the letters of the Foundress. During the conferences of Saint Vincent, she took notes which she immediately transcribed and verified.

Letter 842. - Archives of the Mission, Paris, original autograph letter.

1. Gilbert 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 Luçon house, he was appointed Superior in La Rose (1640-1644), then at the Collège des Bons-Enfants (1644-1646), where he took his vows November 11, 1644. We find him next at the Le Mans Seminary (1646), and at Saint-Lazare (1646-1647). He was Director of the Cahors Seminary (1647-1662), and was in charge of the Richelieu house (1662-

1666). He declared in writing that, at the time of the election of Saint Vincent's successor, he was hesitant about voting for René Alméras, who was in poor health. The Saint, however, 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. Gilbert Cuissot died in 1666.

2. August 25.

3. Notre-Dame de Coëffort, collegiate church in Le Mans, entrusted to the Congregation of the Mission.

4. Throughout this edition the various denominations of foreign money have been left in 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.)

5. Councillor and chaplain of the King, Commendatory Abbot of Saint-Hilaire in the Carcassonne diocese. He lived in Paris, rue Neuve-Saint-Honoré, in Saint-Roch parish. It is from him that the Priests of the Mission held the provostship of the collegiate church of Notre-Dame de Coëffort, and their titles with respect to the Hôtel-Dieu.

6. Farmers-General was a syndicate of financiers who bought from the State for a lump sum the right to collect taxes. Whatever profit they could make was used in other financial endeavors such as lending money.

7. Emerand Bajoue, born in Céaux (Vienne), entered the Congregation of the Mission as a priest on December 1, 1640 at thirty-one years of age, took his vows on April 24, 1657, in the presence of Antoine Portail, and died on February 28, 1671. He was Superior in La Rose (1649-1652), and Notre-Dame de Lorm (1652-1654).

8. Jean Alain, born in Dreux, entered Saint-Lazare as a priest on May 20, 1643, at the age of thirty-one, took his vows on April 20, 1646, and died around April 6, 1649. The tertian fever from which he suffered was a type of malaria marked by a recurrence of symptoms at forty-eight hour intervals.

9. Georges Le Blanc (George White), born in the diocese of Limerick (Ireland), was thirty-seven years old when he entered the Congregation of the Mission as a priest 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; in 1649 he sent him to Paris. In 1651 a certain Georges Le Blanc, with a degree in theology, was involved 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 C.M. [1907], vol. LXXII, p. 190.) According to Father Thomas Davitt, C.M., these 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.) There were three Irish confreres : George, Francis and John, and one Frenchman named Charles Le Blanc. So, identification of "Monsieur Le Blanc" is difficult, and at times can be clarified only by the date or context of the letter.

10. Jean Cuissot, born in Moulins (Allier), entered the Congregation of the Mission on November 28, 1642 at twenty-three years of age, and took his vows on November 11, 1644. He had left the Congregation and been readmitted.

Letter 843. - Archives of the Mission, Paris, original autograph letter.

1. René Alméras the elder, born in Paris on November 12, 1575, first married Marguerite Fayet and then Marie Leclerc, the mother of his six children. He was secretary to the King, became Treasurer of France in Paris on January 19, 1608, secretary to Marie de Médicis, Comptroller (1622-1656), Postmaster General (1629-1632), and secretary for the execution of the orders of Marie de Médicis. He filled all these positions worthily. After he had given his son to the Congregation of the Mission, he himself entered it on March 2, 1657, at the age of eighty-one. He died at Saint-Lazare on January 4, 1658. (Cf. Notices, vol. II, pp. 453-461.)

2. Samson Le Soudier and Philippe des Noyelles.

3. François du Coudray, Superior in La Rose. Born in 1586 in Amiens, he was ordained a priest in September 1618, and in March 1626 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.

The Saint chose him 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 put him in charge of the house in Toul. He was recalled to Saint-Lazare in 1641, spent part of 1643 in Marseilles evangelizing the galley slaves and founding a house, and in 1644 took over as Superior in La Rose.

Unfortunately, his vast erudition was not based on sufficiently solid theological knowledge. He maintained some unorthodox opinions and persevered in them despite several admonitions. The measures 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 La Rose to Richelieu where he ended his days in February 1649, in his sixty-third year.

4. Alain de Solminihac was born in the château of Belet in Périgord on November 25, 1593. He was only twenty-two when one of his uncles resigned in his favor Chancelade Abbey (Dordogne), which depended on the Order of Canons Regular of Saint Augustine.

He replaced the old buildings and had discipline restored. 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 the reform. Appointed to the Cahors diocese 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 Cahors diocese 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 Chastenet, La vie de Mgr Alain de Solminihac [new ed., Saint-Brieuc:

Prud'homme, 1817]; Abel de Valon, Histoire d'Alain de Solminihac, évêque de Cahors [Cahors: Delsaud, 1900].) He was beatified by Pope John Paul II on October 4, 1981.

5. Born in Amiens, Guillaume Delattre was received into the Congregation of the Mission on August 10, 1642, at the age of thirty-two. He became Superior in Cahors (1644-1646), La Rose (1646-1648), and Agen (1648-1650), and died in Bordeaux in 1650.

6. Jacques Le Soudier. He got only as far as Marseilles. Born in Vire (Calvados) on October 28, 1619, Jacques Le Soudier entered the Congregation of the Mission on May 16, 1638, was ordained a priest in 1642, and took 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 Le Soudier was in Saint-Quentin, where he remained for two years. He became Superior in Crécy (1652-1654) and Montmirail (1655-1656). A long illness interrupted his work and he died in Montauban on May 17, 1663.

7. The Atlantic Ocean; Salé is north of Rabat in Morocco.

8. Achille de Harlay de Sancy.

9. At the request of Achille de Harlay de Sancy, the Governor of Brittany, Maréchal de la Meilleraye, had sent fifteen cavaliers, under the command of Grand-Maisons, to rout the Benedictines from the abbey.

10. Which is patient. Cf. 1 Cor 13:4. (NAB)

Throughout this edition, use is made of the New American Bible (NAB) translation. However, when necessary, the Douay-Rheims (D-RB) translation of the Vulgate will be utilized, since the NAB omits some passages which the D-RB contains.

Letter 844. - Archives des Affaires Etrangères, Mémoires et documents, France, 1646-1647, Letters of Mazarin, Reg. 261, f 186 v , copy.

1. Henri de Béthune, Bishop of Maillezais.

2. Upon being appointed Archbishop of Bordeaux, Henri de Béthune resigned the See of Maillezais which was then joined to the diocese of La Rochelle. Jacques-Raoul de la Guibourgère was appointed Bishop of La Rochelle.

Letter 845. - It is the opinion of the editors that Coste erred in transcribing the date for this letter (August 26, 1646).

Abelly, op. cit., bk. I, chap. XI, pp. 48-49, clearly dates this letter August 27, 1656. The editors, therefore, have placed it in its correct chronological order (Vol. VI, no. 2128a).

Letter 846. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. The Visitation Convent.

2. Marie-Marthe Trumeau.

3. The Administrators or Directors of the hospital.

4. Henri-Roger du Plessis, Comte de la Roche-Guyon, Marquis de Montfort, killed at the siege of Mardick on August 6, 1646.

5. Her son, Michel Le Gras.

6. Year added on the back of the original letter by Brother Ducournau.

Letter 847. - Collection for the process of beatification.

1. Louis Callon, Doctor of the Sorbonne, was one of those men "in whom holiness, learning, zeal, and simplicity were beautifully allied." (Cf. Placide Gallelant, La vie du vénérable prestre de J.-C., M. Jacques Gallelant, [Paris, C. Couterot, 1653, p. 231].)

To these gifts were added that of fortune, for his parents had left him between fifty thousand and 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, assisted the parish church, the hospital, and the convent for penitent religious. The Feuillants (a branch of Cistercians) of Rouen, and other Communities, likewise benefited from his generosity. On August 23, 1629 he gave Saint Vincent four thousand livres to establish missions to be given every two years by two priests of the Congregation in the Rouen diocese, 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, Traité pour la préparation à la sainte communion (Rouen: Laur-Maury, 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 on August 26, 1647, in the convent of the Third Order of Saint Francis.

2. In 1630 Pope Urban VIII divided the reformed religious of the Order of Cîteaux (Cistercians) into two groups. The French group

became known as the Congregation of Notre-Dame des Feuillants, popularly called Feuillants. The money referred to here was returned to the Feuillants on November 23, 1650. (Cf. Arch. Nat. M 211, f 1.)

3. Today, principal town of a canton in Eure.

Letter 848. - Archives of the Mission, St. Louis Province, presently at St. Mary's Seminary, Perryville, Missouri (USA), original acc. no. 091-HA-4. The letter used here was available to Coste only from a copy and contains two lines not found in his text: ".<|>.<|>.because of all the matters of which you inform me and the spirit in which you have written."

1. This letter evidently belongs somewhere between nos. 840 and 853, i.e., between August 24 and September 6, 1646. Since Saint Vincent was accustomed to writing every week, it is rather probable that this one was written on August 31.

2. Renée du Bec-Crespin was the widow of Jean-Baptiste de Budes, Comte de Guébriant, Maréchal of France, who died November 24, 1643, as a result of a wound received in the siege of Rotweil. He was buried at Saint-Lazare. In 1645 Queen Anne of Austria had entrusted to Madame de Guébriant the difficult mission of bringing to the King of Poland Princess Marie-Louise de Gonzague, whom he had married by proxy. Madame de Guébriant returned to Paris in 1646, and died in Périgueux September 2, 1659.

3. As indicated in no. 840, this could be either Sébastien Nodo or Sébastien Drugeon.

Letter 849. - Bibliothèque Nationale, Rothschild collection, original autograph letter.

1. Etienne Charlet, French Assistant to the General of the Jesuits.

2. Until 1968 the Superior General of the Congregation of the Mission was elected for life. In accordance with the 1984 revision of the Constitutions and Statutes of the Congregation, the Superior General is now elected for a term of six years, and he can be reelected for a second term of six years (cf. C. 105).

3. Jacques Le Soudier.

4. Bishop Ingoli was Secretary of the Congregation for the Propagation of the Faith (Propaganda Fide) from 1622 to 1649. For certain activities within France, it was necessary for Saint Vincent to deal with Propaganda Fide.

5. Jansenism.

6. The heresies of Luther and Calvin.

Letter 850. - Archives of the Mission, Paris, original autograph draft of a letter. The document is in very poor condition. Where the text is illegible we have reconstituted it from a copy in Reg. 2, p. 287.

1. To understand Jean Bourdet's state of mind at the time Saint Vincent wrote this letter, it is essential to know that the Benedictine monks, driven from the abbey on August 20 by the soldiers of Maréchal de la Meilleraye, had requested help and protection from the Parlement of Brittany. On August 22 the

Court opened an investigation. On August 28 it ordered the arrest of Fathers Orgeville, the Vicar-General; Bourdet, de Beaumont, Grand-Maisons, and several others. Maréchal de la Meilleraye recalled his troops, probably to avoid bloodshed. Pierre de Beaumont remained alone to guard the abbey. "Jean Bourdet," wrote Dom Morel, a somewhat prejudiced observer (cf. Ropartz, op. cit., p. 195), "was seized with panic and terror, causing him to put his foot immediately into the stirrup and ride for a day and a night without halting. He did not dare to dismount for fear of falling into the hands of the law. Finally, when man and horse could go no farther, he dismounted in front of an inn, which he found in a village in the Vannes diocese. He intended to stay there for a time to catch his breath and to rest when, unfortunately, he discovered two horses in the stable, and was informed that they belonged to two bailiffs who had just arrived. He was so taken aback that, without waiting to find out from where they had come, where they were going, or their mission, he packed up, mounted his horse, and galloped off until, I was told, the horse fell dead under him."

2. These words, required for the meaning, were not found in the text. Achille de Harlay de Sancy was Bishop of Saint-Malo.

3. On what authority, therefore? "On what authority are you doing these things?" Cf. Mt 21:23. (NAB)

4. A word left out of the original.

5. Whether honored or dishonored, taken for impostors and yet we are truthful. Cf. 2 Cor 6:8. (NAB)

6. For justice' sake. Cf. Mt 5:10. (NAB)

Letter 851. - Archives of the Mission, Paris, original signed letter.

1. Jacques Charton, Doctor of Theology, member of the Council of Conscience and Director of the Trente-Trois Seminary (which took its name from the thirty-three men it educated each year for the priesthood). A Penitentiary is an officer in a diocese, who is vested with power from the bishop to absolve in cases normally reserved to the bishop.

2. Nicolas Le Maistre accepted the post offered to him. He was nominated for the Lombez diocese on July 4, 1661 and died on October 14 of the same year.

3. September 7.

Letter 852. - This letter was published in the Revue des documents historiques, June 1873, p. 45, taken from the original which had been put on sale by Charavay.

1. The Order of Mathurins, founded by Saint John de Matha, dates back to the twelfth century. It took its name from the Paris convent built on the site of an old chapel dedicated to Saint Mathurin. It is also called the Order of the Trinitarians.

2. A district in Constantinople.

3. The Order of Redemption (Order of Mercy) was founded for the redemption of captives by Saint Peter Nolasco in the thirteenth century. Its members are commonly known as Mercedarians.

4. Antoine Barillon, Sieur de Morangis, was made Master of Requests in 1625 and Councillor of State in 1648.

5. A note written by Brother Barreau tells us that this letter was received on January 22 and answered on January 25.

Letter 853. - Archives of the Mission, Turin, original signed letter.

1. Stefano Cardinal Durazzo.

Letter 854. - Archives of the Mission, Paris, original signed letter.

1. Cf. no. 851.

Letter 854a. - The original autograph letter was put on sale in 1925 or 1926 by M. Lemasle, a dealer in antiquities. The text was published in the Annales C.M. (1926), pp. 233-235, and reprinted in Mission et Charité, 19-20, pp. 59-61. This edition uses the latter text.

1. Brother Jean Barreau.

2. Boniface Nouelly had been sent to Algiers to minister to the Christian slaves held captive there. Brother Barreau was sent to Algiers as French Consul, for the diplomatic service of the captives.

3. Pierre de Beaumont, born in Puiseaux (Loiret) on February 24, 1617, entered the Congregation of the Mission on February 23, took his vows on October 4, 1643, and was ordained a priest in March 1644. He was imprisoned as the result of the lawsuit which took place when the house in Saint-Méen was established. He became Director of the Internal Seminary in Richelieu, and afterward was twice Superior of that house (1656-1660, 1661-1662).

Letter 855. - Archives of the Mission, Paris, unsigned draft in the secretary's handwriting. The document is in very poor condition.

1. Chief Justice of the Parlement of Rennes.

2. We have already seen in no. 850 that, following an arrest order issued by the Parlement of Rennes, Pierre de Beaumont remained alone in Saint-Méen Abbey. When the royal sergent, La Fontaine, came to the area with a small group of men to see that the orders of Parlement were carried out, he seized de Beaumont and took him to the Rennes prison. Disappointed at not having caught the important persons he thought he would find at the abbey, La Fontaine vented his anger on his one and only prisoner, and ordered the jailer to chain his feet brutally in irons. Dom Morel, who gave this account, adds that, at his personal intervention, de Beaumont received preferential treatment and was released after interrogation in the criminal chamber on September 4. The prisoner's detention lasted only four or five days, and he was already free when Saint Vincent wrote this letter. (Cf. Pierre Collet, La vie de Saint Vincent de Paul, [2 vols., Nancy: A. Leseure, 1748], p. 416.)

Saint Vincent's behavior during the Saint-Méen incident was one of the main objections raised by the Devil's Advocate at the



process of beatification. (Cf. Novae animadversiones R.P.D. Fidei promotoris super dubio virtutum tam theologalium quam cardinalium, quarta difficultas, p. 9; and Ultimae animadversiones, p. 3.) The Procurator of the cause had no difficulty proving not only that his actions were irreprehensible but that he had conducted himself as a true saint. This admirable letter is the proof.

Letter 856. - Collet, op. cit., vol. I, p. 415. The recipient was probably Antoine Portail. Through Charavay we learn that on September 12, 1646 Saint Vincent wrote him a three-page letter.

Letter 857. - Archives of the Mission, Paris, original signed letter.

1. Jean de Fonteneil, born in Bordeaux around 1605, was a friend and imitator of Saint Vincent. His outstanding qualities procured for him the highest positions in the diocese. He was appointed Canon of Saint-Seurin in July 1623, special archiepiscopal Vicar-General on November 1, 1639, Vicar in perpetuity of the parish church of Sainte-Colombe, then of Saint-Siméon in Bordeaux, Grand Archdeacon, Chancellor of the University of Bordeaux in 1650, and Vicar-General of the diocese on September 10, 1655. Like his friend, Saint Vincent, he was convinced of the great good that would result from seminaries, missions, retreats, and weekly meetings of priests to discuss questions 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 in 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 on March 2, 1679. (Cf. Louis Bertrand, Histoire des Séminaires de Bordeaux et de Bazas [3 vols., Bordeaux: Féret, 1894], vol. I, pp. 207ff.)

Letter 858. - Archives of the Mission, Paris, original signed letter.

1. Samson Le Soudier.

2. Clerical seminarians were frequently entitled "Brother." The context of the letter often dictates whether Saint Vincent is referring to a lay (coadjutor) Brother or a clerical student.

Letter 859. - Archives of the Mission, Turin, original signed letter.

1. Stefano Cardinal Durazzo.

Letter 860. - Archives of the Motherhouse of the Daughters of Charity, copy of the period. Saint Louise personally wrote on the back of this document: "A copy of a petition presented to the Archbishop of Paris for the establishment of the Daughters of Charity." This petition is a second version; the first was published in vol. II, no. 773.

1. Archbishop of Paris (1622-1654).

2. The first date is that of the Sisters' entrance into the hospital at Nantes; the second is that of the approbation of the petition.

3. Saint-Merry.

4. Louis XIII died on May 14, 1643.

5. At this point the Saint deleted a rather long passage of the first petition, probably because it contained an encomium of his works.

6. The Rule is published with other documents in vol. XIII, no. 145.

Letter 861. - Archives of the Mission, Paris, original signed letter. The postscript is in the Saint's handwriting.

1. The residence of the Court.

2. Alain de Solminihac.

Letter 862. - Provincial House of the Daughters of Charity, 80 rue du Noyer, Brussels (Belgium). This letter was put on sale in 1951 by M. Degrange, a dealer in antiquities in Paris. A description of this letter had been given in the Laverdet catalogue for January 1854, item no. 1060. Coste published two extracts from this catalogue in his edition (no. 862) and cited Laverdet's description: "A signed, two-page letter with a tear in the top outer margin, eliminating the end of seven lines on the front of the page and the beginning of four lines on the back." The text was published in the AnnalesC.M. (1951), pp. 373-374, and reprinted in Mission et Charité, 19-20, pp. 62-63. This edition uses the latter text; ellipses indicate the missing words.

1. Saint Vincent was spending some time at the Orsigny farm, which the Congregation had been given in 1644.

2. Notre-Dame de La Rose, near Sainte-Livrade, in the Agen diocese. The Missionaries had been established there since 1639, serving the pilgrims and giving missions in the rural areas. M. Portail was making the canonical visitation of the house at the time, and Vincent was considering asking him to do the same for the houses in Annecy and in Rome, and lastly to take over the direction of the house in Rome.

3. Fathers Portail and Alméras were supposed to pass through Marseilles, which they did. M. Portail went to make the canonical visitation of the house in Rome, where M. Alméras was appointed Superior.

4. The first draft of the Common Rules was completed in 1642; their approbation was being sought in Paris and then in Rome. The first paragraph of this letter, in spite of the gaps, seems to be dealing with this question of approbation.

5. In order to add weight to the authority of the Missionaries in Barbary (Julien Guérin in Tunis, Boniface Nouelly in Algiers), Bishop Ingoli, Secretary of Congregation of Propaganda Fide, had them appointed Vicars-General of the Archbishop of Carthage.

6. Republic of Genoa.

7. Nicolò Albergati-Ludovisi became Cardinal-Archbishop of Bologna in 1645. He served as Grand Penitentiary from 1649 to 1687, the year in which he died.

8. Perhaps San Salvatore Abbey, located some thirty-eight miles from Rome, where the Missionaries went to rest from time to time.

9. The Missionaries were established in Toul in 1637. The allusion here is to the difficulty encountered by them with regard to the missions and retreats for ordinands. The Holy Spirit Brothers, who were serving in the hospital, felt threatened by the foundation.

10. Undoubtedly the parish in the town of Toul, which had been entrusted temporarily to the Missionaries.

11. Allusions to the difficulties in Saint-Méen.

12. Ferdinand de Neufville de Villeroy had been Coadjutor to his uncle Achille de Harlay de Sancy since 1644. The latter died on November 20, 1646. Neufville succeeded him and remained Bishop of Saint-Malo until 1657, when he was named Bishop of Chartres. Letter 863. - Archives of the Mission, Turin, original signed letter.

1. Either Sébastien Nodo or Sébastien Dugeon.

Letter 864. - The original autograph letter belonged to M. Morel, a contractor in Rouen.

1. An unknown hand added beside the addressee: "September 1646." In fact, this is the only date which fits. Since the letter was written after the journey from Fontainebleau, and since the Saint had not yet returned on September 27, we can choose only from among the last three days of the month.

Letter 865. - Collet, op. cit., vol. II, p. 236.

1. The house in Toul had two Superiors in 1646: Jean Bécu (1642-1646) and Charles Aulent (1646-1647). The person to whom this letter is addressed, states Collet, "had undertaken some business matter in which he failed." We think this person was Jean Bécu.

2. Having recorded these words of the Saint, Collet added:

"Nevertheless, God did permit him to have a few lawsuits, some of which he won and some he lost; but this was because Providence had chosen him as a model for all states of life, and those who go to law need a good example." As a matter of fact, the only time Saint Vincent initiated a lawsuit was when he was driven to it, not for his own interest but for the interest of others. (Cf. no. 850.)

Letter 866. - Reg. 1, f 23 v , copy made from autograph rough draft.

1. Letter 873 leads us to think that this letter was addressed to a Sister in the first Visitation Monastery in Paris, most probably Sister Louise-Eugénie de Fontaines, who had previously been its Superior.

Louise-Eugénie de Fontaines was born in Paris of Huguenot parents on March 13, 1608, and was received into the Visitation Monastery (rue Saint-Antoine) 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 as its head for almost thirty-nine years. In 1644 she went to La Perrine Abbey near Le Mans to establish the renewal there. On her return, the Archbishop of Paris asked her to work on the Rule of the Port-Royal Abbey. Saint Vincent, who observed her behavior in certain difficult situations, stated that "an angel could not have comported herself with more virtue." (Cf. Sainte Jeanne-Françoise Frémyot de Chantal. Sa Vie et ses oeuvres [8 vols., Paris: Plon, 1874-1880], vol. VIII, p. 446, n.) 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," said the Book of Professions (Arch. Nat. LL 1718). Her biography has been written by Jacqueline-Marie du Plessis, Vie de la vénérable Mère Louise-Eugénie de Fontaines, religieuse du monastère de la Visitation de Sainte-Marie (Paris: n. p., 1693).

2. The announcement of the impending return of Hippolyte Féret, the very subject matter of this letter, and the fact that it was written towards the end of the annual retreat, which closed October 6, 1646, leave no doubt about the date given here.

3. Hélène-Angélique Lhuillier was born in 1592, the daughter of François, Seigneur d'Interville, and Anne Brachet, Dame de Frouville. In 1608 she married Thomas Gobelin, Seigneur du Val, Master-in-Ordinary of the Chambre des Comptes [sovereign court for the examination, registration, and auditing of taxes]. After her marriage was annulled, and on the advice of Saint Francis de Sales, she was accepted into the Visitation convent in Paris on July 2, 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, n.) He put her in contact with Commandeur de Sillery in the hope that she would finish the work of bringing him back to God. She died March 25, 1655, at the Chaillot monastery, where she was the first Superior. Her name is often mentioned in the biography of her sister, Madame de Villeneuve: R.P. Salines, 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.]

4. Efforts were being made to establish a Visitation monastery in this town.

5. Abbey in the Le Mans diocese. Sister Louise-Eugénie de Fontaines had previously restored monastic observance there.

6. For eighteen months subsequent to this letter, Saint Vincent did not fulfill the functions of Director of the Visitation nuns. At the insistence of Marguerite de Gondy, Marquise de Maignelay, Jean-François-Paul de Gondy, Cardinal de Retz, obliged him to resume these functions. Whenever Saint Vincent counseled members of his Community against assuming the direction of nuns, he

referred to the Rules of the Congregation of the Mission and the obligation forced on him by Cardinal de Retz.

7. His position on the Council of Conscience, or Royal Council for Ecclesiastical Affairs. Saint Vincent became a member in 1643 and was dismissed by Cardinal Mazarin in 1652. This Council discussed and decided all questions dealing with religion in France, e.g., episcopal appointments.

8. Hippolyte Féret, Doctor of Theology, was born in Pontoise (Val-d'Oise). For several years he had been in Alet, where he had become Vicar-General. Saint Vincent, who had sent him to live with Bishop Nicolas Pavillon of Alet, recalled him to Paris to become Pastor of Saint-Nicolas-du-Chardonnet, probably at the request of Archbishop Jean-François de Gondi. Saint Vincent thought so highly of Féret that he proposed him as Coadjutor Bishop of Babylon.

9. Louis Abelly was born in Paris in 1604. From the earliest years of his priesthood he took part in Saint Vincent's apostolic labors. The Saint 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 afterward (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 his diocese for reasons of health and retired to Saint-Lazare, where he spent the last twenty-five years of his life in recollection and study. We have almost thirty of his books on devotion, history, and theology, among them the Vie du Vénérable Vincent de Paul. He is not merely the sponsor of this work, as has been asserted, but is truly its author. His task was greatly facilitated by Brother Ducournau, who collected and classified the documents. Abelly made a donation to the Saint-Lazare house of some property he owned in Pantin, which became the country house of the students. He died October 4, 1691, and, according to his wish, was buried in the church of Saint-Lazare, under the Sainte-Agnès chapel. (Cf. Collet, op. cit., vol. I, pp. 5ff.)

10. Saint Francis de Sales.

Letter 867. - Reg. 1, f 14 v , copy made from an autograph rough draft. Another autograph draft of the same letter is extant in the Archives of the Mission, Paris. Because the latter has several gaps, we chose to follow the text of Reg. 1 and place in the notes the divergencies between the two drafts.

1. The name of the recipient was made known to us though the Mémoires of Father René Rapin (3 vols., Paris, 1865), vol. I, p. 115. Gerolamo Cardinal Grimaldi was born in Genoa in 1597.

Vice-Legate of Romagna in 1625, Governor of Rome in 1628, Nuncio in France in 1641, he became a Cardinal in 1643, and Archbishop of Aix in 1648, where he died on November 4, 1685.

2. Raoul Allier erroneously claims in La cabale des dévots (Paris, 1902), p. 168, that the Saint was referring to François de Raconis, Bishop of Lavaur, who defended orthodox doctrine in two works: Examen et jugement du livre de la fréquente communion (Paris, 1644), and De la primauté et souveraineté singulière de saint Pierre (Paris, 1645). François de Raconis had died on July 16, 1646 and had signed his writings.
3. The doctrine of the equality of Saints Peter and Paul, upheld for the first time in the preface to the book entitled De la fréquente communion, had been opposed by François de Raconis. In 1645 it was taken up again by an anonymous author in two books which some persons attribute to Barcos, nephew of Abbé de Saint-Cyran, and others to Antoine Arnauld: De l'autorité de S. Pierre et S. Paul, qui réside dans le Pape, successeur de ces apôtres, and La grandeur de l'Eglise romaine établie sur l'autorité de S. Pierre et de S. Paul. The intervention of Isaac Habert, Theologian of Paris, and of Dom Pierre de Saint-Joseph, a Cistercian, on behalf of the traditional doctrine, gave rise, in 1646, to a book entitled: Esclaircissements de quelques objections qu'on a formées contre le livre de <M>La grandeur de l'Eglise romaine.
4. The bishops who had approved De la fréquente communion sent Jean Bourgeois and Jérôme Duchesne to Rome to prevent the condemnation of this work.
5. The words "disclaim these doctors" are missing in the rough draft.
6. Nicolas Cornet, Doctor of the Navarre and trustee of the University, was informed by the Nuncio, Nicolò di Bagno, that Jean Bourgeois and Jérôme Duchesne were stating in Rome that the doctrine of Barcos' book had the approval of the Sorbonne. When Cornet informed his colleagues of this imputation, they became very upset, and immediately condemned the error attributed to them.
7. This sentence, with a slight change in the French verbs (on trouvera instead of ils trouveront), was written personally by the Saint on the back of the letter addressed to him by Cardinal Mazarin on September 7, 1646. The following was added at the bottom: "Note that these words were written by Vincent de Paul himself. It seems that the work of which the Servant of God speaks was published by D. Le Maître, mentioned in Dupin's books, ...the book of Maître Morel, Doctor of the Sorbonne, published by Recolet in 1646, in which the falsified text...." (Cf. Rapin, op. cit., vol. I, pp. 114-115.)
8. Following these words, the Saint had written in the rough draft a few lines that he then scratched out so as to reconstruct his sentence. They are: "That this good Doctor...the author claims that I...once again, by all accounts among the most learned men in the world and one of the best, I very humbly implore you to accept, Eminence, and to allow me always the

disposition that Your Eminence has led me to hope for, which is to consider myself your most humble and obedient servant."

9. Here again three lines have been scratched out in the rough draft: "These opinions, Eminence, still trouble somewhat the Church here, but not so vehemently, it seems to me, as they did in the beginning; and, after God, what appears to have contributed most effectively to this is the Bull of His Holiness."

10. The doctrine of the two leaders was censured by Innocent X on January 24, 1647 as dangerous and in opposition to the fundamental principles of the Church, but the condemnation of Rome did not put an end to the dispute. (Cf. Louis Ellies Dupin, Histoire ecclésiastique du XVII siècle [5 vols., Paris: A. Pralard, 1714], vol. II, pp. 145 ff.)

Letter 868. - The original rough draft of this letter is the property of the Daughters of Charity of Castelsarrasin.

Letter 868a. - The original autograph letter was put on sale in Paris in 1932. The text was published in the Annales C.M. (1933), pp. 217-219, and reprinted in Mission et Charité, 19-20, pp. 64-65. This edition uses the latter text.

1. Guillaume Delville, born at Tilloy-lez-Bapaume, today Ligny-Tilloy (Pas-de-Calais), entered the Congregation of the Mission as a priest on January 19, 1641, at thirty-three years of age. He was Superior in Crécy (1644) and in 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.

2. The exact location of Rouy is unknown to us.

3. Simon Le Gras, born in Paris in 1598, was appointed Bishop of Soissons in 1623, and died at the château de Sept-Mons, near Soissons, in 1656.

4. The Priests of the Mission had been established in Montmirail (Soissons diocese) in 1644.

5. The Prior of the Hôtel-Dieu in La Chaussée (faubourg of Montmirail), which was part of the Troyes diocese.

6. Charles Nacquart, born in Treslon (Marne) in 1617, entered the Congregation of the Mission on April 6, 1640. After his ordination he was sent to Richelieu. Designated for the first group of Lazarists (Vincentians) to be sent to Madagascar, he arrived there on December 4, 1648. He had learned the native language so well on the voyage to Madagascar that in a short time he was able to draft a brief summary of Christian doctrine, Petit catéchisme, avec les prières du matin et du soir..., (Paris: Georges Josse, 1657). (Cf. also Abelly, op.cit., bk. II, chap. I, sect. 9, §5 and §6.) A new edition of Nacquart's work, edited by Ludwig Munthe, Elie Rajaonarison and Désiré Ranaivosoa, has been published under the title of Le catéchisme malgache de 1657, (Antananarivo; Egede Instituttet, 1987). He converted several Protestants, baptized seventy-seven Malagasy, and regularized the situation of the French who were living in concubinage with

native women. He evangelized not only Fort-Dauphin, but all the interior within a radius of ten leagues. Exhausted by so much work, Nacquart died on May 29, 1650. Mémoires de la Congrégation de la Mission (11 vols., Paris, 1863-1899), published in vol. IX his letters, diary, and testament from the old copies preserved in the archives of the Congregation.

Since Nacquart was born in the Soissons diocese, his desire to give a house he owned to the Community in Montmirail is understandable.

7. A two-line tear occurs here. The first line starts with M. le Pri. ...; the second with Delville....

8. The person referred to here is either Nicolas Royer or Ponce Royer. Nicolas Royer was born in Chenières (Trèves diocese) in 1613, entered the Congregation of the Mission on August 24, 1639, and was ordained a priest in 1642. Ponce Royer was born in Thor (Cavaillon diocese) in 1615, and entered the Congregation of the Mission as a priest on October 25, 1645.

9. A hamlet near Montmirail, where the Missionaries established themselves after they left La Chaussée, which had become uninhabitable.

Letter 869. - Original autograph draft of a letter, Bibl. Nat. n. a. f. 3533, pièce 395.

1. A Reformed Franciscan, the Recollect mentioned in no. 870.

2. Henri Prat. He succeeded his father on October 20, 1648.

Letter 870. - Original autograph letter. In 1931 it was in the Library of the State of Prussia, Berlin. Pémartin (no. 3040) had published a text taken from a copy, which at times was defective and incomplete; Coste reproduced it, but with some conjectured corrections. The text was published in Annales C.M. (1931), pp. 696-699, and reprinted in Mission et Charité, 19-20, pp. 65-69. This edition uses the latter text, although some reference to the Coste text has been made.

1. The context establishes the certainty of this year.

2. François du Coudray was a scholar, but for a time he professed certain heterodox ideas. As mentioned in no. 885, some of these included the belief that Our Lord was not yet exalted in heaven, and that Rome, the Councils, and the Fathers of the Church had not understood Holy Scripture very well. Saint Vincent had to remove him from La Rose; he found a place for him in Richelieu, where he died in 1649.

3. Léonard Boucher, born on August 29, 1610, was admitted to the Congregation of the Mission on November 12, 1632, and ordained a priest on September 23, 1634. He took vows on November 6, 1642, and renewed them on October 3, 1656, in the presence of Antoine Portail. At the time of this letter, he was stationed in La Rose, and manifested an attachment to the person and ideas of his Superior, M. du Coudray.

4. From here to the end of the following paragraph the pronouns refer to M. du Coudray.



5. Claude Dufour was Superior of the Saintes Seminary in 1646, and remained there until 1648. He died in Madagascar in 1656. M. Portail had proposed to send him to Cahors when Guillaume Delattre was to be changed from there to La Rose.

6. Jacques-Raoul de la Guibourgère, who was transferred that same year to Maillezais-La Rochelle. His successor for the Saintes diocese, Louis de Bassompierre, was named at the end of 1646.

7. Charles Testacy, born in Condom (Gers), entered the Congregation of the Mission on March 27, 1643 at thirty years of age, took his vows on January 9, 1646, and was ordained a priest that same year. As mentioned here, he became Superior in Cahors at the end of 1646; in 1647 he was sent to the house in Saintes.

8. Cahors was only about 125 miles from Condom.

9. The confreres in the house.

10. The Coste text does not have either of these names. James Water, born in Cork (Ireland) in 1616, entered the Congregation of the Mission at Saint-Lazare on October 9, 1638. He was ordained a priest in 1642, took his vows in 1644, and was sent to the Cahors Seminary, where he was in 1646, 1654 and 1662. He returned to Ireland in 1662.

Simon Treffort, born in Villiers-Herbisse (Aube) on October 2, 1611, entered the Congregation of the Mission on October 5, 1642, and took vows on October 7, 1645. In 1646 he was at the Cahors Seminary. He was Superior in La Rose (1668-1677), then returned to Cahors, where he died in 1682. Some days after his death, Edme Jolly, the Superior General, wrote a letter in which he greatly eulogized his virtues.

11. François Grimal, born in Paris on March 6, 1605, began his Internal Seminary on June 6, 1640, and took his vows on October 9, 1646. He rendered outstanding service to his Congregation, as Superior of the houses in Crécy (1645-1646), Montmirail (1646-1649, 1654-1655), and Agen (1650-1651); as Second Assistant to Saint Vincent (1652); and in more humble positions in Fontainebleau and elsewhere. The introduction of vows into the Company corresponded to his wishes, and he made every effort to have this measure accepted by those around him. He renewed his vows on October 3, 1665, in the presence of M. Portail.

Thomas Berthe, Superior of the Missionaries sent to Picardy and Champagne. Born in Donchery (Ardennes), he was admitted to the Congregation of the Mission on December 26, 1640 at the age of eighteen, took his vows on December 8, 1645, and was ordained a priest in 1646. He served the Community in many important positions: Superior in various houses, Secretary of the Congregation, and Assistant to the Superior General (1661-1667). In October 1659 Saint Vincent decided that among his Missionaries none was more suitable to succeed him as head of the Congregation than René Alméras or Thomas Berthe. These were the two names which he proposed in advance, in writing, to the General Assembly which was to choose his successor. (René Alméras was elected.) There were some clashes between Berthe and Edme Jolly, Superior

General at the time, which clouded his last years. Thomas Berthe died in 1697. (Cf. Notices, vol. II, pp. 247-313.)

In his text Coste inserted the name of Dufestel (François) before that of Berthe. He observed that the name was not found in the defective text he used.

12. M. Riou is not listed on any of the available personnel lists of the Congregation of the Mission, so he cannot be identified.

13. Guillaume Michel.

14. Philippe des Noyelles.

15. Samson Le Soudier.

16. The person referred to is Jacques Le Soudier, whom Saint Vincent sometimes called Le Soudier the younger.

17. Jacques Lesage, born around 1614 in Auffay (Seine-Maritime), entered the Congregation of the Mission as a priest on October 7, 1639, and took his vows on November 26, 1645. He embarked for Algiers in January or February 1648, and dedicated himself entirely, with no regard for hardships and dangers, to ministering to the poor slaves. After a visit to the plague-stricken, he himself contracted this terrible disease, and died on May 12, 1648.

18. Jean Cuissot, the younger brother of Gilbert Cuissot.

19. Hugues Perraud, born in Arguel (Doubs) on October 3, 1615, entered the Congregation of the Mission on January 5, 1640, took his vows on March 23, 1644, and was ordained a priest in 1646. He was placed in Saintes (1646), and in Richelieu (1651), and died in Paris on December 26, 1659.

20. M. Huchet de la Bédoyère.

21. M. de la Touche-Frélon, Counselor in the Parlement.

22. M. du Coudray.

23. The monks of the Chancelade reform, whose Superior was Alain de Solminihac, had a lawsuit in process against the Augustinian monks of Sainte-Geneviève.

24. This refers to a part of the Rules and Constitutions of the Congregation of the Mission, whose approbation Saint Vincent was endeavoring to obtain, first from the Archbishop of Paris and then from the Holy See. The Saint was seeking the advice of M. Portail with regard to these Rules.

25. Jean-François-Paul de Gondy, who, since 1643, had been Coadjutor to his uncle, Jean-François de Gondy, Archbishop of Paris. He was created a Cardinal in 1652 [Cardinal de Retz], and succeeded his uncle in 1654.

26. Saint Vincent was referring to the text of the Rules of the Company, which would not be definitively established until 1658.

27. The visitation recommendations left by M. Portail in Saint-Méen.

Letter 871. - Collet, op. cit., vol. II, p. 162.

1. Collet states that the letter of which this is an extract was addressed to a Missionary. The expression, "My dear little Father," allows us to identify the Missionary as François du Coudray.

2. The above extract ties in with the circumstances in the letter of October 6, 1646, addressed to François du Coudray and announced to M. Portail in no. 870.

Letter 872. - Abelly, op.cit., bk. II, chap. IV, p. 290.

Letter 873. - Reg. 1, f 34, copy made from an autograph rough draft.

1. Very probably Mother Marie-Agnès Le Roy, Superioress of the Second Monastery of Paris. Born in Mons (Nord) in 1603, she was, through her mother, the niece of Philippe de Cospéan, Bishop of Lisieux. In 1624 she entered the First Monastery, which she left at the request of the Marquise de Dampierre to join the group of Sisters who were sent to the monastery in the faubourg Saint-Jacques at the time of its foundation. She became Directress there and then Assistant. Three times the votes of the Sisters entrusted to her the duty of Superior (June 11, 1634 to May 24, 1640; May 27, 1646 to May 13, 1652; and June 6, 1658 to 1664). She went in person to inaugurate the monasteries in Amiens, and in Mons where she remained three months, and founded one in Angers and the Third Monastery in Paris. She also played a prominent role in the establishment of the monastery in Warsaw. She died May 18, 1669. (Cf. Année sainte des religieuses de la Visitation Sainte-Marie [12 vols., Annecy: Ch. Burdet, 1867-1871], vol. V, p. 547.)

2. October 9.

3. In his letter of May 19, 1647 (no. 949) to Mother Catherine de Beaumont, Saint Vincent says that he has tried for the preceding seven or eight months to resign his functions in the Visitation monasteries. From this we may deduce that the present letter was written in 1646. This conclusion is strengthened by the fact that Sister Madeleine-Augustine, the last of Madame Fouquet's daughters, who was a nun in the Second Monastery, was professed in 1646.

4. Marie de Maupeou had married François Fouquet, Vicomte de Vaux, Master of Requests, and then Councillor of State. Among her eight children were Nicolas Fouquet, the celebrated Superintendent of Finance; François, the Bishop of Narbonne; Louis, the Bishop of Agde; and several daughters who entered the Visitation Order. One of her daughters, Marie-Thérèse, became Superioress of the Visitation in Toulouse. Marie de Maupeou was a lady of exceptional piety and immense charity, of whom Saint Vincent said that "if through some mischance the Gospels were lost, their spirit and maxims would be found in the conduct and sentiments of Madame Fouquet." He added, "She makes devotion so attractive that she encourages everyone to be devout." (Cf. Année sainte, vol. I, p. 627.) When she heard that her son Nicolas had fallen into disgrace, she exclaimed: "I thank you, O my God. I have asked You for the salvation of my son, and this is the way to obtain it." She died in 1681, at the age of ninety-one, mourned by everyone, but especially by the poor, who called her

their mother. In the catalogue of the Ladies of Charity she is listed under the name of President Fouquet.

5. Madeleine-Augustine Fouquet was sixteen years old at the time. She went from the Second to the Third Monastery when the latter was established. She was Councillor for thirty years and held in succession the offices of Directress, Assistant, and Treasurer. Three of her sisters, Anne-Madeleine, Elisabeth-Angélique, and Marie-Thérèse, were nuns in the First Monastery. Another, Louise-Agnès, was with her in the Second Monastery, then in the Third. She died in 1705, at the age of seventy-five. An account of her virtues is found in Année sainte.

6. His position on the Council of Conscience.

7. Saint Francis de Sales.

Letter 874. - Manuscript life of M. Alméras, p. 15, quoted in Notices, vol. III, p. 234.

1. The author of Notices dated this letter 1647. The author of the manuscript life simply stated that René Alméras the elder wrote this letter "to reply to the excuses" that Saint Vincent "offered him, because his son had left for Rome without notifying him or taking leave of him." So this letter belongs near no. 864.

Letter 875. - Archives of the Mission, Paris, original autograph letter.

1. The contents of the letter require this date.

2. François du Coudray.

3. Louis Champion, born in Le Mans, entered the Congregation of the Mission on April 12, 1643, at twenty years of age, and took his vows on June 17, 1646. In 1650 he had only received tonsure but was nevertheless teaching moral theology at the Bons-Enfants. He was Superior in Montmirail (1652-1654), and from there went to the house in Marseilles, where he was in 1655.

Letter 876. - Archives of the Mission, Paris, original autograph letter.

1. Richard Arthur, Bishop of Limerick, died May 23, 1646, and was succeeded by his Coadjutor, Edmund Dwyer. The latter lived through the worst period of the Cromwellian religious persecution, giving an example of unequalled faith and courage. Forced to leave Ireland after the siege of Limerick, he died in Brussels two years later in 1654.

2. The month and year of the Missionaries' departure for Ireland.

3. The names are given in no. 877.

4. John Skyddie was born in Cork (Ireland) in 1609, entered the Congregation of the Mission on October 9, 1638, and was ordained a priest in 1640. He died before 1646.

5. Saint Vincent found it hard to hit upon the right phrase. He had first written, "how willingly I would work, according to the orders which Your Illustrious Lordship might be pleased to honor me;" then changed it to "how willingly I would submit to you, Excellency," before he finally decided on the words used in the present letter.

6. When he had finished his second draft, the Saint was dissatisfied and deleted all he had written, with the exception of the paragraph given above. He replaced the deleted part with what follows in the letter.

Letter 877. - Original autograph letter in the château of Clavières-Ayrens near Aurillac (Cantal). Coste published a text based on the Pémartin edition (vol. I, no. 505, pp. 591-592) and preserved Pémartin's interpolations of a defective text. Since the publication of the Coste edition, the original was found in 1937 and put on sale at the Hôtel des Ventes in Paris. The text was published in Annales C.M. (1937), pp. 730-731, and reprinted in Mission et Charité, 19-20, pp. 69-71.

The original manuscript is badly torn at the top right hand corner; it affects the front and back of the page and makes it difficult to make sense out of some of the fragments. Because of the expertise of both Pémartin and Coste, the editors of this edition have been able to fill in the lacunae in the text by adding, in brackets, the educated conjectures found in the Coste text.

1. There can be no doubt that this letter was written either in October or November 1646. Father Raymond Chalumeau, C.M., archivist at Saint-Lazare, has established October 18, 1646 as the date for this letter. Coste speculated that it could be October 20.

2. François du Coudray.

3. Antoine Lucas, born in Paris on 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 La Rose house in 1645, Superior of the Le Mans house (1647-1651), and then placed in Sedan. He died in November 1656, a victim of his zeal for the plague-stricken. (Cf. Notices, vol. I, pp. 135-146.)

4. Jacques Le Soudier.

5. Edmund Barry, born in the Cloyne diocese (Ireland) on June 24, 1613, was ordained a priest in Cahors in 1639 and admitted into the Congregation of the Mission on July 21, 1641. He took his vows at Saint-Lazare a few days before his departure for Ireland, returning to France in 1652, after Limerick had been captured by Cromwell's army. He was placed in Richelieu (1652-1653), and Montauban (1653-1680). While in Montauban, he directed the seminary (1657-1664, 1675-1680). He died there in 1680.

6. Dermot O'Brien, born in Emly (Ireland) in 1621, entered the Congregation of the Mission on October 23, 1645, at the age of twenty-four, and died a priest in November 1649.

7. Salomon Patriarche, born on the Isle of Jersey in 1620, entered the Congregation of the Mission as a coadjutor Brother on

July 24, 1642, at the age of twenty-two, and took his vows in 1646. He returned to France in 1649 because of mental problems and was assigned to Saint-Méen. He lost his mind completely in 1651.

8. Georges Le Blanc.

9. Dermot Duigain (Duggan), born in Ireland in 1620, was a priest when he entered the Congregation of the Mission on August 26, 1645, at the age of twenty-five. In November 1646 he was sent back to Ireland, returning to France in 1648. Two years later he left for Scotland, where he spent the rest of his life amidst great perils, animated with the zeal of an apostle and the courage of a martyr. He died May 17, 1657 on the isle of Uist, where an ancient chapel still bears his name and recalls his memory. (Cf. Notices, vol. III, pp. 114-121.)

10. Philippe Le Vacher, born in Ecouen (Val-d'Oise) on March 23, 1622, entered the Congregation of the Mission on October 5, 1643 and took his vows on August 5, 1646. He was recalled to France in 1649 and was sent to Marseilles, where he was ordained a priest on April 2, 1650, and sailed for Algiers as Vicar Apostolic and Vicar-General of Carthage. In 1657 he returned to France to collect alms for the slaves. His absence, which was intended to last a few months, was prolonged for two years. He set out again in September 1659, reached Barbary, and in 1661 accompanied Brother Dubourdieu to Algiers, where the latter was destined to replace Brother Barreau, French Consul of that city. Le Vacher paid Barreau's debts, settled a number of business matters, and finally left Barbary in 1662, accompanied by seventy slaves whom he had ransomed. He was assigned to the house in Fontainebleau, where he led a most exemplary life till the day of his death, August 5, 1679. (Cf. Notices, vol. III, pp. 595-606.)

11. Abelly has preserved for us the instructions which Saint Vincent gave orally to the Missionaries who were leaving him to go to work in Ireland. After a forced stop in Nantes, where they spent their spare time in the service of the sick and the poor, they embarked on a Dutch ship, which brought them to the end of their journey without incident. There they divided into two groups; one to preach in the diocese of Limerick and the other in that of Cashel. (Cf. Abelly, op.cit., bk. II, p. 187.) The Missionaries sent to Ireland by Saint Vincent risked their lives there, in the midst of persecutions, from 1646 to 1652.

12. Make a canonical visitation.

13. Brother Barreau had had the misfortune to post bail for Father Sébastien Brugière, a religious of the Order of Mercy [Trinitarians]. After having imprudently gone into debt in order to ransom slaves, Brugière was prosecuted by his creditors and thrown into prison. Because his health was bad, he was transferred to the Consul's residence under house arrest. (Cf. Pierre Dan, Histoire de Barbarie et de ses corsaires [Paris: P. Rocolet, 1649], p. 151; also, "Documents algériens, Certificat

des souffrances du Père Sébastien," Revue Africaine [1891], vol. XXXV)

14. Brother Barreau's Superior.

15. The Congregation of the Mission staffed the Saint-Méen Seminary until the time of the French Revolution.

Letter 878. - Archives of the Mission, Paris, autograph draft.

1. Armand Dupeyré, Comte de Troisvilles (Tréville), Marquis de Mirepoix, was named Governor of the region of Foix on February 10, 1646, and Governor and Captain of the Château and town of Foix on March 16 of the same year.

2. The outline of those parts of the original document which have been damaged by dampness shows that this letter is connected with those written on October 20 of the same year. The parts in brackets are suggested emendations of the defective text.

3. François-Etienne de Caulet, born in Toulouse on May 19, 1610, was endowed in 1627 with Saint-Volusien Abbey in Foix. He became attached to Jean-Jacques Olier and accompanied him on his missions in Auvergne, in the Chartres diocese, and in other places in the kingdom. He supported him in his parish ministry and, together with him and M. du Ferrier, founded the Vaugirard Seminary. 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 on March 5, 1645. In 1638 he had testified against Saint-Cyran. As Bishop, he continued for a long time to combat Jansenism, 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. However, his association with Nicolas Pavillon, Bishop of Alet, succeeded in winning him over to Jansenism. The Bishop of Pamiers died on August 7, 1680, without having made an act of submission to the Church. (Cf. Jérôme Besoigne, Vies des quatres évêques engagés dans la cause de Port-Royal [2 vols., Cologne: n.p., 1756]; Georges Doublet, <Un prélat janseniste, F. de Caulet, réformateur des chapitres de Foix et de Pamiers [Paris: A. Picard, 1895].) M. Gazier, an authority on Jansenism, had in his library, rich in books and rare manuscripts, a manuscript entitled Histoire abrégée de la vie de M. François de Caulet, évêque de Pamiers, by Father Gabaret.

4. Probably the Archpriest of Ax-les-Thermes. (Cf. Georges Doublet, François de Caulet, évêque de Pamiers, et la vie ecclésiastique dans son diocèse ariégeois sous Louis XIV [Foix: Pomiès, 1896], pp. 39ff.)

Letter 879. - Reg. 2, p. 289. The Archives of the Mission has an autograph draft, which has suffered the ravages of time. Since the copyist of Register 2 most probably made his copy from the original, this is the text we follow here, although variants from the draft are placed in the notes.

1. The rough draft does not give any clue as to the recipient of the letter. Register 2 states that it is addressed "to a priest

of the Company who had left under the pretext of illness." The Avignon manuscript, which also reproduced it, states "to M. N. in Le Mans." If this indication is correct, the only priests then in Le Mans, as far as we know, were Fathers Gallais, Le Blanc, and Cuissot. As the contents indicate, the recipient had taken his vows and was not a Superior, so the description seems to fit Gilbert Cuissot. The author of his obituary seems to concur (cf. Notices, vol. II, p. 87). This conclusion, however, does not agree with Register 2. In fact, it is evident that this letter and no. 896 of November 24 were written to the same person. However, no. 896 could not have been written to Gilbert Cuissot, who was then living at Saint-Lazare, as is evident from nos. 891, 899, and 900.

Two Missionaries left the Company in November: Jean Bourdet, Superior of Saint-Méen, and Thomas Berthe. Letters 879 and 896 cannot refer to Jean Bourdet, to whom Saint Vincent offered the direction of the mission to Ireland. But is it not possible that it might have been written to Thomas Berthe, whom Saint Vincent considered sending to Cahors and who, assigned to Sedan, returned to his family out of vexation at not being named Superior? (Cf. no. 888.)

2. In the rough draft, the corner where the date was written has disappeared. Register 2 gives only the month and year. The Avignon manuscript alone indicates the day, but we strongly suspect that the copyist chose October 1 without any reliable basis for doing so. It would seem that the date is more appropriately placed at the end of the month than at the beginning.

3. Text of the rough draft: "to put yourself in a position to fulfill the promise."

4. Make vows to God and fulfill them. Cf. Ps 76:12. (NAB) Ps 75:12. (D-RB)

5. Rough draft: "do you think, Monsieur."

6. Rough draft: "of the house."

7. Rough draft: "with this hope that in their native place they would be better, the first of whom.<|>.<|>.<|>."

8. Jacques Perdu, born in Grandvilliers (Oise) on April 9, 1607. He entered the Congregation of the Mission in 1630, was ordained a priest in 1632, was placed in Richelieu in January 1638, and died in September 1644.

9. Nicolas Senaux, born in Auffay (Seine-Maritime) on May 9, 1619, entered the Congregation of the Mission on June 22, 1639, was ordained a priest February 20, 1644, took his vows on March 23 of the same year, and died in Troyes on March 28, 1658. Saint Vincent praised his regularity, resignation, and spirit of indifference in a letter of April 12, 1658 (vol. VII, no. 2570) and in a conference on the following June 28 (vol. XII, no. 184).

10. Rough draft: "four months in his native place."

11. Louis Dubuc, born in Eu (Seine-Maritime), was received into the Congregation of the Mission after Easter in 1636.



12. Rough draft: "and at present, M. Dubuc is there, who sends me word."

13. Rough draft: "Perhaps it will be different for you. I beg Our Lord Jesus Christ that it may be so, and shall continue to ask this all the days of my life. In line with what I have just told you, I see no reason in that for a dispensation."

14. Sedan. This word is written out in the rough draft, but was scratched out.

15. Rough draft: "and if you had shown."

16. Rough draft: "They would have advised you otherwise."

17. Alain de Solminihac.

18. Rough draft: "of his mission."

19. Rough draft: "Who, having yielded to the temptation, soon recovered and came back to the Company."

20. In Ireland.

21. Marc Coglée (Cogley), born in Carrick-on-Suir, Lismore diocese (Ireland), on April 25, 1614, was ordained a priest on May 30, 1643, and was received into the Congregation of the Mission on the following July 24. 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 having given him time to make up his mind definitely by spending some time in the novitiate, Saint Vincent sent him to Sedan (1646). Marc Coglée took his vows there on December 13, 1649, and the following year was named Pastor of the parish and Superior of the house. Replaced in 1654 by Jean Martin, he resumed these same functions in 1655 and kept them for another year. For a few months in 1659 he was Superior of the Annecy Seminary, and from there he returned to Saint-Lazare.

Letter 880. - Archives of the Mission, original autograph letter.

1. Nicolas Pavillon was born on 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 conferences and retreats for priests. Appointed to the diocese 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, then in Saint-Germain-en-Laye at the King's request. He was consecrated at Saint-Lazare on 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 expectation placed on 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 him, notably that of M. Etienne

Dejean, Un prélat indépendant au XVII<sup>e</sup> siècle, Nicolas Pavillon, évêque d'Alet (Paris: Plon-Nourrit, 1909).

Letter 881. - Archives of the Mission, Paris, original signed letter.

1. Stefano Cardinal Durazzo.

2. At first the Saint wrote "or even," but on second thought he scratched out the "even."

3. Jean-Pascal Goret.

Letter 882. - Archives of the Mission, Paris, original signed letter.

1. In no. 877 Saint Vincent mentioned Edmund Barry, Dermot O'Brien, Dermot Duiguin (Duggan) and Georges Le Blanc (White).

2. Philippe Le Vacher.

3. Lambert aux Couteaux, born in Fossemanant (Somme) in 1606, had been a member of the Congregation of the Mission since August 1629. In the early 1630s he preached in the South of France with Robert de Sergis. He founded the house in 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. For a brief period he was Superior at the Bons-Enfants (1646-1649), as mentioned in this letter, then at Saint-Charles. In 1650-1651 he was again in Richelieu. 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 in La Rose and Toul, as well as to the Sisters in Angers and Nantes. Urged by Propaganda Fide in 1647 to designate someone as Coadjutor Bishop of Babylon, Saint Vincent could think of no one more worthy than Lambert aux Couteaux. In his response to Bishop Ingoli he expressed himself as follows: "I must admit, Excellency, that the loss of this man is like having me pluck out one of my eyes or cut off one of my arms." The plan, however, did not materialize. He was also the Saint's choice for establishing the Congregation in Poland, where the Queen was asking for the Missionaries. Lambert aux Couteaux went there in 1651. Everything had to be organized in that war-torn and plague-stricken country. His efforts were blessed by God but short-lived; he died January 31, 1653, a victim of his dedication to the plague-stricken. (Cf. Notices, vol. II, pp. 1-28.)

4. The Bons-Enfants Seminary.

5. In January 1638 Pierre du Chesne had been a member of the Congregation for only a few months. He became one of the best Missionaries of Saint Vincent, who entrusted him with the direction of the house in 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 on November 3, 1654.

6. Balthazar Grangier de Liverdi.

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

8. Gilbert Cuissot was subject to attacks of quartan fever, a form of malaria in which the fever recurs every seventy-two hours.

9. Jean Cuissot.

10. David Levasseur, coadjutor Brother, born in Dancé (Orne) in 1608, entered the Congregation of the Mission on January 2, 1638. Letter 883. - Original autograph letter owned by the Priests of the Mission in Panningen (Holland); photograph in the Archives of the Mission, Curia Generalitia, Rome.

1. François Perrochel, born in Paris on October 18, 1602, was a cousin of Jean-Jacques Olier. 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, Joigny, and the faubourg Saint-Germain. He was a member of the Tuesday Conferences and was present at the meetings in which 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 part of the expenses incurred by the retreats. François Perrochel was consecrated in the church of Saint-Lazare on June 11, 1645. The episcopate of this holy Prelate was one of the most fruitful and glorious known to the Boulogne diocese. When, in 1675, worn out by age and infirmity, the Bishop of Boulogne saw that he could not govern his diocese properly, he resigned. 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].)

2. Antoine, Marquis de Villequier, later Duc d'Aumont, Governor of the city and territory of Boulogne, was born in 1601. In 1638 he became a Brigadier-General, a Lieutenant General in 1645, and Maréchal of France in 1651; he was created a Duke and Peer in 1665 and died on January 11, 1669.

3. Cardinal Mazarin

4. Nicolas Pavillon. Perrochel and Pavillon became acquainted in Paris because they had attended the Tuesday Conferences at Saint-Lazare and had given more than one mission together.

5. Taken from the Spaniards. This part of the Boulogne diocese was very poor and was often ravaged by the Spanish garrisons from

Saint-Omer, Aire, and Renty, who pillaged the churches and even put them to the torch.

Letter 884. - Archives of the Mission, Turin, original signed letter.

1. November 2.

2. In 1646 Jean Martin began to work with the ordinands in Genoa.

3. This word was left out in the original.

Letter 885. - The original autograph letter is the property of the Daughters of Charity, Calle de Jesus, Madrid. The upper right corner was damaged by humidity.

1. There is no doubt about the year; it was written long ago on the back of the letter, and the contents call for it.

2. Brother Jean Barreau.

3. François du Coudray.

4. First redaction: "The Penitentiary says."

Letter 886. - Archives of the Mission, Paris, original signed letter.

1. The secretary had first written: "When he is in Richelieu and when I know what will be done there about him, I shall let you know." The sentence did not satisfy the Saint, and he crossed out the words: "and when I know what will be done there about him" and added in his own hand: "what will be done about him."

Letter 887. - Archives of the Mission, Paris, original autograph letter.

1. Each province in France had a local Estate or Provincial Assembly similar to the Assembly or the Estates-General in which representatives from the entire nation met. Saint Vincent refers here to the Estate for the Province of Brittany.

2. This edict was dated October 8; it was confirmed by another issued on the twenty-eighth.

3. His name was Quiqueboeuf.

4. Since 1644 Ferdinand de Neufville had been Coadjutor to his uncle, Achille de Harlay, who would die on November 20, 1646. Ferdinand de Neufville succeeded him and remained Bishop of Saint-Malo until 1657.

5. Nicolas de Neufville, Marquis de Villeroy, born on October 14, 1598, served successfully in the army. He won the confidence of Mazarin, became Maréchal of France (October 20, 1646), tutor of Louis XIV (1646), and Duc de Villeroy (September 1663). He died in Paris on November 28, 1685.

6. First redaction: "to the priests of the."

7. Pope Alexander VII issued the Bull, Ad apicem apostolicae dignitatis, on April 4, 1658 (cf. vol. XIII, no. 117).

8. Henri de la Motte-Haudancourt (1642-1662).

9. Council of Trent.

10. Dom Grégoire Tarrisse. He governed the Congregation of Saint-Maur for eighteen years and died in Paris on September 24, 1648. Collet notes that the Benedictines were the first to request of the Holy See the beatification of Vincent de Paul.

11. First redaction: "an abbatial revenue."

12. The periodic national meeting of the representatives of the clergy, who formed the First Estate in France; it might be analogous to a national synod.

13. The seminary question was discussed the day before in the Assembly of the Clergy, as a result of a memorandum presented by the priests of the Caen Seminary. (Cf. Collection des procès-verbaux des assemblées générales du clergé de France [Paris, 1769], vol. III, p. 372.)

14. Probably Stanislas-Casimir Zelazewski. Born in Warsaw, he was received at Saint-Lazare on October 19, 1647, at the age of eighteen. Because of his instability, he was always a trial to his Superiors. After trying to retain him in the Company, which he wished to leave, Saint Vincent himself was obliged in 1655 to ask him to withdraw.

15. Louise-Marie de Gonzague.

16. At Saint-Charles Seminary.

17. For all orders. Saint Vincent apparently wanted to obtain a general permission for the one needed each time a candidate is promoted to the various orders leading to the priesthood.

Letter 888. - Archives of the Mission, Paris, original autograph letter.

1. All the details in this letter indicate the year 1646: M. Portail's visit to La Rose, René Alméras' presence in that house, the business concerning François du Coudray and Léonard Boucher, etc.

2. In 1635 Madame de Herse gave two farms to the Saint-Lazare house: 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. In return for her gift, Madame de Herse asked that a mission be given in perpetuity on her estates every five years, and that two Missionaries be placed at her disposal or that of her son, Félix Vialart, the Prior of Bu. These priests were to work in the localities indicated to them for three months every four years.

3. The original read: "Brunet," but it is evident that the Saint wrote one name for another. Jean Bourdet left the Company; Dom Morel informs us that Saint Vincent obtained for him an excellent benefice belonging to the Abbey of Marmoutiers (cf. S. Ropartz, op. cit., p. 196). Had M. Ropartz read the Saint's correspondence, he would not have added, after reporting the fact: "This is the only intervention of Saint Vincent in the entire business (the Saint-Méen affair), and the only occasion on which Dom Morel mentioned his name. Need I say that I felt very happy about this?"

4. The Sedan house.

Letter 889. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by Brother Ducournau.

2. Sister Marthe Dauteuil, born in 1626 in Clamart (Hauts-de-Seine), entered the Company of the Daughters of Charity on

January 1, 1642. She served the poor in Saint-Leu parish, then at Saint-Paul in Paris where she was at the time of this letter. In 1650 she was sent to Nantes; in August 1653 she set out for Hennebont. In the conference on her virtues, after her unexpected death on November 10, 1675, her departure from Nantes was explained in this way: Saint Vincent had requested the Sister Servant in Nantes to send one of her companions to Hennebont, but the Administrator formally opposed it. Sister Marthe decided to proceed to Hennebont without saying anything, so that the orders of her Superiors would be carried out. The Administrators of the Nantes hospital and those of Hennebont wrangled over her. In the end, Sister Marthe stayed at Hennebont and remained there for more than twelve years.

Letter 889a. - Original autograph letter belonging to the Daughters of Charity of the Hôtel-Dieu in Nogent-le-Rotrou. It was published in the AnnalesC.M. (1931), p. 293. Following the observations of the editors of the AnnalesC.M., it has been placed here and dated "Before 1647." Ecrits spirituels reprints it as no. 136bis, p. 339, in a section of letters lacking precise dates, but written before 1650.

Letter 889b. - Original autograph letter belonging to the Daughters of Charity of the Hôtel-Dieu in Nogent-le-Rotrou. This note, which is Saint Vincent's response to the previous letter, and is written on the bottom of it, was printed with it in the AnnalesC.M. (1931), p. 293.

Letter 890. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. The year of Michel Le Gras' marriage.

Letter 891. - Archives of the Mission, Paris, original signed letter. The postscript is in the Saint's own handwriting.

1. Saint-Ouen-l'Aumône, near Pontoise (Val-d'Oise).

2. This year is required both by the date of the dedication mentioned by Saint Vincent (November 22, 1646) and by the contents of the letter.

3. First redaction: "peace of mind."

4. First redaction: "of your soul."

5. Gilbert Cuissot.

6. A new edition of Hortus pastorum by Jacques Marchant.

Letter 892. - Archives of the Mission, Paris, original signed letter.

1. Stefano Cardinal Durazzo.

Letter 893. - Archives of the Mission, Paris, original autograph letter.

1. Miserere, without drawing blood; merit consists not so much in pain as in love. As becomes clear from no. 894, Saint Vincent permitted Delattre to flagellate himself, but set limits for his practice of this penance: he was to do it only once a day, and only for the length of time it would take to pray the Miserere (Ps 51 in NAB; Ps 50 in D-RB); in addition, no blood was to be drawn.

Letter 894. - Original autograph letter. Bibl. Nat. n.a.f. 1473. The document is in poor condition; an old copy has helped us to complete the damaged phrases.

1. The year M. Portail made the visitations of La Rose and Cahors.
2. In Pont-Saint-Esprit, a district near Uzès (Gard).
3. The recently appointed Superior of the La Rose house.
4. Bertrand Drouard, overseer of the estates of the Duchesse d'Aiguillon.

Letter 895. - Archives of the Mission, Paris, original signed letter.

1. The right hand corner of this letter, which included the date, has disappeared because of the ravages of humidity; only the first digit of the month remains. On the back of this letter is written "March 8, 1647." However, this does not fit with the number 2 that appears at the beginning [Paris, 2...]. Moreover, the remaining outlines of the damaged part are strangely similar to letters dated November 23, 1646, and from the contents it seems better to place it near no. 877.
2. Brother Jean Barreau.

Letter 896. - Reg. 2, p. 290.

1. Probably Thomas Berthe, based on the line of reasoning presented in no. 879, n. 1.

Letter 897. - Archives of the Mission, Paris, original signed letter.

1. What is said in this letter about Louis Thibault leads us to place it near no. 900, dated December 2, 1646. The damaged state of the original, compared with the condition of the originals that precede and follow this one, removes all doubt.
2. Stefano Cardinal Durazzo.
3. Abbé Villien, a learned professor at the Institut Catholique de Paris, is of the opinion that Saint Vincent was the first to introduce the custom of solemnizing First Communion. (Cf. "La discipline des sacrements" in Revue du clergé, vol. LXIX [January 1, 1912], p. 30.)
4. The end of the sentence, from "otherwise we shall consult," is written in the Saint's hand.
5. Louis Thibault was born in Ferrières-Gâtinais (Loiret) on March 29, 1618. After the death of their daughter, his parents decided to leave 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 was ordained a priest in April 1642. From his post as Superior of the house in Saintes, he was recalled to Paris in 1646, where he took his vows and dedicated himself zealously and successfully to the missions. From 1648 to his death in February 1655, he was Superior of the Saint-Méen house. During his missions he would seek out pious persons wishing to detach themselves from the world, and assist 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.)

6. On March 1, 1624, Jean-François de Gondi, Archbishop of Paris, had turned over to Saint Vincent the direction of the Collège des Bons-Enfants so that he might have a place to lodge the priests wishing to join him in giving missions in the country. The Collège, dating back nearly three centuries, was one of the oldest in the University; it was almost abandoned and in a pitiable state of decay. It occupied an area of about sixteen acres, near the Porte Saint-Victor, at the corner of rue des Ecoles and rue du Cardinal Lemoine. It was not a teaching center, but simply a hostel in which students were provided with shelter and sleeping quarters. The Saint waited until after Madame de Gondi's death to go and live there.

7. Notices, (vol. V, p. 343) lists two Missionaries named Laisné, both born in Dreux (Eure-et-Loir): Pierre, on November 9, 1623, and Nicolas in 1625. They entered the Congregation of the Mission on September 24, 1641 and took their vows on October 4, 1643. Pierre received all the Sacred Orders in December 1648, with a dispensation extra tempora. He is probably the person in question here. In 1657 he was a member of the Saint-Méen house. Letter 898. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. The word "Monsieur" in the salutation shows that the letter was written before 1650, since after 1649 all the letters of Saint Louise to Saint Vincent begin with "Most honored Father." The contents of the letter also enable us to pinpoint the year more clearly.

2. The Act of November 20, 1646 by which Jean-François de Gondi, Archbishop of Paris, established the Company of the Daughters of Charity as a confraternity. (Cf. vol. XIII, no. 146.)

3. The Coadjutor, Jean-François-Paul de Gondi, who signed the Act of Establishment in the name of his uncle, the Archbishop of Paris, gives the Sisters the name of "Servants of the Poor of the Charity."

4. The Coadjutor, Jean-François-Paul de Gondi, the future Cardinal de Retz, specified in 1646 that the Company "will remain in perpetuity under the authority and dependence" of the Archbishops of Paris. He added that he "confides and entrusts to Vincent de Paul the guidance and direction of the above-mentioned society and confraternity, as long as God allows him to live." In 1655 Cardinal de Retz, now Archbishop of Paris, while maintaining his authority and that of his successors over the Daughters of Charity, confided the governance and direction of the Institute to Saint Vincent, as long as he lived, and to his successors as Superiors General of the Congregation of the Mission. (Cf. vol. XIII, no. 149.)

5. Saint Louise's apprehension was justified. During the reign of Napoleon Bonapart, the Vicars-General of the Archdiocese of Paris, basing their action on the very terms of the approbation



given in 1646 and, as they interpreted it, again in 1655, asserted that they had the right to direct the Company of the Daughters of Charity. Within the Community, this caused a schism which lasted about eight years. (Cf. John W. Carven, C.M., Napoleon and the Lazarists [The Hague: Martinus Nijhoff, 1974], pp. 156-161; pp. 174-175.) The question of the traditional authority of the Superiors General of the Mission over the Sisters was definitively settled by Pope Leo XIII in 1882. On July 8, 1882, the Congregation of Bishops and Regulars, speaking in behalf of the Pope, stated that nothing was to be changed in the government of the Daughters of Charity which, according to pontifical indults, pertained to the Superior General of the Mission instituted by Saint Vincent de Paul. (Cf. Miguel Pérez Flores, C.M., "The Superior General of the Congregation of the Mission and the Daughters of Charity," Vincentian Heritage, vol. V, no. 2 [1984], p. 35.)

Letter 899. - Archives of the Mission, Paris, original signed letter.

1. The year M. Portail made a visitation in Cahors.

Letter 900. - Archives of the Mission, Paris, original signed letter.

1. Commune in the district of Corbeil (Essonne).

2. Because of its contents, this letter should be placed near no. 899.

3. Mathurin Gentil, born in Brou (Eure-et-Loir) in May 1604, entered the Congregation of the Mission on November 11, 1639, and took his vows on October 7, 1642. At the time of this letter he was Treasurer at Saint-Lazare; in 1647 he assumed the same position in the Le Mans Seminary. He died in that town on April 13, 1673, mourned by everyone, especially his Superior General, Edme Jolly, who announced his death to the Company in a most laudatory letter.

4. Large commune near Paris.

5. Place in the district of Versailles (Essonne).

Letter 901. - Archives of the Mission, Turin, original signed letter.

1. Jean Martin was put in charge of the seminary at the end of 1646.

2. Probably Brother Sébastien Nodo.

Letter 902. - Archives of the Mission, Paris, original signed letter.

1. The year is written on the back of the original and the contents confirm it.

Letter 903. - Archives of the Mission, Paris, original autograph letter.

1. Jacques Tholard was born in Auxerre (Yonne) 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. Throughout his life, in Annecy (1640-1646), Tréguier, where he was Superior (1648-1653), Troyes (1658-1660),

Saint-Lazare, Fontainebleau, and elsewhere, he manifested the qualities of an excellent Missionary. During the Generalate of René Almérás, he was Visitor of the Province of France and of Lyons.

2. The damage which humidity caused to the original document is so similar to the state of no. 902 that it, too, can only be dated December 8, 1646. Moreover, a study of the contents leads to the same conclusion.

3. Only a few scattered words remain of the following two lines, and it is impossible to put them together to make sense.

4. The name is scratched out in the original, probably to hide the name of the recipient.

5. The name is scratched out in the original.

6. The name is scratched out in the original.

7. This word is scratched out in the original.

Letter 904. - Archives of the Mission, Turin, original signed letter.

1. The secretary had written "great." The Saint crossed out this word and replaced it in his own handwriting by "such important."

Letter 905. - Archives of the Mission, Paris, original signed letter. The document is in very poor condition.

1. This seems the most likely date. It was, in fact, at the end of 1646 that Bernard Codoing became Superior of the Saint-Méen house and Ferdinand de Neufville succeeded his uncle as Bishop of Saint-Malo.

2. Very few words could be deciphered in the three lines omitted here.

3. Ferdinand de Neufville, the new Bishop of Saint-Malo.

4. Saint Vincent did not approve the commitment made by Jean Bourdet to serve the Plancoët chapel. (Cf. no. 815.) He was taking steps to be released from this promise.

5. The house in Genoa.

6. The two lines following are too incomplete to be reconstructed.

7. Probably the new Bishop of Saint-Malo.

Letter 906. - Archives of the Mission, Paris, seventeenth century copy; Pémartin, op. cit., vol. III, p. 221, l. 1183. In his corrections in vol. XIII, p. 849, Coste states that the first part of no. 1978 (vol. V, p. 488) is really no. 906. Although no. 906 is based on a seventeenth century copy, the Pémartin text was used for no. 1978. Since this latter text is more complete than the copy, it has been used to amend no. 906.

1. Register 2 (p. 107) erroneously addressed the letter to "M. Rivet, Superior in Saintes." In 1646 Louis Rivet was in Richelieu. Born in Houdan (Yvelines) on February 19, 1618, he entered the Congregation of the Mission on June 13, 1640, took his vows on October 16, 1642, and was ordained a priest on September 19, 1643. He was placed in Richelieu in 1646, then at the seminary in Saintes, which he directed for several years (1648-1650, 1656-1662, 1665-1673).

2. In the copy we are using, a tear in the top right corner obliterated the last digit of the year. We know the date from Register 2.

3. Denis 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 Superior in Richelieu (1642-1646, 1648-1649).

Letter 907. - Archives of the Mission, Paris, original signed letter.

1. The year had been written on the back of the original and indicated in Register 2 (p. 176); humidity caused it to fade out.

2. The next four lines are missing.

3. Of the next seven lines of the original, there remain only isolated words with no apparent connection.

4. As early as 1640 a few Priests of the Mission were established in Luçon, under the direction of Gilbert Cuissot. He was succeeded by Jacques Chiroye, who was still head of the house on May 3, 1645. (Cf. no. 749.) Chiroye had been named Superior of Luçon by a letter dated October 6, 1640. (Cf. vol. II, no. 488.) We have no information as to why he and his men left Luçon and went to Richelieu. It is quite probable that it was because the house was in financial difficulty.

Jacques Chiroye was born in Auppegard (Seine-Maritime) on March 14, 1614, entered the Congregation of the Mission on June 25, 1638, and took 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.

5. Pierre Nivelles (1637-1662).

6. Claude Thouvant, Archdeacon of Aizenay, chaplain and Councillor of the King. Discussion of his proposition was to culminate in the contract of March 7, 1647 (cf. Arch. Nat. S 6706), by which he gave the Superior, Jacques Chiroye, a sum of eighteen hundred livres and returned to him his rights on the Hôtel de Pont-de-Vie, a house bought by the Priests of the Mission in December 1641. All of this was on condition that the above-mentioned Priests of the Mission would give an annual mission of three weeks in his archdeaconry.

7. Antoine Lucas.

8. Four lines of the original are omitted; all that remains are a few scattered words.

9. Evrard Gobert, born at Vendresse (Ardennes), entered the Congregation of the Mission as a priest on July 1, 1641, at the age of thirty-four.

Letter 908. - Archives of the Mission, Paris, original signed letter.

1. Candidates for the priesthood in the Congregation of the Mission. Saint Vincent often sent seminarians to various houses and works during their seminary training, as needs dictated. Also available to him at times were diocesan clergy living at the Bons-Enfants, while studying in Paris.

2. The Archdeacon's wishes were listed here, but so few words of the original remain in this place that it is impossible to reconstruct the text.

Letter 909. - Abelly, op.cit., bk. II, chap. I, sect. VII, §7, p. 118.

1. The length of Julien Guérin's sojourn in Tunis.

2. Precious in the sight of the Lord is the death of his faithful ones. Ps 116:15. (NAB) Ps 115:15. (D-RB)

Letter 910. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. Saint Louise gave this letter to Mademoiselle de Lamoignon, who wrote in the margin: "Please notify me of this. I am at your disposition. M.de L. Wednesday at one o'clock."

1. This letter seems to belong to the period when Madame de Lamoignon was President of the Ladies of Charity.

Madame de Lamoignon, born Marie de Landes on September 28, 1576, married Chrétien de Lamoignon on June 10, 1597, and died December 31, 1651. In 1647 Antoine Portail wrote from Rome to Saint Louise, telling her of the indulgences obtained from the Holy Father for the Ladies of Charity. In this letter, Madame de Lamoignon was named as one of those who merited this because of her great zeal and devotedness in all good works. Mademoiselle de Lamoignon (Madeleine) was her daughter.

2. Madeleine de Lamoignon was born in Paris on September 14, 1608 of Chrétien Lamoignon, a Presiding Judge of the Parlement of Paris, and of Marie de Landes, who initiated her from childhood in the traditions of the Confraternity of Charity. Mother and daughter were both very zealous in their dedication to the unfortunate. They often went to visit them in their homes, dressed their wounds, cleaned their rooms, made their beds, and gave them clothing, linen, food, and money. Saint Vincent used to say that Mademoiselle de Lamoignon forged ahead so fast with her charitable works that nobody could keep up with her. She supported and took an active part in all the works the Saint founded. She died on April 14, 1687, at seventy-nine years of age.

3. Louise de Béon, a Lady of Charity very devoted to Saint Vincent and his work, was the daughter of Louise de Luxembourg-Brienne and Bernard de Béon who was Intendant of Saintonge, Angoulême, and the territory of Aunis. She was the wife of Henri-Auguste de Loménie, Comte de Brienne, Secretary of State. Louise de Béon died September 2, 1665.

Letter 911. - Archives of the Mission, Paris, original signed letter.

1. The year was added on the back of the original but has disappeared because of the damage caused by humidity.

2. The few words remaining in the following eight lines of the original are not sufficient to reconstruct the text.

3. This probably refers to Cardinal Durazzo.

4. This priory remained in the possession of the Congregation of the Mission until the French Revolution.

5. An abbey of Reformed Benedictines of the Congregation of Saint-Maur in the Tours diocese.

6. François Richard and either Sébastien Nodo or Sébastien Drugeon.

Letter 911a. - Letter printed at the beginning of Brief Discours de Charles Aubert, prêtre, du respect et honneur des enfants envers leurs pères et mères (Le Mans: n.p., 1646). (Cf. Bibl. Nat. D 21298.) The text was published in the Annales C.M. (1941-1942), p. 274, and reprinted in Mission et Charité, 19-20, pp. 71-72. This edition uses the latter text.

1. Charles Aubert (?1567-?1653), lawyer and priest in Le Mans and author of works of a religious character.

2. Allusion to the apostolic works of the Priests of the Mission, who had been in Le Mans since 1645 (major seminary and missions).

Letter 912. - Reg. 2, p. 76.

1. Stefano Cardinal Durazzo.

Letter 913. - Archives of the Diocese of Cahors, Alain de Solminihac collection, file 5, no. 6, original.

1. The letter was written while Charles Testacy was Superior of the Cahors Seminary and shortly after Antoine Portail passed through that town in December, 1646.

Letter 914. - Archives of the Mission, Turin, original signed letter.

Letter 915. - Original autograph letter made available by Abbé Le Gras, 8 avenue du Parc, Lyons.

1. Before 1643 Madame de Lamoignon was not yet President of the Ladies of Charity; after 1649 Saint Louise no longer addressed Saint Vincent as "Monsieur" at the beginning of her letters.

2. Mademoiselle Virole, born Madeleine Deffita, was the widow of Jacques Virole, Counselor at the Châtelet in Paris. Among the Ladies of Charity of the Hôtel-Dieu, she held the office of Treasurer. Her name recurs often in the correspondence of Saint Vincent, who greatly appreciated her charity, intelligence, and activity. She died in Paris on April 4, 1678.

Letter 916. - Archives of the Mission, Turin, original signed letter.

1. Jean Martin was born on May 10, 1620; therefore, he was twenty-seven years old.

Letter 917. - Casa della Pace, Chieri (Italy). In 1886 Pietro Marietti gave this original autograph letter to the Priests of the Mission in gratitude for their hospitality to him when he made his ordination retreat in their house in Chieri. The letter is still in the house, where it has been framed and is held in great veneration.

1. Stefano Cardinal Durazzo.

2. Nicolas Pavillon.

Letter 918. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Sister Marie Bécu was still alive in 1639 (cf. vol. I, no. 387); after 1649, all the letters written by Saint Louise to Saint Vincent began with "Most honored Father."

2. Sister Charlotte Poisson.

3. Sister Geneviève Poisson entered the Company of the Daughters of Charity before 1636. She was first placed at the Hôtel-Dieu in Paris. In July 1647 she was present at the installation of the foundlings in Bicêtre, where she devoted herself to them for many years. She showed great prudence and astuteness, especially during the first war of the Fronde (1648-1649), when upheavals made it very difficult to obtain the means of subsistence for the house with its eleven hundred children, mostly under seven years of age, and twelve Sisters. In 1651 she participated in the Council as a senior Sister. On August 8, 1655 she signed the Act of Establishment of the Company. She was named Treasurer on May 22, 1657.

4. Alexandre 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 letter from Edme Jolly, Superior General (1673-1697). Brother Chollier wrote his life, which was published in Miroir du frère coadjuteur de la Congrégation de la Mission (Paris, 1875), pp. 145ff. This work also served as the basis for his biography in Notices, vol. III, pp. 528-548.

Letter 919. - Archives of the Mission, Turin, original signed letter.

1. Perhaps in a letter which is not extant, M. Martin had informed Saint Vincent of a certain priest who abandoned the task of preaching missions. From the context of the present letter, he appears not to have been a member of the Congregation of the Mission, but some priest from the Genoa area.

Letter 920. - Original signed letter in the Municipal Library of Arles, Ms. 142, vol. III. This manuscript came from the library of Laurent Bonnemant, a priest from Arles, and is entitled Actes anciens et modernes concernant l'archevêché d'Arles.

1. A distraction of the secretary; it was most likely March 1.

2. In order to restore regularity in the monastery of Saint-Césaire, where the most deplorable abuses had crept in, Jaubert de Barrault, Archbishop of Arles, brought in some nuns from Billom (Auvergne) in 1639. (Cf. Gallia christiana novissima [Arles: Valence, 1901], col. 967, no. 2259, taken from the Archives of Bouches-du-Rhône, S. Césaire d'Arles, Reg. XXXVI, pièce 2.) Their companions were jealous and disliked them, and the Abbess persecuted them to the point of depriving them of food. In spite of the remonstrances of the Archbishop and the insistence of the King, the unfortunate reformers were never able

to remedy the disorders to which they were daily the sorrowful witnesses. (Arch. Nat. V<6. 187, no. 36.)

Letter 921. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, copy.

1. Elie Laisné, Sieur de la Marguerie et de la Dourville, Ordinary State Councillor. On October 31, 1633 he had given Saint Vincent two hundred livres out of the town hall revenues "on condition that every five years he would send three priests and a Brother to give missions for four months, round trip included, in the Angoulême diocese." (Arch. Nat. M 211, f 1.) After the death of his wife, Elie Laisné entered the priesthood. He died October 3, 1656.

2. Louis Laisné.

3. Nicolò di Bagno, Archbishop of Athens, Nuncio in France from June 25, 1643 to 1657. He was made a Cardinal with the titular church of San Eusebio, and Bishop of Senigallia on April 9, 1657. He died in Rome on August 23, 1663, at the age of seventy-nine. Saint Vincent, with whom he had a close relationship, could only be pleased with his benevolence.

4. Probably Fathers Vitet and Parrot, Reformed Augustinians of Chancelade Abbey, which Alain de Solminihac directed. The Bishop was engaged in a protracted dispute with the Canons Regular of Sainte-Geneviève, who opposed the establishment of the Congregation of Chancelade.

Letter 922. - Reg. 2, p. 72.

1. Jansenism.

2. To the peoples. This term refers to the sending of missionaries to non-evangelized territories.

3. Nicolò di Bagno.

4. He resided in that parish from September 7, 1646 to January 16, 1676.

5. Jean-Baptiste Gilles, of the Avranches diocese, had been headmaster and professor of philosophy at the Collège de Lisieux, situated on rue de Beauvais in Paris. He was received into the Congregation of the Mission on November 28, 1642, and took his vows on October 11, 1645. After Gilles had served at the Cahors Seminary for some time, Saint Vincent entrusted to him the chair of moral theology at Saint-Lazare. As mentioned in this letter, when the Nuncio asked Saint Vincent to propose a candidate for Coadjutor Bishop of Babylon, the Saint 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, which he insisted on maintaining. His ardent opposition to the Jansenists was manifest mainly in his lectures and conferences to seminarians preparing for ordination. However, his insistence on attacking them ran the danger of producing the opposite effect. The Saint understood this and transferred him from Saint-Lazare in 1651. For a short time, Gilles was Superior of the Crécy house, 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, f 1).

6. Philibert Brandon, Seigneur du Laurent, became a Counselor in the Parlement on February 18, 1622. On the advice of Father de Condren, he left this position after the death of his wife, Marie de Ligny, niece of Chancellor Séguier, to enter the priesthood. He was one of the founders of Saint-Sulpice Seminary. Brandon had offered his house in Saint-Maur-les-Fosses (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 1640-1641. In 1648 Brandon became Bishop of Périgueux, after having refused the Babylon diocese offered to him by Saint Vincent. He stayed in Périgueux until his death on July 11, 1652. His relationship with Abbé de Saint-Cyran did not affect his orthodoxy.

Letter 923. - Archives of the Mission, Turin, original signed letter.

Letter 924. - Reg. 2, p. 198.

1. The Avignon manuscript gives as recipient of this letter "M.N., Superior in Richelieu." This was obviously a distraction of the copyist because Register 2, which ordinarily follows the Avignon manuscript, states it is addressed to Etienne Blatiron, and several passages would be inexplicable if the recipient were the Superior in Richelieu.

Letter 925. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Year added on the back of the original by Brother Ducournau.

2. A diocesan priest in Nantes who had recently assumed the duty of confessor for the Daughters of Charity at the hospital in Nantes.

3. Anne Doni d'Attichy, Comtesse de Maure, and niece of Saint Louise de Marillac.

4. Work published by Arnauld in 1644.

5. Madeleine Mongert, from Sucy-en-Brie, was sent to Angers in March 1640 and named Sister Servant in October 1641, succeeding Sister Elisabeth Martin. She experienced some difficulties in directing this little Community. Saint Louise had her stay in Paris for a few months in 1644. After several changes of Sisters at the Angers hospital, she resumed responsibility for the Community until 1648, when the state of her health required that she be replaced by Cécile Angiboust. She died in Angers toward the end of 1648.

Letter 926. - Original signed letter, Archives of Propaganda Fide, VI, Lettere di Francia, Inghilterra, Scozia, Ibernica ed India, 1647, n 145, f 81.

1. The Secretary of Propaganda Fide.

2. Lambert aux Couteaux. The other Assistant was Antoine Portail.

3. Anne of Austria, mother of Louis XIV.

4. Jules Cardinal Mazarin.



Letter 927. - Abelly, op.cit., bk. II, chap. I, sect. II, §4, p. 38.

Letter 928. - Archives of the Mission, Turin, original signed letter.

Letter 929. - In vol. VIII (p. 626) Coste corrected the date he had placed on this letter, stating that it belongs in vol. VI. The editors have placed it there as no. 2196a.

Letter 930. - Abelly, op.cit., bk. II, chap. I, sect. II, §2, p. 28. The paragraph in italics is a portion of the letter which Abelly summarizes above.

1. Chief canton town in the district of Saintes.

Letter 931. - Reg. 2, p. 291. In the Archives of the Motherhouse of the Daughters of Charity, the Register entitled Recueil de pièces relatives aux Filles de la Charité, p. 675, presents us with a somewhat different text.

1. And walk in the vocation to which you are called. Cf. Eph 4:1. (NAB)

2. And do not deviate to the right or to the left. Cf. 2 Par 34:2. (D-RB)

Letter 932. - Reg. 2, p. 293.

1. The recipient of the letter is undoubtedly Bernard Codoing. The Superior to whom it was addressed was most likely a seminary director. Now, among the Superiors of the six seminaries entrusted to the Congregation of the Mission outside of Paris, only Bernard Codoing, at that time in Saint-Méen, had ideas like those which Saint Vincent censures in this letter.

2. Saint Francis de Sales.

Letter 933. - Lettres et Conférences de Saint Vincent de Paul (complément). [Paris, 1888], p. 526, l. 3133.

1. In the letter of February 29, 1647. (Cf. no. 920, n. 1, where the date is corrected to March 1, 1647.) Saint Vincent's reference to a previous letter prompted Coste to assign 1647 as the date for the present letter.

Letter 934. - Abelly, op.cit., bk. II, chap. I, sect. VII, §7, p. 122.

1. The period during which Julien Guérin was in Tunis.

Letter 935. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. The letter was written after the houses in Issy and Fontenay-aux-Roses were opened (1642), and before the closing of the Issy house (1649).

2. Two sections in the suburbs of Paris.

Letter 936. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. This letter answers the preceding one and was written immediately after Saint Vincent received it.

Letter 937. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by Brother Ducournau.

2. Chaplain to the Maréchal de la Meilleraye in Nantes. D'Annemont had recommended that the Administrators of the hospital in Nantes invite the Daughters of Charity to this hospital.
3. Sister Catherine Bagard entered the Company of the Daughters of Charity between 1636 and 1638. In 1646 she accompanied Saint Louise to Nantes. Her inappropriate behavior, her bad spirit, and her relationship with the chaplain there caused considerable difficulties for her Superiors and her companions. She returned to Paris in August 1647 and left the Company shortly after.
4. Isabelle or Elisabeth Martin was among the first Daughters of Charity and one of the most talented, although she was often in poor health. She was Sister Servant at the Angers hospital (1640), Richelieu (1641), and at the Nantes hospital (1646). She returned to Richelieu in 1648 and died there the following year.
5. Jeanne Lepeintre. A few days later she was named Sister Servant in Nantes.
6. Saint Vincent had treated this subject the preceding February 2 in a conference which has come down to us. (Cf. vol. IX, no. 29.)
7. The Regulations or Statutes of the Company, approved November 20, 1646 by Jean-François-Paul de Gondi, Coadjutor to his uncle, the Archbishop of Paris. Saint Vincent read them to his Daughters during his conference of May 30, 1647 (cf. vol. IX, no. 30). To what might this delay of six months be attributed? Apparently, it would have been longer without the insistence of Saint Louise. It was not due, at least not entirely, to the important duties of the Founder, since he took the time to assemble the Sisters on February 2. Perhaps he entertained for a time the hope of procuring certain modifications in the details; perhaps also, the pontifical document was not given to him until several months after the approbation. It is evident from no. 898 that Saint Louise also desired some modifications in the Rules as approved by the Archbishop of Paris.
8. The Foundling Home faced rue du Faubourg-Saint-Denis; it stood opposite the enclosure of Saint-Lazare, near the site now occupied by the Gare du Nord. Boulevard de la Chapelle, located close by, runs along the boundary of what was then the village of La Chapelle.
9. This convent has given its name to the present rue des Récollets. It became the Saint-Martin Military Hospital. Letter 938. - Reg. 2, p. 294. Letter 939. - Archives of the Motherhouse of the Daughters of Charity, copy made by Sister Hellot, who died in 1650. This letter, written at the request of Saint Louise, following the observations made by M. d'Annemont (cf. Ecrits spirituels, L. 173, p. 193), was sent by the Foundress, who added a note to it and some advice (cf. ibid., L. 174, pp. 195-197): "O Sisters! the gentle tone of Saint Vincent's letter, the remark about the graces God has granted you and us, and the instructions his

charity gives you so graciously, have filled me with inexpressible awe, when I recall that God has so often warned us through him of our obligations; he has so often been aware of our faults and deliberately overlooked them, never tiring of animating us nor of taking paternal care of us."

1. Cf. Lk 9:23, which includes the notion of "daily," to which Saint Vincent refers here; cf. also Mt 16:24. (NAB)

2. Elisabeth Martin. Her poor health was probably the main cause of the disorders that had slipped into the little Community in Nantes.

3. Lambert aux Couteaux and Sister Jeanne Lepeintre went to make a visitation of the Nantes hospital; the latter remained as Superior in place of Sister Elisabeth Martin, who went to the Richelieu hospital.

Letter 940. - Abelly, op.cit., bk. II, chap. I, sect. I, p. 2.

1. Jacques Lescot, born in Saint-Quentin in 1593, was a professor at the Sorbonne, Canon of Notre-Dame, and Richelieu's confessor before becoming Bishop of Chartres where he remained from November 13, 1643 until August 22, 1656, the day of his death.

2. Behold! everything is open before you. Cf. Gn 13:9. (NAB)

Letter 941. - Archives of the Mission, Turin, original signed letter.

Letter 942. - Reg. 2, p. 74.

1. Saint Vincent is probably referring to no. 922.

2. Cf. Lk 21:1-4. (NAB)

3. With noble bearing.

4. Lambert aux Couteaux.

Letter 943. - Archives of the Mission, Turin, original signed letter.

1. Quarto al Mare, a town about six miles from Genoa.

2. Saint Vincent inserted this word between the lines.

Letter 944. - Abelly, op.cit., bk. II, chap. I, sect. IV, p. 70.

1. Stefano Cardinal Durazzo.

Letter 945. - Reg. 2, p. 27.

Letter 946. - Collection for the process of beatification. In his deposition in 1710, Brother Chollier states that the original was in the Saint's own handwriting.

1. Richard Smith, Bishop in partibus [i.e., in infidel lands] of Chalcedon, and former Vicar Apostolic of England, where he had been sent by Pope Urban VIII.

Letter 947. - Archives of the Mission, Turin, original signed letter.

Letter 948. - Reg. 2, p. 173.

1. Balthazar Grangier de Liverdi (1646-1679).

Letter 949. - The original autograph letter is in the Visitation Convent in Toulouse. Bishop Célestin Douais gave a facsimile of it in his book, La Visitation de Toulouse: Etudes, souvenirs et documents (Paris: E. Poussiégué, 1905).

1. Anne-Catherine de Beaumont-Carra was one of the pillars of the Visitation Order. Born in Chambéry, the daughter of Paul de

Beaumont-Carra and Antoinette-Charlotte de Divonne, she took the habit at the First Monastery of the Visitation in Annecy on April 23, 1617. From the Annecy Monastery, where she spent the first years of her religious life, she went with Saint Jane Frances to make a new foundation in Bourges. She was elected Superioress of the First Monastery in Paris in 1622 and again in 1625. In 1626 she opened the Second Monastery in Paris, in the faubourg Saint-Jacques, and was its Superioress. Subsequently she was twice elected Superioress in Grenoble (1629 and 1632) and in Pignerol (1637 and 1641), then made a new foundation in Toulouse (1647). She died there on January 30, 1656, at age of sixty-eight. Mother Faber has written an account, published by Bishop Douais, of the time Mother de Beaumont spent in Toulouse. Année Sainte (vol. V, p. 533) states: "Saint Vincent de Paul had great respect for her, and this fact was brought to the knowledge of the Queen, Anne of Austria. This great Princess favored the humble Mother with her kindness and did not think it unworthy of Her Majesty to honor her with her visits." Saint Jane Frances frequently consulted Mother de Beaumont, as her correspondence shows. We see from these letters that Mother de Beaumont was "cold, too firm, and serious," and that her energetic character sometimes led her to neglect spiritual exercises.

2. Charles de Montchal (1628-1651). He was one of the most remarkable Prelates of the seventeenth century because of his piety, zeal, learning, and his firmness in defending the rights of the Church against encroachments of the State.

3. Philippe Cospéan was Bishop of Aire from February 18, 1607 to March 18, 1622, of Nantes from March 18, 1622 to 1635, and of Lisieux from July 25, 1636 to May 8, 1646, the day of his death. He had also administered the Toulouse diocese for a time.

4. When Mother de Beaumont was Superioress in Grenoble, she had to go to Nantes to make arrangements for establishing a convent, and left several of her nuns there.

5. Collège founded in Toulouse in 1363. Like other collèges in that town, it served as a hostel for university students.

6. The Visitation nuns in Paris.

7. Cf. nos. 866 and 873.

Letter 950. - Reg. 2, p. 218.

Letter 951. - Abelly, op.cit., bk. II, chap. I, sect. VII, §9, p. 130.

1. Reference to the Easter duty: confession at least once a year, if necessary, and reception of Holy Communion between the beginning of Lent and Trinity Sunday.

2. Select corps of Turkish soldiers. Originally they were boys taken from the homes of people, principally Christians, subjugated by the Turks, and raised to constitute the Sultan's elite guard.

Letter 952. - Archives of the Mission, Turin, original signed letter.

Letter 953. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. This letter was written between Ascension and Pentecost; it seems to be from the same year as no. 937.

Letter 954. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. The Duchesse d'Aiguillon had taken under her protection both the Daughters of the Cross and the Daughters of Providence. It is not clear to which of these two Communities Saint Vincent refers, if either. As is evident from succeeding letters, they had fled to Paris from Lorraine.

Letter 955. - Saint Paul manuscript, p. 70.

1. This letter was written toward the end of the trouble in Lorraine.

Letter 956. - Saint Paul manuscript, p. 70.

Letter 957. - Saint Paul manuscript, p. 71.

1. This letter followed no. 955 by a few days.

Letter 958. - Archives of the Mission, Turin, original signed letter.

1. Patrice Valois (Patrick Walsh--Valois was the usual French transliteration for Walsh) was born in Limerick (Ireland), received into the Congregation of the Mission on December 21, 1644, at the age of twenty-five, and ordained a priest in 1646.

Letter 959. - Reg. 2, p. 101.

1. Perhaps M. de Restal, and Pierre de Fondimare who, according to no. 1068, did not persevere in the Congregation of the Mission.

Letter 960. - Reg. 2, p. 292.

1. A commune in the district of Sedan (Ardennes).

2. During the explanation of the Pontifical, the book of ceremonies used in the administration of the Sacraments.

3. Claude Dufour was being tempted to leave the Congregation of the Mission in order to enter the Carthusians.

Letter 961. - Abelly, op.cit., bk. II, chap. I, sect. VII, §12, p. 139.

Letter 962. - Reg. 2, p. 218.

Letter 963. - Archives of the Mission, Turin, original signed letter.

Letter 964. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. The Daughters of Charity had been called to Montreuil-sur-Mer (Pas-de-Calais) by Comte Charles de Lannoy, Governor of that town. Saint Louise sent Anne Hardemont and Marie Lullen there from Le Mans. They left on June 26, after receiving the instructions of their Foundress (cf. Ecrits spirituels, L. 213, p. 204). Saint Vincent had already given them his at the Council of June 19, 1647.

2. Two Sisters, Jeanne de Saint-Albin and Jacquette, were sent to Nantes.

3. Elisabeth Martin, Sister Servant in Nantes.

4. Sister Jeanne Lepeintre was going to Nantes to make a visitation of the hospital and then on to Angers for the same purpose. She remained in Nantes as Sister Servant. In the Council of June 19, Saint Vincent said of her: "Now, Sister Jeanne would need four minds; if she could take along that of Mademoiselle Le Gras, she would be quite happy. Isn't that true, my Daughter?"

5. Sisters Marie-Marthe Trumeau and Perrette from Sedan. The accused was probably Sister Perrette, whose frivolous manner worried Saint Louise. She subsequently left the Company (cf. no. 971).

6. The Prioress of the Augustinian Sisters of the Hôtel-Dieu.

7. Marguerite regretted her action and returned; she died the following year.

8. Year added on the back of the original by Brother Ducournau. Letter 965. - Archives of the Mission, Paris, original autograph letter.

1. In 1635 Madame de Herse gave two farms to the Saint-Lazare house: one in Mespuits, the other in Fréneville, a little village in the commune of Valpuiseaux (Essonne). In return, she asked that a mission be given in perpetuity on her estates every five years, and that two Missionaries be placed at her disposal or that of her second son, Félix Vialart, the Prior of Bus. These priests were to work for three months every four years in the places assigned to them.

Letter 966. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. This year corresponds to the contents of the letter.

2. Anne Hardemont and Marie Lullen, the Sisters designated for the foundation in Montreuil.

3. Sister Marguerite Tourneton, who had just left the Company of the Daughters of Charity.

4. Commune of the district of Neufchâtel (Seine-Maritime). The Daughters of Charity had been there since 1645.

Letter 967. - Reg. 2, p. 40.

1. Louis Serre, born in Epinal (Vosges), was ordained a priest in September 1643. He entered the Congregation of the Mission on March 23, 1644 at the age of twenty-six, and took his vows in July 1646. His first assignment was Crécy, where he was Superior (1646-1648). From there he was sent to Saint-Méen, where he spent nearly his whole missionary life. He directed this house (1655-1665, 1671-1675, and 1676-1681).

Letter 968. - The text of this letter is taken from a manuscript entitled: Lettres choisies du Bienh. Vincent de Paul, instituteur et premier supérieur général de la congrégation de la Mission.

This collection, compiled between 1729 and 1737, is preserved at the Motherhouse of the Daughters of Charity. It is from the same family as the Avignon manuscript (cf. vol. I, p. xxxvii), and reprints all the letters in the same order, adding a ninth part

which contains nineteen letters, all pertaining to the direction of the Daughters of Charity.

Letter 969. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. The date on which the foundlings were transferred to Bicêtre.

2. It would seem that the four children mentioned here were the first ones placed in Bicêtre.

3. Louise Goulas, Madame de Romilly, a Lady of Charity. Her husband was Treasurer General of Wars and a Councillor of the King.

4. Madeleine Fabri, wife of Pierre Séguier, Keeper of the Seals. She was born on November 22, 1597 and died in Paris on February 6, 1683. She assisted Saint Vincent and Saint Louise with her influence and her fortune.

Letter 970. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by Brother Ducournau.

2. Sister Geneviève Poisson directed the Foundling Home.

Letter 971. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Year added on the back of the original by Brother Ducournau.

Letter 972. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Saint Vincent wrote these words on the same letter from the Sisters of the Motherhouse, which letter he was sharing with Saint Louise, who was in Bicêtre at the time.

2. Cf. Jn 6:67. (NAB)

3. Guillaume Gallais had been Superior in Sedan, the home of Sister Perrette; he may even have sent her to the Company.

4. Superior in Nantes at the time.

5. An inflammation. (Cf. Ecrits spirituels, L. 189, p. 214.)

6. Because the original is damaged, we are not certain of the reading of these words and of the words "be surprised."

Letter 973. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. A native of Montreuil-sur-Mer, Sister Antoinette Larcher traveled to Nantes with Saint Louise in July 1646. She returned to Paris in 1647 when she left the Company and returned home.

2. Elisabeth Martin.

3. Claude Carré, from Neuville near Pontoise (Val-d'Oise), arrived at the Nantes hospital in August 1646 and became the Assistant there. She went back to Paris around 1652-1653, returning in August 1656 to Angers, where she was named Sister Servant after the departure of Cécile Angiboust.

4. Elisabeth Le Goutteux, the widow of M.<N>Turgis, left a high position in the world to consecrate herself to God in the Company of the Daughters of Charity. She was Superior of the Angers hospital (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.

5. Henriette Gesseume, a very intelligent and resourceful Daughter of Charity, but too independent. A skilled pharmacist, she was of great assistance at the Nantes hospital, where she remained from 1646 to 1655. Two of her nieces, Françoise Gesseume and Perrette Chefdeville, also became Daughters of Charity. Claude, one of her brothers, and a nephew, Nicolas Chefdeville, were coadjutor Brothers in the Congregation of the Mission.

6. Administrators of the hospital.

Letter 974. - Lyons manuscript, f 208ff.

1. The spelling used today is "pasha." The pasha was the Governor of a province within the Turkish kingdom and was usually appointed for three years.

2. Sébastien Brugière, a Father of Mercy, had come to Algiers in March 1644 with his confreres, François Faure and François Faisan, for the ransom of slaves. The amount of money entrusted to him was sufficient to ransom two hundred slaves. Ninety-six other Christians were freed on the promise of 8990 piastres and the exchange of twenty-two Turks. Brugière was held hostage while his companions returned to France to raise the promised sum, which they were not able to collect. He had to have recourse to heavy loans at fifty percent interest to quiet his most pressing creditors, while his debts went on accumulating. In May 1645 a renegade Christian, who was trying in vain to obtain fifty piastres from him for the price of a slave, attacked him with a knife and was about to kill him. Father Brugière escaped but fell, broke two ribs, and burst his spleen.

Complaints were lodged at the custom house of the town. He was seized, condemned, and thrown into a horrible prison, where he was confined for two months. Then, because his health gave cause for concern, he was granted permission to go and live in the French Consul's residence under house arrest. He was still there on November 25, 1645 when, before François Constans, Chancellor of the Consul of Algiers, he made the statement which Revue africaine, vol. XXXV, published under the title "Certificat des souffrances du Père Sébastien."

3. The site of a Christian cemetery.

4. Father Lucien Hérault, a Trinitarian. During his first trip to Algiers in January 1643, he had ransomed forty-eight slaves. He returned in 1645, ransomed others, and offered himself as guarantee. Since the promised money was delayed in coming, he was imprisoned. He died shortly afterward, on January 28, 1646 and his body was interred outside the city in the Christian cemetery, near the Gate called Bab-el-Oued. (Cf. Dan, op. cit., p. 151.)

5. Blessed is he who thinks of the needy and the poor. Cf. Ps 41:2. (NAB) Ps 40:2. (D-RB)

6. Overseer of the convict prison.



7. At his death all virtues cease.

8. René Duchesne was born in Saint-Juire-Champgillon (Vendée) in August 1607. He entered the Congregation of the Mission in Richelieu on February 16, 1654 as a coadjutor Brother, and took his vows November 1, 1658.

Letter 975. - Abelly, op.cit., bk. II, chap. I, sect. VII, §12, p. 140.

1. The length of Julien Guérin's stay in Tunis.

Letter 976. - Reg. 1, f 2, copy made from the rough draft which was in the Saint's handwriting.

1. A small locality in Charente-Maritime. Alain de Solminihac had sent two of his monks there at the request of M.<N>de Sourdis, Archbishop of Bordeaux, commendatory Abbot of the abbey.

2. In Limoges.

3. A month earlier the Bishop of Cahors had called to this town twelve Canons Regular of the Chancelade reform. Three of them, including their Superior, Father Garat, were lodged at the Bishop's palace; five or six of them were living in a rented house in the faubourg of Barre; the others were to give missions all year long, except during harvest time. A few years later, they were established in Cahors, in a building erected for them by the Bishop.

4. By advising that Bishop Solminihac's delegate to Rome not wear his religious habit, Saint Vincent was advocating what he thought was prudent in order to avoid opposition in Rome. However, Father Vitet, one of the monks who was sent to Rome, informed Saint Vincent on September 5, 1650 (cf. no. 1256) that any monk in Rome who did not wear his religious habit was excommunicated.

5. Henri Cauchon de Maupas du Tour, a member of the Tuesday Conferences, was Bishop of Le Puy (1641-1661), and then of Evreux from 1661 to August 8, 1680, the day of his death. He was a renowned orator and preached the funeral panegyrics for Saint Jane Frances de Chantal and Saint Vincent. He also wrote biographies of Saint Francis de Sales and Saint Jane Frances, and was one of the two Bishops who approved Abelly's life of Saint Vincent.

Letter 977. - Lyons manuscript.

1. The year Charles Aulent died. Born February 1, 1614, in Ath, a town in Hainaut (Belgium), he entered the Congregation of the Mission at the end of 1636, was ordained a priest in 1640, and took his vows on December 11, 1644. He directed the house in Toul from 1646 to 1647, the year he died.

Letter 978. - Abelly, op.cit., bk. II, chap. I, sect. VII, §8, p. 124.

1. The period during which Julien Guérin was in Tunis.

Letter 979. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by Brother Ducournau.

2. The foundlings had originally been associated with the Hôtel-Dieu, which led this Administrator to claim that his authority extended to their care.

3. Blaise Méliand (1641-1650).

4. The Ladies of Charity.

5. Geneviève Poisson.

Letter 980. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook copy made from the original.

1. Jean d'Estrades, named Bishop of Périgueux in July 1646, never took possession of his diocese. He was transferred to Condom and replaced in Périgueux in 1648 by Philibert de Brandon, Bishop Solminihac's candidate.

2. Antoine de Cous, who died February 15, 1648.

3. François Fouquet was the son of François Fouquet, Comte de Vaux, and of the devout Marie de Maupeou, one of the Ladies of Charity 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, named Bishop of Bayonne in 1636, was not consecrated until March 15, 1639. He was transferred to the diocese 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 his exile on October 19, 1673. He brought 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 greatly admired his virtue. He felt deeply the Saint's death, and as soon as he received news of it, he wrote to the priests of Saint-Lazare:

"However prepared I may have been for M.<N>Vincent's death, since he was advanced in age, I assure you that I did not hear the news of his passing without surprise and without being moved with great sorrow, humanly speaking, at seeing the Church deprived of a most worthy subject, the Congregation of its very dear Father, and me 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."

4. Charles-Jacques de Gelas de Leberon (1624-1654).

5. Jules Cardinal Mazarin.

6. Jean-François Chapt, Marquis de Rastignac, Brigadier General of the royal armies.

Letter 981. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Brother Ducournau added "August 1647" on the back of the letter; the postscript permits us to pinpoint the day.

2. Nanteuil-le-Haudoin (Oise).

3. Blaise Méliand.

4. Geneviève Poisson.

Letter 982. - Original autograph letter at Saint-Sulpice Seminary, Paris.

1. Saint Louis, whose feast is August 25. He is known in history as King Louis IX of France.

2. On May 4, 1623, feast of Saint Monica, Saint Louise had made a vow to remain a widow, if she should outlive her husband. (Cf. Ecrits spirituels, A. 2, p. 3.) She renewed this vow annually on that day (cf. Abbé Gobillon, La vie de Mademoiselle Le Gras, fondatrice et première supérieure de la Compagnie des Filles de la Charité [Paris: A. Pralard, 1676], p. 27; Eng. trans., The Life of Mademoiselle Le Gras [London: Sisters of Charity, Provincial House, Mill Hill, 1984], p. 10). She also renewed this vow on the first Saturday of each month (cf. Ecrits spirituels, A. 1, p. 688) and on important anniversaries. Later she added another vow, of consecrating herself to the service of the poor.

3. August 24.

Letter 983. - Original autograph letter at Saint-Sulpice Seminary, Paris.

1. This is a reply to the preceding note and is written in its margin.

Letter 984. - Reg. 1, f 63 v , copy made from the original in the Saint's own handwriting.

1. This is the name used in the copy. Should it be Bruyères-le-Châtel (Essonne), or rather Brienne-le-Château (Aube), as Pémartin believed? The priory of which Saint Vincent is speaking had M.<N>Ribier as its titular head and was part of the archdiocese of Paris, and the Abbot of Saint-Florent-lez-Saumur had the right of assigning it as a benefice. The priory of Brienne-le-Château fulfilled only the first condition; Bruyères-le-Châtel fulfilled all three. There is, therefore, no doubt about it. As intimated here, Ribier wished to entrust the priory, property, and income to the Congregation of the Mission.

2. Saint-Florent had been united to the Benedictine Congregation of Saint-Maur in 1637. Mazarin was the Abbot of Saint-Florent. Today it is part of the town of Saumur in the Angers diocese.

Letter 985. - Archives of the Mission, Turin, original signed letter.

1. Probably Nicolas Laisné.

2. Louis Dupont, born in Nemours (Seine-et-Marne), entered the Congregation of the Mission on October 23, 1641 at twenty-two years of age, and took his vows in November 1644. He was Superior in Toul (1652-1653), Tréguier (1654-1661), Annecy (1662-1663), and at Saint-Charles (1664-1671).

3. Perhaps Denis Gigot, who was born in Donnemarie (Seine-et-Marne), entered the Congregation of the Mission on July 22, 1647 at the age of twenty-two, and took his vows in Troyes on October 9, 1649, with M.<N>Bourdet present.

4. Claude Gurlet, born in Lyons, entered the Congregation of the Mission on June 12, 1646 at twenty-four years of age, and died on February 2, 1653.

5. Probably for the Bons-Enfants Seminary.

6. A parish in Le Mans.

7. Pierre Aubert, a tradesman of Le Mans. (Cf. Arch. Nat. S 6707.)

8. This is how the sentence was written in the original; the secretary must have inadvertently left it unfinished.

Letter 986. - Reg. 2, p. 104.

1. San Salvatore Abbey in the Sabine region, about fifty-three miles from Rome. Antoine Portail had gone there to escape the intense Roman heat, which bothered him greatly.

2. The visitation, which began on April 23, did not end until November 16. The very hot weather caused several interruptions. (Cf. Notices, vol. I, pp. 55, 59.)

3. Lambert aux Couteaux was making visitations also. (Cf. no. 987.) Gilbert Cuissot was one of Saint Vincent's Assistants.

4. Circumstances were not favorable to the Saint's wishes; he would not see Antoine Portail for two more years.

Letter 987. - Archives of the Mission, Paris, original signed letter.

1. The content of the letter gives us the clue to the recipient.

2. The preceding August 6, Lambert aux Couteaux was making a visitation of the house in Saintes; on September 20 he was in Cahors.

Letter 988. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook copy made from the original.

1. Pierre de Bertier, Doctor of the Sorbonne, former Canon and Archdeacon of Toulouse, Coadjutor of Bishop Anne de Murviel and then 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 Prelate's death, he wrote to Mazarin: "His health is so good and his humor so bad that I cannot hope for his succession nor even his favor.

Therefore, my Lord, not only am I unemployed in my ministry and deprived of sufficient revenues for my position, I am in addition constantly persecuted and believed guilty without any reason."

2. No one cares.

3. Cry out, do not desist.

4. Charles-Jacques de Gelas de Leberon.

5. Nicolas Sevin.

6. Pierre de Marca was promoted to the bishopric of Couserans in 1648.

Letter 989. - Reg. 2, p. 198.

Letter 990. - Abelly, op.cit., bk. II, chap. I, sect. VII, §3, p. 102.

1. This is a reply to Jean Barreau's letter of July 27, 1647 (cf. no. 974) and had reached Paris during the annual retreat or just a few days before (cf. no. 991).

Letter 991. - Lyons manuscript.

1. This letter was written the year M.<sup><N></sup>Nouelly died and during the eight days of Saint Vincent's annual retreat.

Letter 992. - Reg. 1, f 26, copy made from an autograph draft.

1. The Bishop of Dax was at law with his Canons on the wording of the titles of nomination to choral prebends, the appropriate salary for the senior chaplain, and the honors to which the Chapter claimed a right during pontifical functions. The Parlement of Bordeaux, before which the case was being tried, handed down its decision by a decree of April 4, 1647. An appeal was made to the King's Council. The Canons, however, fearing they might lose their case, suggested a settlement to Jacques Desclaux, to be arbitrated by the Bishops of Aire and Bazas. The two Bishops announced their decision on July 13, 1647, and the arrangement was ratified by the drawing up of new statutes. (Cf. Antoine Degert, Histoire des évêques de Dax [Paris: Poussielgue, 1903], p. 328; and Pierre Coste, "Histoire des Cathédrales de Dax," in Bulletin de la Société de Borda [1908], p. 275.)

2. Jean-Henri-Gabriel de Baylens, Marquis de Poyanne, Commander of the King's Orders, Governor of Dax, Saint-Sever, and Navarrenx; Lieutenant-General of the King in Béarn and Navarre. He died in Saint-Sever on February 3, 1667, leaving behind him the reputation of a brave leader.

3. Isaac Bartet. He became Cabinet Secretary, Counselor to the King, and Agent for Poland in France. On November 25, 1669, Mademoiselle de Montpensier sold to him the marquisate de Mézières-en-Brenne (Indre), which he resold on March 17, 1692 to Louis de Rochechouart, Duc de Mortemart. He died in September 1707.

4. Few princes experienced as many vicissitudes of fortune as did Cardinal Jan-Casimir. Born in 1609, he went to France in his youth and was thrown into prison by Richelieu. He became a Jesuit, received the Cardinal's hat, and ascended the throne of Poland on the untimely death of his brother, Ladislaus IV. Obtaining a dispensation from his vows, he married his brother's widow, Louise-Marie, and ruled Poland under the title of Jan-Casimir V. His reign was unfortunate. Poland, attacked in turn by the Cossacks, Sweden, Brandenburg, Russia, and Transylvania, and torn assunder by internal dissensions, was forced to surrender a large part of its territory to its enemies. Jan-Casimir lost his wife in 1667; he abdicated and withdrew to Flanders. From there he went to Saint-Germain-des-Prés Abbey and afterward to Saint-Martin Abbey in Nevers. He died in that city in 1672.

5. Jules Cardinal Mazarin.

6. Pierre de Larroque (1634-1655). The pastors of Poy, or Pouy, were also Directors of the Buglose chapel.

7. This word was left out of the original. An arpent is about one and a half acres.

8. Alain de Solminihac.

9. Burglosse or Buglose was, and still is, part of the old commune of Pouy, which has been renamed Saint-Vincent-de-Paul. In the Saint's childhood, as all local historians agree, there was neither a chapel at Buglose, nor any pilgrimage there. Jean-Jacques du Sault, Bishop of Dax, moved by the rumors of miracles worked in that place, held an inquiry and had a small chapel built in honor of the Blessed Virgin. He solemnly blessed it on May 16, 1622, and in the course of time it became a center of devotion to Our Lady in this district. On a passing visit to his native place two or three months after this unforgettable event, Saint Vincent went to pray before Our Lady of the Landes and said Mass in her chapel. (Cf. Collet, op. cit., vol. I, p. 109.) The history of Our Lady of Buglose (Histoire de la sainte chapelle et des miracles de Notre-Dame de Buglose [Bordeaux: Boudé, 1726]) was written by Raymond de Mauriol, C.M.; later, by Abbé Pierre Danos (Le pèlerinage de Saint-Vincent-de-Paul et de Notre-Dame de Buglose, suivi de l'art de sanctifier le pèlerinage [Buglose, 1844]); and by Canon Labarrère (Histoire de Notre-Dame de Buglose et Souvenir du Berceau de Saint-Vincent-de-Paul [Paris: Frayet de Surcy, 1857]). A clear, correct idea of the origin of this pilgrimage is given in Abbé Jean-Baptiste Gabarra's article, "Pontonx-sur-l'Adour et la prieuré de S. Caprais" in Revue catholique d'Aire et de Dax [1874], Abbé Degert (op. cit., pp. 313ff), and in Jules Bonhomme's, "L'origine de Buglose" in Revue de Gascogne [1882], vol. XXIII, pp. 373-383.

10. The Priests of the Mission were not established in Buglose until 1706.

11. Joseph Sanguinet, Pastor of Saint-Yaguen near Tartas, in the Dax diocese, Saint-Sever district.

Letter 993. - Reg. 2, p. 6, copy made from the original autograph letter.

1. Secretary of Propaganda Fide.

2. Jacques Charton.

3. André Duval, renowned Doctor of the Sorbonne, author of several learned works, friend and adviser of Saint Vincent, was born in Pontoise on January 15, 1564, and died in Paris on September 9, 1638. The Saint never made an important decision without having recourse to his wisdom. 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, as this letter shows. 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 it. (Cf. Robert Duval, Vie d'André Duval, docteur de Sorbonne, manuscript copy [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.)

4. Jacques Péreyret, born in 1580 in Billom (Puy-de-Dôme), first served as Canon Theologian in Mende. He was a brilliant professor of philosophy and theology at the Collège de Navarre and was raised to the dignity of Grand Master. He was sent to Clermont as Vicar-General and, until the day of his death on July 15, 1658, strove actively to reform abuses there. In 1650 he wrote a Latin treatise on grace against the Jansenists (Apparatus ad tractatum de gratia).

5. Nicolas Cornet, born in Amiens on October 12, 1592, was also Grand Master of the house and society of Navarre. He refused the archbishopric of Bourges and the honor of being Richelieu's confessor. He died at the Collège de Boncourt on April 18, 1663. Bossuet preached his funeral oration, and his biography has been published. For his obituary see Joseph Grandet, Les saints prêtres français du XVIIe siècle, ed., G. Letourneau [2 vols., Angers: Germain et G. Grassin, 1897], vol. I, pp. 82-88.

6. Jean Coqueret, Doctor of the Collège de Navarre, was 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 the Company, as mentioned here, and invited him to the conferences on Jansenism given at Saint-Lazare.

7. The interdiction against founding a Religious Order of any kind without authorization from the Holy See, handed down by the thirteenth and fourteenth Ecumenical Councils [Fourth Lateran (1215) and Second Lyons (1274)], is not accompanied by any restriction. Nevertheless, many canonists agree with Arthur Vermeersch that this rule did not apply to Institutes which embraced the Rules of Saint Basil, Saint Augustine, Saint Benedict, or Saint Francis. (Cf. De religiosis institutis et personis [2 vols., Bruges, 1902], vol. I, p. 45.) Dominique Bouix was not of this opinion. (Cf. Tractatus de jure Regularium [2 vols., Paris: Lecoffre, 1857], vol. I, p. 205.) Letter 994. - Mazarin Library, Ms. 2216, f 404, copy.

1. Hugues de Lionne, a confidant of Mazarin, whom he had met in Rome. After being secretary of the Orders of the Queen Regent, he became Grand Master of Ceremonies and Commander of the King's Orders. He was sent to Italy (1654-1656), where he participated in the election of Pope Alexander VII, and to Germany as extraordinary Ambassador (1658). He negotiated the preliminaries for the Treaty of the Pyrenees for peace between France and Spain (1659), and was appointed Minister of State. He continued to hold this position after Mazarin's death, and died in Paris on September 1, 1671, at sixty years of age.

2. Charles-Louis de Lorraine had been proposed for the bishopric of Condom. He was Abbot of Chailli, a renowned Cistercian abbey in the Senlis diocese, and died in Paris on June 1, 1668.

3. Saint Vincent stood fast. The Condom diocese was given to Jean d'Estrades, Bishop of Périgueux who, in 1658, when the Saint was no longer on the Council of Conscience, gave his bishopric to Charles-Louis de Lorraine in exchange for Chailli Abbey.

Letter 995. - Collection for the process of beatification.

1. Pierre Watebled, born in Tully (Somme) in 1622, entered the Congregation of the Mission on January 19, 1641 at nineteen years of age, and took his vows on June 14, 1643. He was Superior of the Saintes Seminary (1650-1651), and died a victim of his dedication in Villeneuve-Saint-Georges (Val-de-Marne) in October 1652.

2. Antoine Caignet, Doctor in Theology; Canon, Chancellor, Theologian and Vicar-General of Meaux, and a renowned preacher, died in 1669. He is the author of two reputable works: L'Année pastorale (7 vols., Paris, 1657) and Le Dominical des Pasteurs ou le Triple emploi des curés. (2nd ed., Paris, 1675).

3. For the reason indicated in vol. II, no. 424. Tholard was suffering from a serious case of scruples.

4. Anne-Geneviève de Bourbon, Duchesse de Longueville.

5. Let us be firmly opposed to this!

6. Dominique Séguier, Bishop of Meaux.

Letter 996. - Archives of the Mission, Paris, manuscript life of Jean Le Vacher, p.3.

1. Jean Le Vacher's departure for Tunis necessitates this date.

2. Jean Le Vacher, born in Ecouen (Val-d'Oise) on March 15, 1619, entered the Congregation of the Mission with his brother Philippe on October 5, 1643. He took his vows in 1646 and was ordained a priest in 1647. Julien Guérin, a Missionary in Tunis, needed assistance, and Saint Vincent sent him Jean Le Vacher. On August 23, 1647, as the Founder and his young disciple were leaving Saint-Lazare together, they met Nicolò di Bagno, the Nuncio. "Excellency," said the Saint, "you are just in time to give your blessing to this good priest who is leaving for the Tunis mission." "What! this child!" exclaimed the astonished Nuncio.

"Excellency," replied the Saint, "he has the vocation for that."

Jean Le Vacher arrived in Tunis on November 22, 1647. Julien Guérin's death on May 13, 1648, followed two months later by that of the Consul, Martin de Lange, placed on Le Vacher the double burden of head of the Mission and of Consul. In 1650 he added Vicar Apostolic to these titles. Since the Holy See would not allow priests to be in charge of the consulate, Saint Vincent sent a layman, Martin Husson, a parliamentary lawyer, who arrived in Tunis in 1653 and left in April 1657, expelled by the Bey. For two years Jean Le Vacher carried out the functions of Consul. He returned to France in 1666, and was sent to Algiers in 1668 as Vicar-General of Carthage and Vicar Apostolic of Algiers and Tunis. His life in Algiers was that of an apostle and his death that of a martyr. On July 16, 1683, the town of Algiers was being bombarded by Duquesne. The Turks, having used every device to make Le Vacher apostatize, tied him to the mouth of a cannon,



which shot his body into the sea. (Cf. Raymond Gleizes, Jean Le Vacher, vicaire apostolique et consul de France à Tunis et à Alger [Paris: Gabalda, 1914].)

3. According to Jean Le Vacher's first biographer, the substance of the Saint's reply was as follows: "If M.<N>Le Vacher is too weak to go as far as the ship, have him carried there! If during the crossing he cannot stand the sea air, then throw him into the sea!" This way of speaking is so strange coming from the Saint's pen that we are inclined to wonder if his thought was correctly expressed.

Letter 997. - Manuscript life of Jean Le Vacher, p. 3.

1. This letter is from the same date as the preceding one.

Letter 998. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Year added on the back of the original by Brother Ducournau.

2. Madame de Herse, née Charlotte de Ligny, was the daughter of Jean de Ligny, Seigneur de Ranticey, Master of Requests. She was the widow of Michel Vialart, Seigneur de la Forest de Herse, Counselor to the King in his Parlement Court, President of Requests of the palace, then Ambassador to Switzerland. He died in Solothurn, on October 26, 1634. Madame de Herse was also the mother of Félix Vialart, Bishop of Châlons, as well as a relative of Jean-Jacques Olier. She was dear to Saint Francis de Sales, who was her son's godfather. As a Lady of Charity, she became one of Saint Vincent's chief auxiliaries and was a great benefactress of the poor of Paris, Picardy, and Champagne. She 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.

3. Anne Petau, widow of René Regnault, Seigneur de Traversay and Counselor in the Paris Parlement. She was the sister of President Méliand, and one of the Ladies of Charity most devoted to Saint Vincent and his works. She founded the Monastery of the Conception, rue Saint-Honoré, and was responsible for the Daughters of the Cross after the death of their Foundress, Madame de Villeneuve.

4. Marie de Fortia, wife of Jérôme de l'Arche, Seigneur de Saint-Mandé, Lieutenant-General for civil and criminal cases in the jurisdiction of the palace in Paris.

Letter 999. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by Brother Ducournau.

2. Cf. vol. II, no. 421, n. 6. In the Motherhouse of the Daughters of Charity, there is a painting of Christ standing barefoot on a globe, with his hands extended in appeal. Above His head is the title: DEUS CHARITAS EST. Saint Vincent and Saint Louise had great reverence for this picture of "The Lord of Charity."

Letter 1000.. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by Brother Ducournau.

2. The 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 that the Sisters might get the idea of becoming nuns (cf. Vol. II, no. 814).

Letter 1001.. - Archives of the Diocese of Cahors, Alain de Solminihac collection, copy made from the original.

1. The nephew of Antoine de Cous, Bishop of Condom. (Cf. no. 980.)

Letter 1002.. - Reg. 2, p. 218.

1. To accompany the Daughters of Charity assigned to the Nantes hospital.

Letter 1003.. - Abelly, op.cit., bk. II, chap. I, sect. IV, p. 70.

Letter 1004.. - Reg. 2, p. 102.

1. The Superior was Jean Chrétien.

2. Firmin Get, born in Chépy (Somme) on January 19, 1621, entered the Congregation of the Mission on January 6, 1641 and took his vows in January 1643. He was placed in the Marseilles house in 1648; in 1654 he became Superior there, remaining in office until 1662, except for a very short time spent in Montpellier to open a seminary, which lasted only a few months (1659-1660). Later he became Superior in Sedan (1663-1666, 1673-1681), and in Le Mans (1670-1673), and Visitor of the Province of Poitou, an office he held until April 4, 1682.

3. Gilbert Cuissot.

4. Not long after, Saint Vincent heard from Pierre du Chesne, who had been sick in Ireland.

5. He remained in authority until 1653.

6. Etienne du Puget (1644-1668).

Letter 1005.. - Jules Gossin, Saint Vincent de Paul peint par ses écrits (Paris: J. J. Blaise, 1834), p. 453, from the original letter, made available by the Marquise de Pérrier.

1. The Gossin text has "31." This date is obviously erroneous because the reply is dated January 29. (Cf. no. 1011 for Pavillon's refusal of the Saint's request.)

2. M. de Benjamin became Vicar-General of Paris and succeeded M. Féret as Pastor of Saint Nicolas-du-Chardonnet.

Letter 1006.. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. In this letter Saint Louise suggests to Saint Vincent the advice it would be well to give the Ladies of Charity at the next day's meeting.

1. The seal on the wax that secured this letter is not to be found on any letters before 1644. Saint Louise's use of the expression "Monsieur" in addressing Saint Vincent indicates that it should be placed before 1650. Ecrits spirituels has assigned "around 1647" to this letter (cf. L. 196bis. p. 232).

2. The Augustinian nun of the Hôtel-Dieu whose duty it was to notify the chaplain when a patient requested the Sacraments.

3. A Lady of Charity of the Hôtel-Dieu.

Letter 1007.. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by Brother Ducournau.

2. The innkeepers of Paris did not look favorably on this venture. They vented their anger on the Sisters, insulting and maltreating them. The guilty parties, handed over to justice, escaped punishment only through the intervention of Saint Vincent. (Cf. Testimony of Sister Geneviève Doinel, seventeenth witness at the cause of beatification of Saint Vincent.)

3. Geneviève Poisson.

4. Saint Vincent gave this conference on January 22. (Cf. vol. IX, no. 34.)

5. Julienne Loret was born in Paris on October 7, 1622 and baptized the same day. Orphaned at an early age, she was taken in by the parents of Jacques de la Fosse who later became a Priest of the Mission. "She had a tiny body which enclosed a great soul," it was said in a conference after her death. (Cf. Recueil des principales circulaires des supérieurs généraux de la Mission, [3 vols., Paris, 1877-1880], vol. II, p. 524.) She entered the Company of the Daughters of Charity on June 9, 1644 and made her vows on December 25, 1649. Her merit and virtue were so remarkable that, on October 30, 1647, scarcely three years after her own admission to the Community, she was entrusted with the formation of the new Sisters. At the same time, Saint Louise took her as her Assistant. "It was she who directed the whole Community," Sister Mathurine Guérin would later say, "because Mademoiselle was in no state to assist at any exercise." (Cf. Recueil, vol. II, p. 530.) Julienne Loret also carried out the duties of secretary. In this capacity she was responsible for taking down Saint Vincent's talks, to which she listened pen in hand. In 1651, she was sent to Chars, a village some sixty miles from Paris, to settle a particularly delicate situation: the new pastor subscribed to Jansenist ideas and was attempting to impose these practices upon the Sisters. Returning to Paris in 1653, after two years of difficult trials, she received her appointment as Superior in Fontenay-aux-Roses (Hauts-de-Seine), where she remained until 1655. Recalled to the Motherhouse, she was again named Assistant, remaining in office under Mother Marguerite Chétif after the death of the Foundress and again under Mother Nicole Haran. She died in Fontainebleau on August 1, 1699. Her manuscript life, by Antoine Durand, C.M., is found at the Motherhouse of the Daughters of Charity.

Letter 1008.. - Archives of the Daughters of Charity, Provincial House, Marseilles, original signed letter.

1. Perhaps some Priests of the Most Blessed Sacrament, a Congregation founded by Christophe d'Authier de Sigsau, Bishop of Bethlehem. This Congregation was established in 1632 and approved by Pope

Innocent X in 1647. Its end was the work of missions and the direction of seminaries. Initially, the priests were called Missionaries of the Blessed Sacrament.

Letter 1009.. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. The letter from Mademoiselle de Pollalion (Saint Vincent always wrote "Poulaillon"), after which Saint Louise wrote hers, is dated January 22, 1648.

2. Marie 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 on November 29, 1599, married at the age of eighteen, and widowed shortly after, she made a vow of celibacy and placed herself under Saint Vincent's direction. 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; to this end she founded the Daughters of Providence. Saint Vincent worked on the Rules of this Institute, procured funds and good directors for it, and obtained its approbation by the King and the Archbishop of Paris.

Mademoiselle de Pollalion died on September 4, 1657. (Cf. Hyacinthe Collin, Vie de la Vénérable Servante de Dieu Marie Lumague, veuve de M. Pollalion [Paris: Cl. J.<N>B. Hérissant fils, 1744]; Abbé L. Teillet, Histoire de l'Union chrétienne de Fontenay-le-Comte [Fontenay-le-Comte: L.<N>P. Gouraud, 1898].)

3. The original of this letter is in the Archives of the Motherhouse of the Daughters of Charity, Document 78, p. 79, and has been published in La Compagnie des Filles de la Charité aux Origines, ed. Sister Elisabeth Charpy, D.C., (Tours: Mame, 1989), D. 464, p. 507.

4. An old French unit of measure equal to approximately two meters or six and a half feet.

Letter 1010.. - Reg. 1, f 67, copy made from an autograph rough draft.

1. Armand-Jean du Plessis, Duc de Richelieu, born on October 2, 1631, had succeeded his father, François de Vignerod, brother of the Duchesse d'Aiguillon, as General of the galleys. During the battle which Saint Vincent mentions here, the Duke was in command of about thirty French ships, three Portuguese vessels, and four fire ships. He set fire to five Spanish ships that had dropped anchor off Castellamare. As the main body of the fleet approached, he opened fire, forcing it to retreat to Baia and the Castel dell'Ovo, and sank three or four ships. This victory had no follow-up because the food supply ran out, obliging the fleet to return to the French coast. The Duc de Richelieu died May 10, 1715.

2. Saint Vincent had been considering sending Lambert aux Couteaux to Marseilles as Superior.

3. The Marseilles Seminary opened in 1648. This was one of the reasons why Antoine Portail stayed so long in that city looking for a suitable dwelling for the Missionaries, who were crowded in a rented house near the arsenal. He bought a vast stretch of land for them, located today in the center of town, between rue du Tapis-Vert, rue Thubaneau, boulevard Dugommier, and rue Longue-des-Capucines. He had the buildings started but it took about ten years to complete the construction. (Cf. Henri Simard, Saint Vincent de Paul et ses oeuvres à Marseille [Lyon: E. Vitte, 1894], p. 95.)

4. Charlotte-Marguerite de Montmorency was the 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 Grand Condé, lost her husband on December 26, 1646; she herself died in Châtillon-sur-Loing on December 2, 1650.

Letter 1011.. - Archives of the Mission, Paris, original autograph letter.

1. This is the Bishop of Alet's reply to Saint Vincent's request in no. 1005.

Letter 1012.. - Abelly, op.cit., bk. II, chap. I, sect. II, §8, p. 53.

1. A commune in the district of Chinon (Indre-et-Loire).

Letter 1013.. - Abelly, op.cit., bk. II, chap. I, sect. II, §6, p. 44.

1. Balthazar Grangier de Liverdi.

Letter 1014.. - Lyons manuscript.

1. The year Pierre du Chastel died. Born in Courcelles-le-Comte (Pas-de-Calais), he entered the Congregation of the Mission as a priest on October 9, 1641, at the age of twenty-five, and died at Saint-Lazare in 1648.

Letter 1015.. - Archives of the Mission, Turin, original signed letter.

1. The Administrators of the hospital for the galley slaves.

2. This part of the sentence is in the Saint's handwriting.

3. Etienne du Puget.

Letter 1016.. - Archives of the Mission, Turin, original signed letter.

1. The letter is from 1648, although the secretary inadvertently dated it 1647. Three reasons lead us to make this modification in the text: (a) The Missionaries in Ireland could not have written to the Saint in September 1646 because they did not leave France until November (cf. no. 902); (b) Firmin Get was not a priest on December 20, 1647 (cf. no. 1004); (c) Louis Callon was still alive on February 14, 1647. So we must reject 1647; only 1648 suits the circumstances.

2. The Administrators of the hospital for the galley slaves.

3. The Directory for the Visitation nuns was drawn up at a General Assembly held in Annecy in May 1623, with Saint Jane Frances de Chantal presiding. The Foundress took her inspiration

particularly from notes left by Saint Francis de Sales, who died on December 28, 1622. This Directory was edited in 1850 under the title: Coutumier et directoire pour les soeurs religieuses de la Visitation Sainte-Marie.

4. The words "of the Company" are written between the lines in the Saint's handwriting.

5. The Collège des Bons-Enfants.

6. Superior of the Collège des Bons-Enfants.

7. Augustin Fraciotti, Bishop in partibus (1654-1659) of Trabzon (Trebizond), a port city on the Black Sea. 8. He had died in Aumale on August 26, 1647.

9. Philippe Le Vacher.

10. Cromwell's troops had entered Tipperary and Caher in September 1647. Then they went to Cashel, took the town, and massacred a part of the population. On November 13, they inflicted a bloody defeat on the Irish army massed at Kanturk. The Irish Catholics who escaped the battles and massacre were not able to escape dire poverty. The priests ran the greatest risk and had to go into hiding to practice their religion, under pain of prison or death.

Letter 1017.. - Reg. 2, p. 199.

Letter 1018.. - The original autograph letter is in the British Museum, Egerton Ms. 1609, f 35-36 v .

1. Claude-Marguerite de Gondi, sister of Philippe-Emmanuel de Gondi and widow of Florimond d'Halluin, Marquis de Maignelay, whom she had married on January 7, 1588. Her husband was assassinated three years after their marriage, her son died in the flower of his youth, and she had a daughter whose husband, Bernard, the eldest son of the Duc d'Epernon, brutalized her. Prevented by her family and Pope Paul V from entering religious life, the Marquise de Maignelay devoted herself to the service of the poor. She faithfully visited hospitals, prisons, churches, and convents. The Capuchins, Carmelites, Daughters of Providence, Oratorians, and her parish church all benefited from her generosity. To Saint Vincent she gave her time, service, and money, contributing to all his works, especially that of the ordinands. She died on August 26, 1650, and was buried in the convent of the Capuchin nuns, clothed in their habit.

2. The context of this letter prompts us to assign the dates within which this letter could have been written, since Saint Vincent had taken the resolution in 1646 to withdraw as Director of the Visitation nuns, which he did for eighteen months.

3. Charles du Fresne, Sieur de Villeneuve, former secretary of Queen Marguerite de Valois. After her death in 1615, he entered the house of Philippe-Emmanuel de Gondi, for whom he was secretary, then intendant. He was one of Saint Vincent's closest friends.

4. We know from a conference, preached to his Missionaries on November 3, 1654 (cf. vol. XI, no. 111), that the Visitation nuns had recourse to the Marquise de Maignelay to induce Saint Vincent

to change his mind about being their Director. In the end the nuns had their way.

5. Marie Lambert, Demoiselle d'Anse and maid of honor to Queen Anne of Austria, was also a Lady of Charity. Disgraced and banished from Court during the Fronde for having shown her feelings toward Mazarin, she succeeded so well in regaining the Queen's favor that the latter bequeathed her ten thousand livres. On more than one occasion, Saint Louise and Saint Vincent turned to her for assistance.

Letter 1019.. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. Coste did not assign a date to this letter, but he placed it among those written in 1648. Ecrits Spirituels dates it "around March 1644" (cf. L. 39, p. 107).

1. Guy Lasnier, Abbé de Vaux, Vicar-General of Angers. Saint Louise apparently feared that a Director appointed by Abbé de Vaux would separate the Sisters in Angers from the guidance of Saint Vincent and thus divide the Company.

Letter 1020.. - Archives of the Mission, Paris, Madagascar file, an old copy.

1. Abelly, who reproduced this letter in its entirety (op.cit., bk. II, chap. I, sect. IX, §1, p. 156), making several "improvements," dated it "April 1648."

2. When the opening of the mission in Madagascar was announced in the Richelieu house.

3. The departure of the Missionaries was so hasty that Saint Vincent, lacking time for recourse to Rome, was content to request faculties from Nicolò di Bagno, Nuncio to France. The Nuncio did not know that Propaganda Fide had reserved the Madagascar mission to the Discalced Carmelites and had already given them the necessary faculties. By a decree of July 20, 1648, Propaganda Fide suspended the faculties granted by the Nuncio to Charles Nacquart and Nicolas Gondrée. Nevertheless, so that they would not be condemned to enforced idleness, they were given authority to exercise all parish functions, but only for the Catholics of the island, until the Carmelites renounced their rights. The situation was regularized by a formal renunciation by these religious and a new decree from Propaganda Fide.

4. This word is omitted in the copy.

5. According to Encyclopaedia Britannica, Madagascar covers 227,760 square miles: 995 miles from Cap Sainte-Marie to Cap d'Ambre and 360 miles at its widest, with a coastline of some 3000 miles. It is 250 miles off the eastern coast of Mozambique in southern Africa.

6. On January 22, 1652, the Société de l'Orient, a partnership of moneyed men composed of twenty-four members, had obtained from Richelieu the exclusive rights for doing business in Madagascar and the neighboring islands for ten years. They had sent settlers to the island, under the authority of M. de Pronis, whom the Company had to replace because of continued abuses. Etienne

de Flacourt was chosen as his successor and traveled to his new post on the same ship which conveyed Messrs. Nacquart and Gondrée. (Cf. Mémoire sur la Compagnie des Indes Orientales, 1642-1720, Bibl. Nat. f.f. 6231.)

Etienne de Flacourt, born in Orléans in 1607, governed the colony of Madagascar (1648-1655) amidst innumerable difficulties, caused especially by the colonists, who made several attempts to kill him. After his return to France, he was employed in the administration of the company. He has left the following works: Histoire de la grande isle de Madagascar (Paris, 1654), and Dictionnaire de la langue de Madagascar (Paris, 1658), which he dedicated to Saint Vincent.

7. It lasted more than six months.

8. De Flacourt, de Bloye, Galiot, Ruffin, and other traveling companions.

9. The copyist inadvertently wrote ville (city) instead of île (island).

10. Give me discernment that I may know your decrees. Ps 119:125. (NAB) Ps 118:125. (D-RB)

11. Catéchisme ou instruction du symbole de la foy, translated by Canon Nicole Colin (Paris: Chaudières, 1587) from the Spanish of Luis de Granada.

12. Come to Him and be enlightened. Cf. Ps 34:6. (NAB) Ps 33:6. (D-RB)

13. These words, required by the context, are not found in the copy; we have taken them from Abelly's text.

14. The first edition of the Canons and Decrees of the Council of Trent appeared in Rome in 1564. More recent editions were those of Antwerp (1640) and Cologne (1644).

15. Binsfeld was the author of Enchiridion theologiae pastoralis [Trèves (Trier), 1591], republished in Paris in 1646.

16. Manuel des Méditations dévotes sur tous les évangiles des dimanches et fêtes de l'année. This work, composed in Latin by the Jesuit, Jean Busée, had been translated and revised by René Alméras in 1644.

17. A beautiful edition of the Introduction had just appeared in Paris in 1641.

18. The obedience letter was sent on March 28 to Messrs. Nacquart and Gondrée. It was published in Mémoires, vol. IX, p. 42, n. 1.

19. Nicolas 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 novitiate he was ordained a deacon and was sent to Saintes. In 1646 he returned to Paris and was ordained a priest. In 1648 he volunteered for Madagascar, where he arrived on December 4. God was satisfied with his good will and called him to Himself on May 26, 1649. Saint Vincent esteemed highly the virtue of M. Gondrée and considered him "one of the best subjects in the Company." (Cf. Notices, vol. III, pp. 43-56.)



20. The ship did not weigh anchor until Ascension Thursday, May 21.

21. Among the French biographies of Saint Francis Xavier which Saint Vincent may have known were those by Martin Christophe (1608), Michel Coissard (1612), Etienne Binet (1622), one by Balinghem and one by an anonymous author published in Mons (1619). The first French edition of his letters came out in Paris in 1628.

22. M. de Flacourt. The Société de l'Orient had promised to find clothing, room, and board for the Missionaries. The new governor did not fulfill his obligations. Letter 1021.. - Archives of the Mission, Turin, original signed letter.

1. Léonor d'Estampes de Valençay had been Bishop of Chartres (1620-1641) and was transferred to Rheims, where he died in April 1651.

2. It is a fact that François du Coudray had unusual ideas about certain dogmatic points.

3. Jacques Chiroye, Superior in Luçon.

4. Cf. no. 1020.

5. Donat Cruoly (Crowley), born in Cork (Ireland) on July 24, 1623, entered the Congregation of the Mission on May 9, 1643, took his vows in November 1645, and was ordained a priest in 1650. He was among the group of Missionaries sent to Picardy in 1651 for the relief of the people reduced to destitution by the war. Saint Vincent afterward appointed him Director of Students and theology professor at Saint-Lazare (1653-1654). He next sent him to Le Mans as Superior. In 1657 he returned to Saint-Lazare to teach moral theology. Later he filled the office of Superior in Richelieu (1660-1661), Saint-Charles (1662-1664), Montauban (1664-1665), Agen (1665-1666), and Saint-Brieuc (1667-1670). Sent to Le Mans in 1676, he was Superior there from 1687 to 1690. There is no trace of him after 1690. Letter 1022.. - Archives of the Mission, Paris, Madagascar file, copy.

1. Cf. Ex 4:1-9. (NAB)

2. Antoine Maillard, born in Veney (Meurthe), entered the Congregation of the Mission on May 21, 1644, at twenty-six years of age, took his vows in 1646, was Procurator of Saint-Lazare for a long time, and Procurator General (1679-1686).

3. Philippe Vageot, born in Bellegarde (Ain), entered the Congregation of the Mission as a cleric on May 3, 1645, at twenty-three years of age, and took his vows on October 12, 1647. In September 1648 he was ordained a priest and placed in the house in Saintes shortly after his ordination. He was Superior there from 1651 to 1655, the year he left the Company.

4. Antoine Maillard.

5. I was given a thorn in the flesh. 2 Cor 12:7. (NAB)

6. May the Lord's Will be done!

7. There was only one priest, M. de Bellebarbe, in that part of the island where the Missionaries would be living.

8. With the latest modifications.

9. Jean Bance, born in Ménonval (Seine-Maritime) in 1611, entered the Congregation of the Mission as a coadjutor Brother on November 9, 1637.

10. Saint Vincent answered in the affirmative and Charles Nacquart had the joy of seeing the sailors and passengers respond to his efforts.

11. The only existing will of Charles Nacquart is dated June 24, 1649. It was published in Mémoires, vol. IX, p. 137. Letter 1023.. - Archives of the Mission, Paris, seventeenth century copy.

1. Etienne de Flacourt. (Cf. no. 1020, n.6.)

2. Nicolò di Bagno.

3. This appears to imply that Abraham Louvel had been denied incardination in the Orléans diocese. In this context, incardination is the necessary formal acceptance by a diocese of a priest transferring from another diocese or from a religious Community.

Letter 1024.. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Internal evidence and the information in note 3 provide the reason for the approximate date of this letter.

2. Saint-Laurent parish.

3. Sister Jeanne de la Croix, born in Le Mans (Sarthe), entered the Daughters of Charity in 1645 or 1646. She was in Serqueux in November 1648, and became Assistant to Saint Louise in 1651. At the end of 1653 she returned to Serqueux, and was still there in 1657 when she again became Assistant. Early in 1659 she was sent to Châteaudun to replace Sister Barbe Angiboust, who had just died (December 27, 1658). In 1664 she opened the mission of Chartres; later she served the Company as Treasurer General (1668-1671).

Letter 1025. - Archives of Saint-Sulpice Seminary, original autograph letter.

1. Jean-Jacques Olier, the celebrated founder of Saint-Sulpice Seminary, was one of the principal restorers of ecclesiastical discipline in the seventeenth century. Saint Vincent calls him "a man given over to the grace of God and completely apostolic." He was born in Paris on September 20, 1608. After a few hesitations, which Saint Vincent succeeded in dissipating, he decided to become a priest and was ordained on May 21, 1633. The first years of his priestly career were dedicated to the work of missions. He participated in the labors of the priests of Saint-Lazare, whom he edified by his zeal and humility. For reasons still unexplained, perhaps because of a divergence of views on the question of whether he should accept becoming a Bishop, Olier changed 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 Vaugirard Seminary or accept the pastorate of Saint-Sulpice until he had consulted the Saint. "M. Vincent is our father," he often used to say to his seminarians. Jean-Jacques Olier died on April 2, 1657, assisted by his holy friend. The latter consoled the priests of Saint-Sulpice in their sorrow, and we still have a fragment of the address to them on this occasion, which has been attributed to Saint Vincent (cf. vol. XIII, no. 51).

2. Date added on the back of the original.

3. A Discalced Carmelite of the Paris house in Saint-Sulpice parish.

4. François de Bosquet, Administrator for Justice in Languedoc, who later became Bishop of Lodève and then of Montpellier.

5. Germain Habert, Abbé de Cérisy (Manche), member of the French Academy, author of a life of Cardinal de Bérulle; he died in 1655.

6. Pierre Séguier.

7. The Jansenists.

8. Claude Séguenot, born in Avallon (Yonne) on May 6, 1596, left the law courts to enter the Oratory in 1624. He soon struck up a friendship with Abbé de Saint-Cyran. His translation into French of Saint Augustine's book on virginity earned him four years' imprisonment in the Bastille (1638-1643) and the censure of the Sorbonne. He was Superior in Nancy, Dijon, Rouen, Saumur, and Tours, and was appointed Assistant to the General in 1661, 1666, and 1669. He governed the Oratory of Paris (1667-1673) and died in that city on March 7, 1676. Several of his works are still in manuscript form.

Letter 1026. - Archives of the Diocese of Cahors, Alain de Solminihac collection, copy made from the original.

1. Marie-Catherine de la Rochefoucauld, Comtesse and then Duchesse de Rendan, first lady of honor to the Queen, Anne of Austria; governess of Louis XIV during his early childhood; wife of Henri de Bauffremont, Baron de Senecey, whom she lost in 1622. She died on April 10, 1677, at the age of eighty-nine.

2. Charles de Noailles, who died on March 27, 1648. On June 10, 1648 he was succeeded by Hardouin de Péréfixe, future Archbishop of Paris (1664-1670).

3. A disciple of Father de Condren and collaborator of Jean-Jacques Olier, one of the founders of the Saint-Sulpice Seminary. He came to Rodez at the request of the Bishop, Charles de Noailles, who conferred on him the titles of Vicar-General and Officialis (Ecclesiastical Judge). It was due to his efforts that the Villefranche Seminary, founded by Raymond Bonal, was recognized as a diocesan seminary. He worked so effectively for the reform of the diocese that, after a stay of six months, he considered his work completed and returned to Paris.

Letter 1027. - Reg. 2, p. 103.

1 The Canons of Notre-Dame in Paris.

2. Gaspard de Simiane de la Coste, born in Aix in 1607, turned to God because of the premature death of a person whom he loved. He came to Paris, where he studied the art of controversy under Father Véron and struck up a friendship with Vincent de Paul, who developed in his heart a love for the unfortunate; most especially, he got him interested in the condition of the poor galley slaves. It is to Saint Vincent, to Bishop Jean-Baptiste Gault of Marseilles, and to de la Coste in particular, that is due the establishment of the hospital for 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., spent an hour in prayer, read a chapter of the New Testament on his knees with his head uncovered, read a spiritual book for half an hour, visited the Blessed Sacrament on leaving and returning to the house, and made a monthly retreat and an annual eight-day retreat. Most of his time was taken up with 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 sick galley slaves.

Letter 1028. - Archives of the Mission, Turin, original signed letter.

1. François Constantin, born in Limoges (Haute-Vienne), entered the Congregation of the Mission on December 19, 1643, at twenty years of age, took his vows on December 25, 1645, and was ordained a priest on March 31, 1648.

2. Simon Manceau, born in Kalembourg, a village in the commune of Laumesfeld (Moselle), entered the Congregation of the Mission on January 17, 1645, at twenty-four years of age, and was ordained a priest on March 31, 1648. He died in Richelieu in May 1651.

3. For us who are also sinners (from the present Eucharistic Prayer I [Roman Canon] in the Mass).

4. The fief, Bois-Bouchard, situated near Marie-de-l'Etoile, belonged to the Richelieu Missionaries, whose country house was there.

5. François du Coudray maintained some unusual ideas with regard to certain points of dogmatic theology.

Letter 1029. - Original autograph letter in the residence of the Visitatrix of the Daughters of Charity, Province of Marseilles, 104 Chemin du Roucas Blanc, Marseilles.

1. Date added on the back of the letter by Brother Ducournau.

2. Guillaume de Lestocq was Pastor from 1628 to May 9, 1661, the day of his death. He was the principal instrument in the union of the Congregation of the Mission and the Priory of Saint-Lazare.

3. A parish in Paris. It included within its boundaries near the Hôtel-Dieu the house where the newborn foundlings were brought.

There was another home for the foundlings in Saint-Laurent Parish.

4. Commune in the district of Pontoise. The Daughters of Charity, who had been there since 1647, had suffered greatly from the Jansenistic tendencies of the Pastor, M. Pouvot.

5. Jeanne-Christine Prévost, who was in Fontainebleau in 1648. In 1651 she went to Liancourt, and to Sedan in 1654.

6. Sister Elisabeth Turgis.

7. The Daughters of Charity opened a house there the preceding year.

Letter 1030. - Reg. 2, p. 104.

Letter 1031. - Abelly, op.cit., bk. II, chap. I, sect. VII, §1, p. 94.

1. Martin de Lange. The cause of this sorrow was the fear of losing Jean Le Vacher, who had almost died of the plague.

2. François Francillon, born in Céaux (Vienne) in January 1621, was received into the Congregation of the Mission as a coadjutor Brother in April 1645. He accompanied Julien Guérin to Tunis, returned to France, and was sent to Algiers where he devoted himself to his work until July 6, 1688, the day the Turks tied him to the mouth of a cannon.

Letter 1032. - Hospice of Dourdan (Essonne), copy.

1. Commune in the district of Versailles, where the Sisters had just opened a house.

Letter 1033. - Archives of the Mission, Turin, original signed letter.

Letter 1033a. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. This letter and Saint Vincent's reply which follows it, were placed by Coste in his First Supplement (cf. vol. VIII, nos. 3304 and 3305). Their content and Coste's notes for no. 1033b account for their relocation by the editors.

1. Only the first page of this letter has been preserved. Of the second page all that remains is the first word, or sometimes the first two words, of each line. We can ascertain that at the end of the letter Saint Louise calls Saint Vincent "Monsieur," as she did at the beginning, allowing us to arrive at the conjectured date of the letter.

Letter 1033b. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. Saint Vincent's reply to Saint Louise's letter (no. 1033a) was penned on that same letter.

1. As noted below (n. 4), this letter was written on Rogation Monday after the Sisters were established in Saint-Denis (August 1645), at the time when Saint Louise was in the habit of calling Saint Vincent "Monsieur" (before 1650). The year 1649 is to be excluded because on May 10, 1649, Monday of Rogation Week, Saint Vincent was not in Paris. So the above letter must have been written either on May 7, 1646, May 27, 1647, or May 18, 1648. It was most probably in 1648, given the illness of Mother Hélène-Angélique, who had been reelected Superioress of the First

Monastery in Paris on June 6, 1647 but, because of poor health, was replaced on May 16, 1649, before the end of her three-year term.

2. Anne-Marie Bollain was born on September 30, 1599. One time, when Saint Francis de Sales was in Paris, she presented herself to him to be received into the First Monastery of the Visitation. He asked her name and she replied, "Bollain." "My daughter," the Saint said to her, using a wordplay on her name, "the flaxseed [lin] is tiny but it multiplies extremely well; so must you be in the soil of religious life, where I promise you a place." She was so mature, even as early as the novitiate, that Saint Jane Frances followed her advice and moderated various articles in the Book of Customs. In 1629 she was sent as Superioress to the Madeleine convent, which she left in 1633, summoned to the First Monastery by the vote of the Sisters, who wanted her as their head. Three years later she returned to the Madeleine as Superioress. In 1664 she absented herself for six years in order to govern the Community in Chaillot. The First Monastery requested 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 would go straight to God." (Cf. Année Sainte, vol. I, pp. 360-375.)

3. A hospital in Paris.

4. Saint-Lazare Church was one of the stations assigned for the procession of Monday of Rogation Week. The old custom book, preserved in the Archives of the Mission, describes the ceremonial used on that occasion, when the clergy of Notre-Dame would honor the Priests of the Mission with a visit. This ceremonial was used until the end of the eighteenth century.

5. Lambert aux Couteaux.

6. Hélène-Angélique Lhuillier.

Letter 1034. - Abelly, op.cit., bk. II, chap. I, sect. II, §8, p. 53.

Letter 1035. - Lyons manuscript, f 203ff.

1. Jean Barreau wrote this letter in May 1648, some time after May 12, the day Jacques Lesage died.

2. Perhaps an allusion to Rm 11:34: "For who has known the mind of the Lord?" (NAB)

3. Mary, Mother of Grace. Opening words of the Latin hymn.

4. Sébastien Brugière.

5. In a brief space he made up a great deal of time.

6. Happy are the dead. "I heard a voice from heaven say to me, 'Write this down: Happy now are the dead who die in the Lord!' The Spirit added, 'Yes, they shall find rest from their labors, for their good works accompany them.'" Rev 14:13. (NAB)

7. In this hour.

8. Greater love. "There is no greater love than this: to lay down one's life for one's friends." Jn 15:13. (NAB)

9. Both were slaves in Algiers. Duchesne entered the Congregation of the Mission as a coadjutor Brother in 1654. (Cf. no. 974.) Letter 1036. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. After 1649 Saint Louise always used the salutation "Most honored Father."

2. Saint Louise alludes here to her "Light of Pentecost" experience in 1623. In no. 753, n. 2, she refers to Divine Providence showing her that she would embrace the vows of poverty, chastity, and obedience in a small Community dedicated to the service of the neighbor. This is the "law" which God put in her heart and which "has never left it."

Letter 1037. - Archives of the Mission, Turin, original signed letter.

1. Jean-Joseph Brunet was born in Riom (Puy-de-Dôme) in 1597, joined the companions of Saint Vincent in 1627, and gave missions in the Bordelais region. He was stationed in Alet, in Genoa, and in Marseilles where he died on August 6, 1649, a victim of his dedication to the plague-stricken.

Letter 1038. - Archives of the Mission, Turin, original signed letter.

Letter 1039. - Archives of the Mission, Turin, original signed letter.

1. Antoine Lucas, Superior of the house.

2. Paul Chevalier, who had been Canon of Saint-Aignan at Notre-Dame de Paris since 1638. Later he was Vicar-General for Cardinal de Retz. He died in 1674.

3. Perhaps Denis Dufresne, coadjutor Brother, born in Argenteuil (Val-d'Oise), entered the Congregation of the Mission on November 1, 1642, at forty-one years of age.

Letter 1040. - Archives of the Mission, Paris, copy made at the Generalate of the Dominicans, Epistolae R.<N>P. Turchi, IV, p.

91. The original was written in Latin.

Letter 1041. - Saint-Paul manuscript, p. 24.

1. The presence in Paris of Lambert aux Couteaux, Superior at the Collège des Bons-Enfants, and Louis Thibault; and the mention of the Jubilee, leave no doubt as to the year. Moreover, the letter was written just a few days before June 24, the date of Saint Louise's letter to Sister Barbe Angiboust (cf. Ecrits spirituels, L. 181bis, p. 246).

2. Saint-Jacques de la Boucherie. L. 181bis refers to the illness and death of this Sister.

3. 1648 was a Jubilee Year and Saint Louise was referring to the special Jubilee indulgences.

4. Jeanne Potier, wife of Michel de Marillac, the grandson of the Keeper of the Seals of the same name.

5. Barbe Angiboust, who was then in Fontainebleau.

6. This "good little girl," as the Foundress calls her, came to Paris and, because Mademoiselle found her too young, she sent her back to Barbe Angiboust, to whom she wrote on June 24, 1648, "I

think you would do well to place her in service, provided it be with good people, with a farmer perhaps, even if, in the beginning, she only minded the cows; then, as she grows up, she could be given something else to do. When she has worked for three or four years, if God grants her the will to serve among us, we will accept her. It is far better that she should wish to do so once she has reached the right age than to come now when she does not know what she wants." (Cf. Ecrits spirituels, L. 181bis, p. 247.)

7. Anne-Marie d'Orléans, Duchesse de Montpensier, daughter of Gaston d'Orléans, brother of Louis XIII. "Mademoiselle" was the stylized official title given to the eldest niece of Louis XII; Gaston d'Orléans bore the title "Monsieur." The Duchesse de Montpensier is usually referred to as "La Grande Mademoiselle." Letter 1042. - Saint-Paul manuscript, p. 24. This letter is Saint Vincent's reply to the preceding one.

Letter 1043. - Archives of the Department of Vaucluse, D 296, an old copy made from the original. Mémoires de Trévoux also reprints it with slight variants so minor that it was deemed expedient to point out only two.

1. Jansenism.

2. Alexandre Véronne.

3. Mémoires de Trévoux had "Maine."

4. Several coadjutor Brothers had this Christian name.

5. This name is not found in the catalogue of personnel; it is probably a misreading of "Louis Serre."

6. Reformed Franciscans.

7. This whole section is omitted in Mémoires de Trévoux.

8. Jules Cardinal Mazarin.

9. Pierre Séguier, son of Jean Séguier, Seigneur d'Autry, and Marie Tudert de la Bournalière, was born in Paris on May 29, 1588. In 1633 he was named Keeper of the Seals, and Chancellor in 1635. In 1649 the Seals were taken from him only to be returned in 1656, at the death of Mathieu Molé. He retained them until his death in Saint-Germain-en-Laye, January 28, 1672.

10. Jacques Charton.

11. Jean du Verger de Hauranne, Abbé de Saint-Cyran, was born in Bayonne in 1581. He had met Saint Vincent in Paris around 1622 and was not long in striking up a friendship with him. According to his nephew, Barcos (Défense de feu M. Vincent de Paul), he had supposedly rendered some important services to the Saint, and the Congregation of the Mission was in some measure indebted to him for the possession of the Collège des Bons-Enfants and for Saint-Lazare, as well as for the Bull of approbation obtained from the Roman Court. What is certain is that their meetings, rather frequent while the Saint was living at the Bons-Enfants, became more rare after 1632 and almost ceased from 1634 on. In 1638 Saint-Cyran was arrested on the authority of Richelieu and imprisoned at the Château de Vincennes. As soon as the Cardinal was dead (1643), Louis XIII allowed the prisoner to communicate



with people outside. This measure of clemency was soon followed by a second: on February 16, 1643, Saint-Cyran was set free. He did not enjoy the royal favor for long; he died of a cerebral hemorrhage on October 11, 1643.

12. Abelly gives an account of this conversation, op. cit., bk. II. chap. XII, p. 410.

13. Saint Pius V (1566-1572), Gregory XIII (1572-1585), and Urban VIII (1623-1644).

14. Michel Baius (de Bay) was born in Melin (Belgium) in 1513. Appointed Professor of Sacred Scripture, then Chancellor, at the University of Louvain, he was so highly esteemed by his colleagues that they sent him as a representative to the Council of Trent. He was also appointed to the office of Inquisitor General. His peculiar views on the state of redeemed nature, justification, the efficacy of the Sacraments, and the merit of good works, which he spread through his writings and public lectures, disturbed several Doctors of Theology at the University and provoked attacks on his teachings. Eighteen of his propositions were condemned by the Faculty of Paris (June 27, 1560) and seventy-six by Saint Pius V (October 1, 1567 and May 13, 1569). Gregory XIII was compelled to intervene again on January 29, 1579. Baius died on September 19, 1589, after retracting his errors verbally and in writing. His Oeuvres were printed in Cologne in 1696 by the Jansenists, Quesnel and Gerberon, and were put on the Index on May 8, 1697.

15. Jansenism had adherents in the Sorbonne, especially among the younger Doctors of Theology. (Cf. Rapin, Mémoires, vol. I, pp. 43-46.)

16. Condemned by Innocent X on January 24, 1647.

17. I am afraid that to be silent is tantamount to consent. I am afraid that those who allow them to speak as they do, speak even louder; in such matters silence is not without suspicion because the truth would come forth if falsehood were disliked; indeed we are under indictment if we favor error by silence. Migne, ed., Patrologiae Cursus completus, (221 vols., Paris, 1857-1864), vol. IV, col. 529. Migne prefers the reading foveamus errorem.

18. Seldom did a book cause more of a stir and prove to be such a success as Antoine Arnauld's De la fréquente communion [On Frequent Communion], written according to the spirit of Jansenius and published in Paris in 1643. By 1648 it had already reached its sixth edition. M. Dehorgny was presented with a copy by his Jansenist friend Bourgeois, a Doctor of Theology, who had come to Rome to prevent its condemnation. He had read it and was imbued with its teaching, which he found excellent. (Cf. Godefroy Hermant, Mémoires sur l'histoire ecclésiastique du XVIIesiècle (1630-1663) [6 vols., Paris: Plon, 1905-1910], vol. I, p. 389.)

19. Hippolyte Féret, a Doctor of Theology.

20. Léon Bouthillier, Comte de Chavigny and Besançois, kinsman of Jean-Jacques Olier, was born in Paris on March 28, 1608.

Although he had been personally appointed by Louis XIII to be a

member of the Regency Council 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 with his love for pleasure. He died in Paris on October 11, 1652. His wife, Anne Phelippeaux, was an ardent Jansenist.

21. Antoine Arnauld, born in Paris on February 6, 1612, was ordained a priest in 1641 and admitted into the Sorbonne community in 1643. On the death of Saint-Cyran, he became the leader of the Jansenist party, whose apostle and theologian he had already been. His first controversial work, De la fréquente communion, gave him a great deal of notoriety. Subsequently he wrote Grammaire générale, La Logique ou l'Art de penser [Logic or the Art of Thinking], and such a large number of other treatises that, combined with his letters, they form a collection of forty-five volumes. He died in exile in Brussels on August 8, 1694. His brothers and sisters were all ardent Jansenists; some of them, Arnauld d'Andilly; Henri Arnauld, Bishop of Angers; Catherine Arnauld, the mother of Le Maistre de Sacy; Mother Angélique, and Mother Agnès, even played important roles in the party. (Cf. Pierre Varin, La Vérité sur les Arnauld, [2 vols., Paris: Poussielgue, 1847].)

22. Jacques Péreyret, Grand Master of the Collège de Navarre.

23. Luis de Molina, the celebrated Spanish Jesuit, was born around 1535 in Cuenca, Spain, and died on October 12, 1600. He is known chiefly for his book De concordia gratiae et liberi arbitrii [Of The Harmony Between Grace and Free Will], in which he develops his theory of scientia media (cf. n. 24 below). Attacked from the outset of its appearance, this work gave rise to violent controversies between the Jesuits and the Dominicans. The question was referred to Rome, and Pope Clement VIII (1592-1605) established an ad hoc congregation, de Auxiliis, to judge the controversy. After prolonged and fruitless discussions, Pope Paul V (1605-1621) allowed each of the opposing views to be taught freely and forbade both schools, under threat of severe penalties, to indulge in reciprocal condemnations.

24. Scientia media, so called because it keeps in some way the middle path between divine knowledge of possible things and those which must absolutely come to pass. It is the knowledge whereby God knows infallibly, before each and every absolute decree of His Will, what a person will do in every situation and with every assistance of divine grace.

25. In the year 848.

26. For example, at the Council of Quiercy-sur-Oise in 849.

27. Godescalc or Gottschalk, a learned Benedictine, born in Germany around 803, taught heterodox doctrines on predestination. Condemned by several Councils, he was defrocked, publicly whipped, and imprisoned in the Abbey of Hautvillers. He died in his prison in 868, without renouncing his opinions.

28. To free men.

29.Him has God proposed as the propitiation through faith in His Blood for our sins, and not for ours only, but also for those of the whole world. Cf. I Jn 2:2.

30.But though He died for all.

31....yet all do not receive the benefit of His death, but those only to whom the merit of His passion is communicated.

32.If anyone would say that the Commandments of God are impossible to observe, even for one who is justified and in the state of grace, let him be anathema.

33.According to Catholic faith we also believe that, after grace has been received through Baptism, all the baptized, if they are willing to labor faithfully, can and should accomplish, with Christ's help and cooperation, what pertains to salvation.

34.To put an end to the discussions which were disturbing the two famous Orders in the Church, after Molina's book had come out, Clement VIII (1592-1605), as was noted above, reserved the matter to himself and forbade both parties to discuss the disputed issues, until he had made known his own decision.

35.M. Gilles taught theology at Saint-Lazare and gave conferences to the ordinands. Saint Vincent gave him several warnings but, unable to mitigate the professor's excessive zeal against the new opinions, had to transfer him from Saint-Lazare.

36.Of one tongue.

37.In a letter to Saint Caesarius, Bishop of Arles, Pope Boniface II reckons Saint Augustine among the Fathers who have explained the true doctrine of divine grace: "Since many Fathers, especially Bishop Augustine of blessed memory, but also our former high priests of the Apostolic See, are proved to have discussed this with such detailed reasoning that there should be no further doubt that faith itself also comes to us from grace, we have thought that we should abstain from a complex response." (Migne, op. cit., vol. LXV, col. 31.)

38.The Council of Trent.

39.Among the propositions condemned by the Holy Office on December 7, 1690 was the following: "Whenever one finds a doctrine clearly founded in Augustine, he may keep and teach it absolutely, regardless of any official document of the Pope" (Prop. 30).

40.Saint Vincent wrote a very substantial treatise on grace. (Cf. vol. XIII, no. 48.)

41.From what will be seen later (cf. no. 1068), it is quite probable that M. Dehorgny preferred not to share this letter with his Superior.

42....one heart and one mind. Cf. Acts 4:32. (NAB)

43.Collet mistakenly wrote the name "Froger" and gave in the notes a quotation from his work. Froger, however, had died in September 1646.

44.Louis Abelly, Saint Vincent's first biographer.

Letter 1044. - Archives of the Mission, Paris, seventeenth century copy.

1. Island in the western part of the Cape Verde archipelago, located in the Atlantic off the coast of Senegal.

2. The letter was certainly written between June 23 and 29, 1648. The choice of June 25 seems to be the result of a comparison between what is said here and the contents of no. 1179.

3. M. de Flacourt.

4. The former name for Madagascar.

Letter 1045. - Archives of the Mission, Turin, original signed letter.

1. Stefano Cardinal Durazzo, Archbishop of Genoa.

2. Pietro Paulo Baliano, born on February 3, 1628 in Genoa, entered the Congregation of the Mission on November 1, 1649, and took his vows on September 8, 1652. Perhaps the person in question here is his father or a relative.

Letter 1046. - Archives of Propaganda Fide; original unsigned petition in Italian.

1. Cf. no. 1068.

2. In its own name.

3. The plan never materialized.

Letter 1046a. - This dedication was printed at the beginning of Union mystique ou exercices spirituels pour s'unir à Jésus-Christ, Notre-Seigneur, dans tous les temps de l'année selon l'ordre ecclésiastique... (Paris, 1648). The text was published in Annales <N>C. <N>M., 1947-1948, p. 323, and reprinted in Mission et Charité, 19-20, p. 75. This edition uses the latter text.

1. Jean-Baptiste de la Place (1612-1678), Doctor of the Sorbonne and Commendatory Abbot of Val-Richer, a Cistercian abbey in the Bayeux diocese (Calvados), which he restored to regular observance in 1645. He resigned in 1651 but returned to Val-Richer, where he stayed some years before he died, wearing the Cistercian habit.

2. Allusion to the zeal displayed by Saint Vincent in the Council of Conscience to fill episcopal Sees with bishops worthy of their pastoral office.

Letter 1047. - Reg. 2, p. 199.

1. Brother Sébastien Nodo.

Letter 1048. - Abelly, op.cit., bk. II, chap. I, sect. VII, §11, p. 135.

Letter 1049. - Archives of the Motherhouse of the Daughters of Charity, copy from a collection of selected letters.

1. Today chief town of a canton in Côtes-du-Nord. Mathurine Guérin was one of these girls, and the only one who persevered.

Letter 1050. - Original signed petition; property of the Daughters of Charity, 3 rue Oudinot, Paris.

1. A note written at the end of this petition supplies the date.

2. Today it is rue Saint-Maur.

3. A "toise" equals 1.949 meters or 6.4 feet. The road is, therefore, about twenty-five feet wide.

4. There used to be a street in Paris named rue de la Vallée-de-Fécamp. Today it is part of rue de Charenton near rue de Montgallet.

5. Porte Saint-Antoine was located near the Bastille.

6. This was the name of the section of rue du faubourg Saint-Martin which runs from Saint-Laurent Church to rue de Flandre.

7. At the end of the petition the following is written: "The present petition is to be presented to Thibaut and served him as soon as possible in our presence, to be heard and answered. On that day Thibaut will give a report on the alignment granted him for his enclosure and building.--Given at the Bureau of Finances of Paris on the fourteenth day of July in the year one thousand, six hundred and forty-eight, and the erection of any building there without our permission is prohibited to all other persons.--Devavoquier, Hard, Longuer.--By the above-mentioned gentlemen.. Sensier.--In the year one thousand, six hundred and forty-eight, on the sixth day of August, at the request of the venerable Priests of the Congregation of the Mission."

Letter 1051. - Reg. 2, p. 296.

Letter 1052. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, copy made from the original.

Letter 1053. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, copy made from the original.

1. As Prioress of the Pouget Monastery.

2. Philibert de Brandon had been named Bishop of Périgueux.

Letter 1054. - Reg. 2, p. 31.

1. Louis Rivet.

Letter 1055. - Reg. 2, p. 297.

Letter 1056. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, copy made from the original.

1. Father Louis Mesplède, a Dominican. The proceedings drawn up against the views of this friar are preserved in the archives of the Cahors diocese.

2. Claude-Antoine Hébrard de Saint-Sulpice.

3. Promoter of Justice. A diocesan official who serves the interests of justice. He forestalls the influence or possibility of scandal, intervening in contentious cases which, in the judgment of the Ordinary, may involve the public welfare.

4. Samuel Martineau.

5. Jean d'Estrades.

6. Pierre Parriél, Chancellor of the University of Cahors.

7. Bernard de Nogaret de La Valette, Duc d'Epernon (1592-1661) and Governor of Guyenne.

8. In Paris.

9. During the Fronde.

10. Philibert-Emmanuel de Beaumanoir de Lavardin had a rather bad reputation. Despite Saint Vincent's objections, he was, nevertheless, appointed Bishop of Le Mans on February 20, 1649.

Letter 1057. - Archives of the Mission, Turin, original signed letter. This letter was sent to the various houses of the Congregation of the Mission.

1. There is no doubt about the year because Julien Guérin died on May 25, 1648. The month is not quite as certain. Preference has been given to July because the Saint could not have received Jean Le Vacher's letter of June 20 before July, and it appears that he had received before August the letter from Brother Barreau, written May 12 or during the following week.

2. He had, in fact, died on May 12, a victim of his dedication to the plague-stricken, whom he visited and consoled with no regard for his own health.

3. François Francillon.

4. May 25 is the date given by Jean Le Vacher himself in his letter of June 22, 1648, written from Tunis to René Alméras.

Letter 1057a. - Archives of the Motherhouse of the Sisters of Charity of Nazareth, Kentucky (USA), original signed letter. Coste inserted this letter in vol. XIII (no. 3320). Because of its certain date and for chronological reasons, the editors have repositioned it here.

1. François Boulart, born in Senlis (Oise) in 1605, received the Augustinian habit in 1620 in Saint-Vincent Abbey and took his vows the following year. He became secretary to Cardinal de la Rochefoucauld, directed the Congregation of France as Superior General (1640-1643, 1665-1667), and was named Assistant in 1647 and 1650. He was Coadjutor of the Sainte-Geneviève Abbey during his first generalate and Abbot during the second.

2. Agreement.

3. Abbey of the Augustinian Order in the former diocese of La Rochelle.

4. Later Secretary of the King's Council and member of the French Academy. He was over eighty-six years of age when he died in January 1701.

Letter 1058. - Reg. 2, p. 85.

Letter 1059. - Abelly, op.cit., bk. II, chap. I, sect. VIII, p. 149.

1. Abelly states that this letter was written around the same time as no. 1060.

Letter 1060. - Abelly, op.cit., bk. II, chap. I, sect. VIII, p. 148. Abelly remarks that the letter was written in Latin, although he gave only the French translation.

1. Thomas Walsh, born in the Waterford diocese (Ireland) in 1580, was appointed Archbishop of Cashel in 1626. He was imprisoned for the faith at the end of 1652 and, after a captivity of nine months, was exiled to Spain, where he died on May 5, 1654.

2. Abelly dates this letter "1658;" the necessary rectification has been made.

Letter 1061. - Abelly, op.cit., bk. II, chap. I, sect. VIII, §9, p. 131.

1. Jean Le Vacher doubtless wrote this letter in the year of his arrival in Tunis, on his return from his first trip to the small farms and field habitats.

Letter 1062. - Année sainte, vol. VII, p. 253.

1. Madeleine-Elisabeth de Maupeou, daughter of Gilles de Maupeou, Intendant and Comptroller-General of Finances under Henri IV. She entered the First Monastery of the Visitation in Paris in January 1628, at thirty-two years of age. The nuns of the Caen convent elected her Superioress on May 24, 1635, and reelected her on May 20, 1638. In 1641 she went to Bayonne to found a monastery of her Order, at the request of her nephew, François Fouquet, Bishop of that town. Her second three-year term of office had expired a year before Saint Vincent wrote her this letter. She remained in Bayonne and was again elected Superioress there on June 2, 1650. On her return to Paris, she became Superioress of the First Monastery (1655-1658), ending her days there on July 3, 1674, at the age of seventy-eight. (Cf. Année Sainte, vol. VII, pp. 249-254.)

2. The Compiègne Monastery had opened on June 13, 1648.

Letter 1063. - Archives of the Mission, Paris, original autograph letter.

1. Saint Vincent is alluding here to the events of August 26, 27, and 28. News of the arrest of Broussel, Councillor of the Grand Chambre, senior chamber of the Parlement of Paris, had aroused the people's indignation against the Court. Barricades had been erected in the street. The civilian militia, mobilized to restore order, was in sympathy with the rebels. The Queen, Anne of Austria, was obliged to yield and to recall Broussel, who was then on his way to Sedan.

2. It is difficult to say to what Saint Vincent was alluding here. Is it perhaps the relationship between Mazarin and Anne of Austria? The rumor was spread by members of the Fronde that the Queen and her Minister were bound in a marriage of conscience, some adding that Saint Vincent himself had blessed their union. There was talk about this at Saint-Lazare, and Brother Robineau did not hesitate to question the Saint, who replied: "That is as false as the devil." (Manuscript notebook of Brother Robineau, p. 10, Archives of the Mission, Paris.) The question of this secret marriage has been studied by Jules Loiseleur (Problèmes historiques. Mazarin a-t-il épousé Anne d'Autriche? Gabrielle d'Estrées est-elle morte empoisonnée? [Paris: Hachette, 1867]), and by Victor Molinier (Notice sur cette question historique: Anne d'Autriche et Mazarin étaient-ils secrètement mariés? [Paris: A. Rousseau, 1887]). It seems an established fact that Mazarin had not received Sacred Orders. (Cf. Chéruel Adolphe, Letters du Cardinal Mazarin [9 vols., Paris, 1872-1906], vol. I, p. XVI, n. 2.)

3. Louise de Crussol. Her second husband, the Marquis de Saint-Simon, became Lieutenant-General of the King's armies, Governor and Bailiff of Senlis, and Captain of the château of Chantilly.

4. A relative by marriage of Saint Louise de Marillac. He took an active part in the disturbances of the Fronde. Was Saint Vincent trying to offer him some wise political advice? Letter 1064. - The original signed letter was formerly the property of the Edward Laurence Doheny Memorial Library, St. John's Seminary, Camarillo, California (USA). The Doheny collection, including this letter, was sold by Christie's Auction House, New York City, October 17-18, 1988. The present owner is unknown.

Coste's citation reads: "Departmental Archives of Vaucluse, D 296, seventeenth or eighteenth century copy. The footnotes indicate the variations found in the text published in March 1726 in Mémoires de Trévoux (p. 448). Neither the manuscript in the Departmental Archives nor Mémoires de Trévoux includes the postscript, which we have taken from the supplement to Lettres et conférences de Saint Vincent de Paul (p. 70). The editor of this supplement had access to the original, lent to him by Mademoiselle d'Haussonville; it cannot now be found."

1. Mémoires gives the date as August 7. This seems reasonable because mail from Rome took at least a month to reach the person to whom it was addressed in France. This letter, therefore, could not have been written on August 17.

2. Antoine Arnauld, De la fréquente Communion, où les sentiments des Pères, des Papes et des Conciles touchant l'usage des sacrements de Pénitence et d'Eucharistie sont fidèlement exposez, pour servir d'adresse aux personnes qui pensent sérieusement à se convertir à Dieu, et aux pasteurs et confesseurs zélez pour le bien des âmes, (Paris: A. Vitré, 1643).

3. Leaders of a party or of a school of thought. Was Saint-Cyran one of these?

4. Hélène-Angélique Lhuillier.

5. In La cabale des dévots, Raoul Allier finds it hard to believe that Saint-Cyran made such a remark. He prefers the hypothesis that Saint Vincent misunderstood him. "Saint-Cyran," he writes, "realized so fully that his ideas ran counter to the customary teachings that, to avoid summary condemnation and useless scandals, he opened his mind only to friends on whom he could rely and who would understand him." This, according to Allier, is the explanation of what Saint-Cyran is supposed to have said to Saint Vincent. The Saint was in the presence of the Abbé when the latter made the remark, and we know that Saint Vincent was far more inclined to excuse than to accuse, to minimize the gravity of reprehensible deeds and words than to exaggerate them. His authority, in our opinion, carries far more weight than that of Raoul Allier.

6. Session XXIV, chap. VIII.

7<D According to Abbé L. Prunel (Sébastien Zamet, évêque-duc de Langres, pair de France (1588-1655) [Paris: Picard, 1612], p. 264, n. 2), the document sent by Sébastien Zamet, Bishop of Langres, to Achille de Harlay de Sancy, Bishop of Saint-Malo, was



a reply to the questionnaire concerning Saint-Cyran, drawn up by de Harlay at Richelieu's command. It is given in full in Prunel's book, pp. 265-268.

8. Anthony de Molina, author of the treatise Instrucción de sacerdotes, which was translated into several languages, died in 1612.

9. They have eyes but see not. Cf. Ps 115:5 or Ps 135:16. (NAB) Ps 113:5 or Ps 134:16. (D-RB)

10. M. Dehorgny, as a matter of fact, lost the Saint-Esprit benefice in Toul. Saint Vincent subsequently asked for it in Rome for M. Edme Jolly, who intended to resign it in favor of the Congregation (cf. vol. V, no. 1664). Negotiations dragged on. On December 29, 1657, Saint Vincent wrote to M. Georges des Jardins, "We have not yet received the letters of union, but we are still working on this and hope in the end to receive them." (Cf. vol. VII, no. 2500.)

Letter 1065. - Archives of the Mission, Turin, original signed letter. The last part of the letter, from the words: "I am, in the love of Our Lord," etc., is in the Saint's handwriting.

1. Stefano Cardinal Durazzo.

2. Claude Le Gentil, born in 1620 in Berchères, Châlons diocese (Champagne), was received into the Congregation of the Mission in Paris on January 22, 1637, and took his vows on March 24, 1643. (Cf. Notices, vol. I, p. 494.)

3. In the margin was written, "A tornado hit on the feast of Saint Augustine."

Letter 1066. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date of the reply to this letter (cf. no. 1067).

2. Montreuil. In the XIIIth century it was called Monsteriolum or Monsterolum from Monasteriolum, "little monastery;" from this came the word Monsterel or Monstrel, still in use in the XVIIth century.

3. The famous Saint-Laurent fair depended on the Saint-Lazare house.

4. François du Marche. Serqueux is located in Seine-Maritime. Two Daughters of Charity were established there by Msgr. de Saint-Luc, squire of Taillefontaine, by a contract drawn up on November 13, 1645.

5. Saint-Germain-en-Laye, where the Court was residing.

6. The Daughters of Charity were established in Fréneville in 1647.

7. This word was omitted in the original.

Letter 1067. - The original autograph letter is the property of the Daughters of Charity in Châteaudun.

1. Date written on the back of the original by Brother Ducournau.

2. Principal town of a canton in the district of Neufchâtel-en-Bray (Seine-Maritime).

3. Alexandre Véronne, infirmarian at Saint-Lazare.

Letter 1068. - Jean-Baptiste Pémartin, Lettres de Saint Vincent de Paul (2 vols., Paris: Dumoulin, 1882), vol. II, p. 121, l. 612.

1. Pierre de Fondimare, born in Le Havre, entered the Congregation of the Mission on October 18, 1644, at twenty-three years of age.
2. Michel Doutrelet, born in Rouen, entered the Congregation of the Mission on May 14, 1644, at eighteen years of age, and took his vows on May 14, 1646.
3. Innocent X (1644-1655).
4. The Agen Seminary did, in fact, open a few days later, under the direction of Guillaume Delattre, but it was not founded until 1650.
5. No. 1046, n. 2, indicates that Propaganda Fide withdrew its request to the Congregation of the Mission to send Missionaries to Arabia Felix (present day Yemen).
6. Pémartin reads: "Curtivaux," but there was no Missionary by this name. Paul Carcireux, born in Beauvais, entered the Congregation of the Mission on July 27, 1640, at the age of twenty, took his vows on March 20, 1644, and was ordained a priest in 1645. He left the Congregation to assist his father in his financial difficulties. (Cf. vol. II, no. 781.) In September 1660 his sister, Françoise Carcireux, a Daughter of Charity, wrote to Saint Vincent asking that her brother be allowed to return to the Congregation of the Mission. (Cf. vol. VIII, no. 3265.) Saint Vincent did not acquiesce to this request.
7. The ellipsis replaces a passage which Pémartin found illegible or which he misread. Here is his text: "...the back interest from the time we had made or anything whatever. M. Chomel has our priory and under pretext of the recognizance.."
8. The letters of June 25, September 10, and perhaps others which we no longer have.
9. Laurent de Brisacier was born in Blois on August 2, 1609. His brother, Jean, a Jesuit, made a name for himself by his controversies against the Jansenists. He was also the uncle of Jacques-Charles de Brisacier, future Superior of the Foreign Missions Society. He became Dean of Saint-Sauveur in Blois in 1632 and was tutor to Louis XIV around 1649, during M. Péréfixe's absence. The Court sent him to Rome to negotiate various affairs, and he was charged by the Queen to fulfill a vow she had taken during her son's illness, of funding a solemn Office every year on the feast of Saint Louis in the church of Our Lady of Loreto, if he were cured. Laurent de Brisacier also became State Councillor. His quarrels with the Chapter of Blois caused him many a lawsuit. He took an active part in the foundation of the Foreign Missions Seminary 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].)

10. François du Val, Marquis de Fontenay-Mareuil, Seigneur de Mareuil, de Villiers-le-Sec, and de Jaguy-en-France, Marshal of Royal Fortifications, Councillor of the King in his Council of State. He was also French Ambassador in Rome (1640-1650) and died in 1665.

11. Use wisdom and nothing shall be wanting.

Letter 1069. - Reg. 2, p. 104.

Letter 1070. - Reg. 2, p. 200.

Letter 1071. - Vatican Library, Barberini collection, Latinorum 2172, original signed letter in Latin, photocopy in the Archives of the Mission, Curia Generalitia, Rome.

1. Probably Giovanni Battista Spinola, elected Bishop of Matera on May 14, 1648, transferred to Genoa in 1664, then raised to the cardinalate. He died on January 4, 1704.

2. November 5.

Letter 1072. - The original autograph letter is the property of the Daughters of Charity in Ans (Belgium).

1. There is some confusion concerning the date of this letter and its reply (no. 1073). Coste states that it was written on November 6 and, citing Lettres de Louise de Marillac, L. 223, assigns 1658 as the year. Saint Louise de Marillac, Ses Ecrits (Paris: P. Kremer, 1961), L. 222, p. 304, indicates only the year 1648 in dating this letter to Saint Vincent. In letter 223 to Sister Anne Hardemont, in which she is asked to visit Sister Barbe, the date given is October, 1648.

Ecrits spirituels (Tours: 1983), on the other hand, dates the letter to Saint Vincent (L. 222, p. 178) "end of September 1646;" for the letter to Sister Anne Hardemont (L. 223, p. 179) October 1646 is given.

In the present edition, the order of letters followed by Coste has been maintained.

2. September 8, Birth of the Blessed Virgin Mary.

3. Sister Barbe recovered; she did not die until December 27, 1658.

4. Augustin Potier.

Letter 1073. - The original autograph letter is the property of the Daughters of Charity in Ans (Belgium).

1. This letter is the reply to the preceding one. At first Saint Vincent had written his answer on the same page as the letter of Saint Louise but, because it was not sufficiently legible, or did not quite convey his thought, he started it over on the page left blank.

2. Saint Louise chose Anne Hardemont. At one time she had sent Sister Anne to visit Sister Barbe and to report on her health. It is uncertain whether Saint Louise's letter to Sister Anne Ecrits spirituels (L. 223, p. 179) is in response to Saint Vincent's present letter.

3. On the Seine.

4. On the Quai des Célestins opposite rue Saint-Paul. Wine, iron, coal, and spices were unloaded there.

5. This street still exists; it runs from one side of the Boulevard Sébastopol to the Forum des Halles, site of the former central market of Paris.

Letter 1074. - Archives of the Mission, Turin, original signed letter.

1. Jacques Lebourgais, born in Coutances (Manche), entered the Congregation of the Mission as a priest on September 17, 1645, at thirty-eight years of age.

2. Guillaume Cornaire, born June 4, 1614 in the Besançon diocese, was ordained a priest during Lent of 1639, entered the Congregation of the Mission on December 2, 1647, and took his vows in Le Mans on November 23, 1653, where he provided for the spiritual needs of the sick in the hospital. He died there, perhaps in 1660. Brother Chollier wrote his obituary, but it is no longer extant.

Letter 1075. - Reg. 2, p. 107.

1. Choir dress. Pope Paul IV was eighty-three years old when he issued that order. He died the following year (1559).

Letter 1076. - Archives of the Mission, Paris, original autograph letter.

1. Today Le Monastier, principal town of a canton in Haute-Loire.

Letter 1077. - Archives of the Mission, Paris, copy made at the Generalate of the Dominican Fathers, Epistolae R.P.Turchi, IV, 88, p. 20; the original is in Latin. This letter had been previously published by Daniel Antonin Mortier, in his Histoire des maîtres généraux de l'Ordre des Frères Prêcheurs, 1913, vol. VI, p. 513.

1. Year required by the place of the document in the register.

Letter 1078. - Reg. 2, p. 34.

Letter 1079. - Original autograph letter, property of the Daughters of Charity, 3 rue Oudinot, Paris.

1. Date added on the back of the original by Brother Ducournau.

Letter 1080. - Abelly, op.cit., bk. II, chap. I, sect. IV, p. 71.

1. Small town near Genoa, and birthplace of Pope Innocent IV (1243-1254).

Letter 1081. - Reg. 2, p. 229.

Letter 1082. - Archives of the Mission, Paris, copy made at the Generalate of the Dominican Fathers, Epistolae R.P.Turchi, IV, 88, p. 118; the original is in Latin. In vol. XIII, Coste makes the following addition: "For the rivalries between the Parisians and the Gascons, see Père Mortier, Histoire des maîtres généraux de l'Ordre des Frères Prêcheurs, 1913, vol. VI, in which this letter was published."

1. This word could also be Martin.

2. Principal town of a canton in the district of Mirande (Gers).

< 3. Principal town of a canton in Gironde.

4. Principal town of a canton in the district of Agen (Lot-et-Garonne).

Letter 1083. - Archives of the Mission, Paris, original signed letter. The document is in very poor condition.

1. The date was on that part of the original damaged by humidity; it was rewritten on the back of the letter.

2. Jean Ennery [John McEnery], born in December 1616 at Castle Mak Ennery, today Castletown [Castletown McEnery, Co. Limerick], entered the Congregation of the Mission on September 23, 1642 and took his vows on October 11, 1645. According to Saint Vincent, he was "a wise, pious, and exemplary man" (cf. Abelly, op. cit., bk. III, p. 48). He taught theology at Saint-Lazare (1652), aided the unfortunate people of Champagne impoverished by the war (1653), and assisted his countrymen who had fled to Troyes (1654). Lastly, he was sent to Genoa where he died of the plague in 1657.

3. Claude Le Gentil.

4. Jean Dieppe, born in Cancale (Ille-et-Vilaine), was received into the Congregation of the Mission on August 5, 1647, at thirty years of age. On December 22, 1648 he left Paris for Algiers where he died of the plague on May 2, 1649.

5. Benjamin-Joseph Huguier, born in Sézanne (Marne) on March 10, 1613, was Attorney at the Châtelet of Paris before his admission into the Congregation of the Mission on September 15, 1647. He served in Tunis (1649-1652), returning to France in May of 1652. He took his vows that same year and was ordained a priest in February 1655. After ordination, he became chaplain of the galleys in Toulon. However, he felt drawn to Barbary. So, on September 19, 1662 he was sent to Algiers with the title of Vicar Apostolic. While nursing the plague-stricken there, he contracted the illness and died of it himself in April 1663.

(Cf. Mémoires de la Congrégation de la Mission, vol. II, pp. 221-230.)

6. The family of Charles d'Angennes, Seigneur deFargis, had made a reputation for itself in military and diplomatic circles. By his marriage to Madeleine deSilly, Madame deGondi's sister, he became Comte delaRocheport. Saint Vincent probably saw him more than once at the deGondi home when he was chaplain there. M. deFargis was Ambassador in Spain (1620-1626). On January 1, 1626 he signed the treaty of Monçon, which was disclaimed by Richelieu and concluded on a new basis on March 6. The Queen Mother, dissatisfied with the politics and influence of Richelieu, had surrounded herself with a certain number of important persons ready to oust the powerful minister. Madame deFargis, her lady-in-waiting, who belonged to the opposition, was involved in the intrigues. In 1631 she was condemned to death, but she fled abroad, dying in Louvain in 1639. Her husband was imprisoned in the Bastille for the same reason on February 14, 1633. On June 2, 1640, he had the sorrow of seeing his twenty-seven year old son killed in the siege of Arras. He still had one daughter, Henriette, then at Port-Royal, who resisted the pressures of her father to have her marry, preferring to spend her life in the

monastery. She died there on June 3, 1691, after being Abbess for many years. M. deFargis entered the Congregation of the Mission on December 31, 1647. In the seminary his conduct was so exemplary that Saint Vincent stated that "he never saw him commit a single venial sin." He died on December 20, 1648. (Cf. Notices, vol. II, pp. 425-430.)

Letter 1084. - Lyons manuscript.

Letter 1085. - Reg. 1, f 30. The copyist notes that the letter was written by the secretary and signed by the Saint.

1. Jules Cardinal Mazarin.

2. In the preceding letter it is stated that M. deFargis died on December 20. The inconsistency here may be due either to an error of the copyist or to a lapse of memory on the part of Saint Vincent.

Letter 1086. - Letter mentioned by Brother Pierre Chollier in his deposition for the process of beatification.

Pierre Chollier, born in Unienville in the Troyes diocese on March 3, 1646, entered the Congregation of the Mission in Paris on October 26, 1668, and took his vows in November 1670. He served as personal secretary to a number of Superiors General. He had a talent for writing; we are indebted to him for the biographies of Brothers Alexandre Véronne and Bertrand Ducournau, and of Father Guillaume Cornaire. He died at Saint-Lazare on November 6, 1716.

1. On January 18 Saint Vincent was still in Villepreux; consequently, there is an error either in the locality or in the date given here. The letter might well belong to January 28.

2. An obsolete unit of measure equal to about twelve bushels.

Letter 1087. - Archives of the Mission, Turin, original signed letter.

1. Conscious that she was not safe in Paris, the Queen had gone to Saint-Germain-en-Laye, followed by most of the Court.

Parlement, the nobility, and the people were ready to do anything to bring about Mazarin's dismissal. All Paris was mobilized.

Moved by the impending disasters and by those which already afflicted the capital, Saint Vincent decided to go and see Anne of Austria who would willingly listen to him. He left before dawn on January 14, accompanied by his faithful secretary, Brother Ducournau, who has left an account of this journey, later used by Collet. In Clichy the people, armed with pikes and guns, rushed on the two travelers. The Saint might not have escaped the danger had not one of the assailants recognized him as his former Pastor, and calmed his companions. In Neuilly, where the Seine had flooded its banks, Saint Vincent courageously forded the river on his horse. He arrived at Saint-Germain between nine and ten in the morning, saw the Queen, and told her clearly that her duty was to dismiss her minister. When he was brought before Mazarin, he spoke to him just as frankly. The minister was taken aback for a moment, but replied that he would be happy to sacrifice himself, if such was the opinion of Michel LeTellier,

Secretary of State for War. As may be guessed, LeTellier's advice was negative. Saint Vincent could not return to Paris, where news of his visit to the Court placed him in danger of arousing the wrath of the people, already in a state of commotion because of the rumor that Mazarin and the Queen were secretly married, and that Vincent himself had blessed the union. Three days later, furnished with a document of safe-conduct and protected by an escort, he took the road to Villepreux. (Cf. Collet, op. cit., vol. I, p. 468; also no. 1063, n. 2 for Saint Vincent's reply when questioned by Brother Robineau.) The Saint's intervention took great courage because the Queen became angry with anybody who suggested that she should capitulate. (Cf. Guy Patin, La France au milieu du XVIIe siècle, d'après la correspondance de Guy Patin [Paris: Armand Brette, 1901], p. 11.)

2. Pierre du Chesne.

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

4. When he wrote these lines, Saint Vincent was unaware that six hundred soldiers, lodged at Saint-Lazare, had pillaged and plundered the house, taken off the doors, sold part of the wheat, and set fire to the wood pile. (Cf. Abelly, op.cit., bk. I, chap. XXXIX, p. 182; Collet, op. cit., vol. I, p. 471.) At this news, the city ordered Colonel de Lamoignon to send soldiers daily to the Saint-Lazare house until further orders, for its "security and preservation." (Cf. LeRoux de Lincy and Douet d'Arcq, eds. Registres de l'hôtel de ville de Paris pendant la Fronde [3 vols., Paris: Jules Renouard, 1846-1848], vol. I, p. 204.)

5. Etienne de Puget (1644-1668).

6. Jean Le Vacher.

7. Benjamin Huguier, seminarian of the Congregation of the Mission.

8. Martin de Lange, Consul in Tunis, had died at the end of July 1648. The Duchesse d'Aiguillon had already bought the consulate in Algiers. For the same reason, she acquired the consulate of Tunis, which she offered to the Congregation of the Mission, with the King's permission.

Letter 1088. - This letter was published from the original in the Notice sur la conservation et la translation des reliques de saint Vincent de Paul, p. 9.

1. Obligated by snow and cold weather to stay in Fréneville, Saint Vincent did not remain idle. As the result of a sermon on the means of appeasing the anger of God and on the attitude to observe in the midst of the ruination that the civil war was causing, almost all the inhabitants of Valpuiseaux went to confession. (Cf. Collet, op. cit., vol. I, pp. 472-473.)

2. Sister Toussainte David and Sister Jeanne Fouré of Loudun. Sister Jeanne had been a nurse for children in 1646, and had come to Valpuiseaux in 1649. In 1651 she returned to her family. In 1644, Sister Toussainte was in Saint-Severin, then in Valpuiseaux in 1650, and in 1655 she was in Paris, where she signed with a

cross the Act of Establishment of the Company. She was later sent to Sedan.

3. Jean-Baptiste Le Gros, born in 1614 in the Coutances diocese, entered Saint-Lazare as a priest on June 24, 1644, and took his vows on June 29, 1646. He was Procurator of the Motherhouse (1648-1651), then Superior of Saint-Charles Seminary (1651). He was still at Saint-Lazare in 1652 and 1653, and was Superior in Richelieu (1653-1655). Since he was in Richelieu on February 6, 1654, he probably arrived there at the end of the preceding year. Le Gros died in Montech, near Montauban (Tarn-et-Garonne) in 1655. (Cf. Lyons manuscript, f 226-230.)

The variations regarding the date of the death of Jean-Baptiste Le Gros reveal the difficulties caused by inaccurate record keeping and/or the work of copyists in past centuries. Coste gives the date of his death as November 5. Notices, vol. III, pp. 146-148 gives December 31, while Notices, vol. V, p. 370 gives January 7, all in 1655.

4. Pierre Escart, born in the canton of Valais (Switzerland) in 1612, entered the Congregation of the Mission on March 6, 1637 and was ordained a priest the following year. He was stationed in Annecy and later sent to Richelieu. At the beginning of his stay in Annecy, he made a good impression on Saint Jane Frances de Chantal, who said of him, "M. Escart is a saint." He was indeed virtuous, zealous, and very austere, and would have continued to please Saint Jane Frances if he had known how to moderate his zeal, to be more tolerant with the defects of others, and to judge his confreres, especially Superiors, with greater fairmindedness. His temperament carried him to extremes, and in a fit of misguided passion he killed one of his friends. He went to Rome to seek absolution for this murder and died there some time before 1659.

Letter 1089. - Reg. 1, f 15, copy made from the autograph draft.

1. Honorary Secretary to the King and co-owner with Saint Vincent of the Orsigny farm.
2. Soldiers of the royal army had pillaged the Orsigny farm.
3. Elisabeth Merault, wife of Jacques Norais.
4. Word omitted by the copyist.
5. Cf. Jb 1:1 - 2:13. (NAB)
6. Job.
7. Word omitted by the copyist.

Letter 1089a. - Archives of the community of Notre Dame de Charité, 5 rue Outrequin, Chevilly-Larue, Rungis (Val-de-Marne), original autograph letter. Fr. Raymond Chalumeau, C. M. provided the editors with a copy of this letter. In some places the original is in poor condition and hardly decipherable.

1. Sister Geneviève Poisson.
2. Sister Jeanne Fouré.
3. Could this be Guillaume de Lestocq, Pastor of Saint-Laurent?
4. Sister Julienne Loret.



5. Sister Elisabeth Hellot.

6. Four times a year, during the Ember Season, confessors different from those who ordinarily administered the Sacrament of Penance were provided for women religious by the Church.

Letter 1090. - Reg. 1, f 27 v .

1. On January 14, 1649 Saint Vincent slipped out of Paris to travel to Saint-Germain-en-Laye to beg the Queen to dismiss Cardinal Mazarin as the only means to bring to an end the upheavals of the Fronde. Despite his efforts, Vincent was suspect in the eyes of Mazarin's enemies and, therefore, could not return to Paris. He used this opportunity to visit many of the houses of the Congregation during the next five months. On the Queen's orders, he finally returned to Saint-Lazare on June 13, 1649.

2. Cf. Heb 12:4. (NAB) Saint Vincent, writing in haste and without checking his sources, incorrectly attributes this to Saint Paul, but the quote cannot be found in either Letter to the Corinthians. It refers instead to the Letter to the Hebrews.

3. Cf. Lk 19:40. (NAB)

4. Charlotte de Montmorency, Princess de Condé.

5. Louise de Béon, wife of Henri-Auguste de Loménie, Comte de Brienne, Seigneur de Bassy, and Secretary of State for Foreign Affairs. As a Lady of Charity, Madame de Brienne took an active part in the good works of Saint Vincent and Saint Louise. The Daughters of Providence owed much to her. She died on September 2, 1665.

6. Lambert aux Couteaux.

7. Fréneville.

Letter 1090a. - Abelly, op.cit., 2nd ed., bk. I, p. 293, reprinted in Mission et Charité, 19-20, no. 57, p. 76. This edition uses the latter text.

1. Since 1642 Lambert aux Couteaux had been Assistant to the Superior General in the administration of the Motherhouse. At the time, Saint Vincent was still in the west of France making visitations of the houses of the Company, and Lambert aux Couteaux had written to inform him of the situation at Saint-Lazare.

2. Saint-Lazare had been looted by soldiers in January 1649, during the troubles of the Fronde; the same happened some time later to the Orsigny farm which furnished Saint-Lazare with provisions.

Letter 1090b. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. It was discovered some time in 1984 and published for the first time in Echos de la Compagnie. (February 1985), no. 2, pp. 61-63 [English edition, pp.59-61].

1. In his letter of February 4 (no. 1088), Saint Vincent asked Saint Louise to visit Bicêtre, where one of the Sisters was causing trouble.

2. The Fronde.

3. Sisters Toussainte David, Jeanne Fouré, and Barbe. Nothing more specific is known of the latter besides her name.

4. The handwriting is difficult to read.

5. Probably Mespuits, a hamlet near Valpuseaux.

Letter 1091. - Collection for the process of beatification.

1. Jean Geneset, a coadjutor Brother, born in Saint-Mihiel (Meuse) in Lorraine, was received into the Congregation of the Mission around 1643, at about twenty years of age, and died in September 1652.

2. Ambroise Tummy, a coadjutor Brother, born in Argenteuil (Val-d'Oise), entered the Congregation of the Mission on August 10, 1644 in Paris, at the age of twenty, took his vows in December 1652, and died at sea, in the protected part of the harbor of the island of Aix, in January 1660.

3. The Orsigny farm was the principal resource of the Saint-Lazare house. The soldiers of the royal army had pillaged it. "Cattle, wheat, all that belonged to the Brothers who looked after the place, were carried off, and even all the possessions of a rich private gentleman [Jacques Norais], who had placed them there for safety." (Cf. Collet, op. cit., vol. I, p. 471.)

4. The Visitation nuns.

5. The Collège des Bons-Enfants and Saint-Charles Seminary.

Letter 1092. - Archives of the Mission, Turin, original autograph letter.

1. Saint-Germain-en-Laye.

2. Brother Mathieu Régnard was born on July 26, 1592 in Brienne-le-Château, now Brienne-Napoléon (Aube). He entered the Congregation of the Mission in October 1631, took his vows on October 28, 1644, and died October 5, 1669. He was the principal distributor of Saint Vincent's alms in Lorraine and also during the troubles of the Fronde. Because of his daring, composure, and savoir-faire, he was a great help to the Saint. His biography is in vol. II of Notices, pp. 29-33.

3. Mathieu Molé, born in Paris in 1584, became Attorney General in 1614 and Chief Justice of the Parlement of Paris in 1641. Appointed Keeper of the Seals on April 3, 1651, he lost the office ten days later because of political pressure resulting from the Fronde, but was reappointed on September 9. He held the position of Chief Justice 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].)

4. Henri de Mesmes, Comte d'Avaux, a Presiding Judge in Parlement, died in 1650.

5. François-Théodore de Nesmond, Seigneur de Saint-Dysan, judge in the Parlement of Paris since December 20, 1636. He became successively the Superintendent of the house of the Prince de Condé and Presiding Judge of the Parlement. He died November 25, 1664, at the age of sixty-six. He and his wife, Anne de

Lamoignon, sister of the famous magistrate, had four sons and one daughter. One of his sons became Bishop of Bayeux.

6. Jacques Le Coigneux, a Presiding Judge in the Parlement, died August 21, 1651.

7. Presiding Judge of the fourth Court of Inquiry in the Parlement. This judge examined written evidence of cases prior to litigation in the Parlement.

8. René de Longueil, Marquis de Maisons, First Associate Chief Justice of the Parlement, later Superintendent of Finances, Minister of State, and Chancellor to the Queen Mother. He died September 1, 1677.

9. Claude Menardeau, Councillor at the Parlement.

10. Jean Le Cocq, Seigneur de Courbeville, Councillor at the Parlement.

11. Councillor at the Parlement.

12. Louis Lefêvre de Caumartin, Councillor at the Parlement.

13. Gaston, Duc d'Orléans, brother of Louis XIII, was born in Fontainebleau in 1608, the son of Henri IV and Marie de Médicis. Gaston took part in the conspiracies against Richelieu and, during the Fronde, against Mazarin. 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.

14. Louis II de Bourbon, Prince de Condé. The Great Condé, as he was called, was born in Paris in 1621, the son of Henri II de Bourbon and Charlotte-Marguerite de Montmorency. One of the great French generals, his reputation was marred only by his participation in the Fronde and his alliance with the Spanish against Mazarin and the Crown. Subsequent to the Treaty of the Pyrenees (1659) between France and Spain, he was given once again a command in the French army. Bossuet preached at his funeral in 1686.

15. Jules Cardinal Mazarin.

16. Pierre Séguier.

17. Louis Barbier, Abbé de la Rivière. Born in 1593, he was Rector of the collège du Plessis. Later, befriended by the Duc d'Orléans, he became Minister of State in 1646. In 1665 he became Bishop of Langres; he died in 1670.

< 18>. The agreement between the Court and the Parlement was concluded on March 11; it was not ratified until April 1, after modifications by the Parlement.

19. Champigny-sur-Veude, near Richelieu. M. Romillon was the hospital chaplain.

20. Chevalier Jacques de Beauvat, Sieur du Rivau.

Letter 1093. - Archives of the Mission, Turin, original signed letter. The postscript and the words "the Consul of Algiers has enough to meet expenses" and "I do not know what happened in the case of M. du Coudray" are in the Saint's own handwriting. There is also evidence of some editing of the original.

1. To persuade the Queen to dismiss Cardinal Mazarin so as to bring an end to the Fronde.
2. "Turmoil" was the word first used.
3. In this passage these words were crossed out: "which would last us nearly a whole year."
4. The original wording was: "unless those who are there are able to support them, and themselves as well, from the revenues of the consulate."

5. Jacques Dumesnil, seminarian, born in Nibas (Somme), in the Amiens diocese in 1622, entered the Congregation of the Mission in Paris on January 6, 1641 and died in February 1649.

Letter 1094. - In 1881 the original signed letter belonged to Count Yvert of Saint-Germain-en Laye. The postscript is in the Saint's handwriting.

1. Elisabeth Martin died in Richelieu.

2. Cécile Angiboust, Sister Servant at the Angers hospital (1648-1651).

3. Sister Jeanne from Loudun and Sister Barbe from Troyes.

Letter 1095. - Abelly, op.cit., bk. II, chap. I, sect. VIII, p. 151. The original is in Latin; Abelly's translation has been used in the French.

1. In his account, Abelly makes it clear that the Limerick mission, of which this letter speaks, was given at the beginning of the year between August 16, 1648 and April 1650.

Letter 1096. - The original autograph letter is the property of the Daughters of Charity of 20 rue Mage, Toulouse.

1. Mère Marie-Augustine Bouvard, Superioress of the Visitation convent in Angers. She was the daughter of King Louis XIII's chief physician. She had been professed at the Second Monastery of the Visitation in the faubourg Saint-Jacques, Paris, where she died on November 15, 1659, at the age of forty-eight, after twenty-eight years in religious life.

2. Condé's soldiers, numbering from twelve to fifteen thousand, were scattered around the capital. Some were in Saint-Denis, quite near the Motherhouse, and in Bourg-la-Reine, near Bicêtre. A number of them tried several times to force their way into the Foundling Home, where the Sisters lived in a constant state of alarm. Saint Louise implored Geneviève Poisson and her companions to take the most rigorous precautions against the violence of the soldiers. "Be careful to keep all the Sisters together," she said in one of her letters, "and be very careful of the older girls, whom you must always keep under your eyes or locked in the school." (Cf. Ecrits spirituels, L. 234, p. 276.)

Letter 1097. - Archives of the Mission, Paris, original signed letter.

1. April 5.

2. The Saint-Denis foundation was due to Mademoiselle de Lamoignon and to Madame de Nesmond. Sisters Elisabeth Turgis, Françoise Noret from Liancourt, and Marguerite Le Soin from Arras, began serving at the hospital on August 22, 1645.

3. At this point the following five lines were scratched out:  
"which was affected by a fever during the night as a result of a fall I took into the water; the horse lay down and, if someone had not spotted me, I would not have been able to move from there. Thank God, I am feeling much better at present." Collet, or rather Brother Ducournau whose account he follows, states that this happened about half a league away from Durtal (cf. op. cit., vol. I, p. 474). The Saint was saved by one of his priests, who was with him. Drenched to the skin, he remounted his horse and went to a little cottage to dry off.

4. Charlotte de Montmorency, Princesse de Condé.

5. The annual confession, or at least one made several months after the preceding retreat.

6. Cécile-Agnès Angiboust.

7. She came from Loudun.

8. Marie Thilouse, a Sister who presented problems. She had several assignments before being sent to Nantes.

9. Mathurine Guérin, Saint Louise's secretary at the time, was born on April 16, 1631 in Montcontour, Brittany. She entered the Company of the Daughters of Charity on September 12, 1648, despite the opposition of her parents. After the time of formation, she was sent to Saint-Jean-de-Grèves parish and then to Liancourt. Recalled to the Motherhouse in 1652, she again became Saint Louise's secretary and the Seminary Directress. In 1655 she was made Treasurer; in 1659 she was sent to the newly acquired hospital in La Fère (Aisne), and in May 1660 Saint Vincent recalled her to work in the hospital of Belle-Isle. She was named Superioress General in 1667 and again at three other periods: (1676-1682, 1685-1691, 1694-1697). She died at the Motherhouse on October 18, 1704. A long sketch of her life and virtues was written in Circulaires des supérieurs généraux et des soeurs supérieures aux Filles de la Charité et remarques ou notices sur les soeurs défuntes de la Communauté, Paris, 1845, pp. 556-568.

10. M. Thibault was Superior of the Saint-Méen house.

Letter 1098. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. A Lady of Charity.

2. Marie Thilouse. Cf. no. 1097, n.8.

3. Cf. Coste, vol. II, no. 823 and vol. III, no. 846; also, Ecrits spirituels, L. 122 p. 154 and L. 156 p. 168.

4. Saint Vincent did not go to Nantes until the end of April; Marie Thilouse left the Company of the Daughters of Charity at the end of 1649.

Letter 1099. - Etudes religieuses, vol. VIII, p. 1875, pl. 284, taken from the original.

1. Chaplain of the hospital in Nantes and Director of the Sisters.

2. Ferdinand de Neufville (1646-1657).

3. The foundlings were temporarily transferred to the Motherhouse of the Daughters of Charity because of the siege of Paris.

4. In Etudes religieuses this reads: "I see you; you are before God." Coste is of the opinion that the correct text is the one given here.

Letter 1100. -Archives of the Daughters of Charity, original signed letter.

Letter 1101. - Archives of the Mission, Paris, original autograph letter.

1. Sister Jeanne Saint-Albin entered the Community as a widow. She was assigned to Nantes in June 1647, and recalled to Paris in December, 1650. She almost left the Community in October 1655 (cf. Ecrits spirituels, L. 457, p. 487). Her name is still on the list of the Daughters of Charity after 1660.

2. Administrator of the hospital.

3. The Aldermen.

4. That is, taking what did not belong to them.

5. Presidial Courts were royal courts established in the sixteenth century to relieve the pressure of appeals to the Parlements. In certain cases they also served as courts of first instance.

6. The Dean of the Chapter.

7. A word omitted in the original letter.

8. Gabriel de Beauvau de Rivarennnes.

9. M. des Jonchères, confessor of the Daughters of Charity, had a brother who was Presiding Judge of the Presidial Court of Nantes.

10. We still have the autograph rough draft of the advice the Saint left to the Sisters of Nantes at the end of the Visitation. (Cf. vol. XIII, no. 148.)

11. Jeanne Lepeintre, Sister Servant at the Nantes hospital.

12. Henriette Gesseaume, who was in charge of the pharmacy, had been in Nantes since 1646.

13. Marie Thilouse from Tours.

Letter 1102. - Archives of the Mission, Turin, original signed letter. The postscript is in the Saint's handwriting.

1. Gaspard de Simiane de la Coste, Administrator of the hospital for convicts in Marseilles.

2. Born in Châtillon-en-Dunois (Eure-et-Loir), Jean Parre entered the Congregation of the Mission on April 16, 1638, at twenty-seven years of age, took his vows in 1643, and died after 1660.

Parre and Brother Mathieu Régnard were two of the most intelligent and active instruments which Divine Providence placed in Saint Vincent's hands. Parre traveled all over Picardy and Champagne assessing and remedying needs.

3. Claude Le Gentil.

4. Early in March the peace of Rueil was concluded between the Court and the Parlement, ending the first phase of the wars of the Fronde.

5. This General Assembly was not convoked until 1651, lasting from July 1 to August 11. It was the second assembly held during Saint Vincent's lifetime; the first had met in 1642.

Letter 1103. - The original autograph letter is on display in the Saint Vincent de Paul Society hall in Metz.

1. The contents of the letter and the place from which it was written leave no doubt about its date. In 1649, the day after the Ascension was May 14.

2. Lambert aux Couteaux.

3. The two Daughters of Charity in Richelieu were Sister Françoise Carcireux and Sister Charlotte Royer.

Sister Françoise Carcireux, born in Beauvais, 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 to Richelieu in 1648. She left there in September 1659 for the hospital in Narbonne. From 1672 to 1675 she filled the important role of Assistant of the Company.

A native of Liancourt, Sister Charlotte Royer was sent to Richelieu in 1648, after having served the poor in Saint-Jean parish. She was still there at the time of Saint Louise's death in 1660.

4. For the Saint's return, the Duchesse d'Aiguillon had the thoughtfulness to send two horses harnessed to the carriage she had already given him. When Saint Vincent wished to give them back, the Duchess told him to keep them. He could not refuse, and was obliged, on the Queen's orders, to use the horses. (Cf. Abelly, op. cit., bk. I, chap. XXXIX, p. 186.)

5. In order to provide Saint Louise's son with a position, Saint Vincent had appointed him bailiff of Saint-Lazare. In this capacity, Michel Le Gras was responsible for dispensing justice in the dependencies of the property. He kept this post until 1656. His mother, concerned mainly about the salvation of his soul, wanted to see him married, and was not succeeding as quickly as she wished. He finally married Gabrielle Le Clerc on January 18, 1650 in Saint-Sauveur Church. Saint Vincent witnessed the marriage contract.

6. Saint Jane Frances Frémiot de Chantal was born in Dijon on January 23, 1572. Married to the Baron de Chantal, she was the mother of four children, but was widowed at a very early 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 brought her to that city, where she remained (1619-1622). There she became acquainted with Saint Vincent, whom she requested of Henri de Gondi, Bishop of Paris, as Superior of her nuns. Until her death in Moulins on December 13, 1641, while returning from a trip to Paris, she kept in close contact with this holy priest, whom she consulted for spiritual direction and 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].)

7. Her son, Celse-Bénigne de Chantal.

Letter 1103a. - The original autograph letter is the property of the Jesuits in Aix. Coste inserted it in his supplement, vol. XIII, no. 3321, p. 843. Its date prompts us to insert it here.

1. There are no letters extant on this matter, neither to Lambert aux Couteaux, nor from him to Saint Vincent, giving the response the Saint was expecting.

Letter 1104. - Archives of the Mission, Paris, original autograph letter.

1. This date was added on the back of the original. Fort-Dauphin is located in the southern part of Madagascar, on the east coast.

2. The modern spelling is Andriandramaka.

3. That we may discipline our body here rather than suffer eternal punishment. This prayer is taken from the Mass for the Friday after Passion Sunday as celebrated at the time of Saint Vincent; it is not contained in the Mass for this day in the Sacramentary in use since Vatican II.

4. A red resin extracted from a species of palm, used to check bleeding.

5. My God, I seek you at break of day. Cf. Ps 62:2. (D-RB)

6. I watch in the night.

7. In the Lord's hand.

8. Do not leave us orphans. Cf. Jn 14:18. (NAB)

9. The Lord is close to the brokenhearted. Cf. Ps 34:19 (NAB) Ps 33:19 (D-RB)

10. I am with him in distress. Cf. Ps 91:15. (NAB) Ps 90:15. (D-RB)

11. In a foreign land. Cf. Ps 137:4.

12. I have found him whom my heart loves; I take hold of him and will not let him go. Cf. Song 3:4. (NAB)

13. See n. 4.

14. My God and My God. "Thomas said in response, 'My Lord and my God'." Jn 20:28. (NAB) The reference to John is obvious, even though the Latin in the letter is inaccurate.

15. I long to be freed and to be with Christ. Cf. Phil 1:23. (NAB)

16. See how much you loved him. Cf. Jn 11:36. (NAB)

17. That servant is fortunate whom his master finds watching when he returns. Cf. Lk 12:43. (NAB)

18. At the first watch.

19. At the second watch.

20. At the third watch.

Letter 1105. - Original autograph letter, now at the Miséricorde in Agen.

1. Madame Séguier.

2. In 1649 steps were taken for Michel le Gras, bailiff of Saint-Lazare, to procure a position in the Mint, but he did not yet have sufficient funds to purchase this office.



Letter 1106. - Abelly, op.cit., bk. II, chap. I, sect. VII, §10, p. 135.

1. The year the Barbary Mission began.

Letter 1107. - Lyons manuscript, f 212ff.

1. Jean Le Vacher.

2. Etienne de Puget (1644-January 11, 1668).

3. In Aubervilliers, near Paris.

Letter 1108. - Archives of the Mission, Paris, original signed letter, tracing made from the original.

1. Messire Michel Thépault, Sieur de Rumelin, Licentiate in civil and canon law, Rector of Pleumeur-Bodou and of Plougasnou, then Canon of the Tréguier Cathedral and Penitentiary of the diocese. He was a great benefactor of the Missionaries and founded the Tréguier Seminary. He died on August 30, 1677. (Cf. lecture of Canon Daniel in Annales de la Congrégation de la Mission, vol. LXIII [1908], pp. 191-201.)

2. Although no house had yet been founded in Tréguier, the Missionaries had, in fact, gone there in response to the request of the Bishop, Grangier de Liverdi.

3. Saint Vincent did not return to Paris until June 13 (cf. no. 1110). Either the letter is incorrectly dated or it was not sent from Paris. The first hypothesis seems more probable.

4. Superior of the Tréguier house.

Letter 1109. - Reg. 2, p. 230.

1. The name was omitted in the copy.

2. As mentioned in no. 1075, n. 1, wearing the hood signified a choir obligation to which the Jesuits had not committed themselves.

Letter 1110. - Archives of the Mission, Turin, original signed letter.

1. Born at Grandchamp (Calvados), Gabriel Delespiney was received into the Congregation of the Mission on August 5, 1645, and took his vows on January 25, 1656; he was Superior in Toul (1648-1652) and in Marseilles (1659-1660).

2. Act by which a matter under discussion in one jurisdiction is removed to another jurisdiction.

3. Cauchon, Seigneur de Trélon, and Jean Midot, Vicar-General of Toul.

Letter 1111. - Reg. 2, p. 297.

1. Jacques Rivet, a coadjutor Brother, was born in Houdan (Yvelines) on September 11, 1620, entered the Congregation of the Mission on December 16, 1641, and took his vows on April 22, 1646. Saint Vincent had lent him to the "Bishop of Condom to be his major-domo during the absence" of the person who ordinarily filled that duty. The Bishop was so satisfied with him "that he wanted to retain him permanently. In the end he was urged to get married." (Note of Reg. 2.) Mention of him as late as September 23, 1657 (cf. vol. VI, no. 2391) assures us that he chose to remain in the Company.

Letter 1112. - Lyons manuscript.

1. Date of the death of Jean Dieppe (May 2, 1649), and the date of Benjamin Huguier's letter (June 5, 1649), dictate the choice of the date of this letter. (Cf. no. 1107.)

Letter 1113. - Reg. 2, p. 298.

1. Jean d'Estrades.

2. Louis Rivet, Priest of the Mission.

3. François Rivet, born in Houdan (Yvelines) on July 28, 1628, entered the Congregation of the Mission on October 12, 1647, took his vows on November 6, 1650, and was ordained a priest on April 1, 1656.

Letter 1114. - Reg. 1, f 6, copy made from the autograph draft.

1. The name of the recipient can be deduced from the contents.

This letter was written to a professed Visitation nun of one of the monasteries of Paris, after the death of Saint Jane Frances de Chantal. Of the four Sisters who became Superioresses at the regular elections between 1641 and 1660, Mother Jeanne-Marguerite Chahu is the only one whom Paris lent to Meaux.

She was received into the First Monastery of the Visitation in 1621 and left it in 1627 to make a foundation in Dol (Brittany), which was transferred to Caen in 1631. A vote of the Sisters in Riom took her from the monastery in Caen a year after the completion of her second three-year term of office. She was Superioress in Riom (1636-1642), Dijon (1642-1648), Meaux (1649-1652), and Caen (1653-1659). After leaving Dijon, she spent six months at the Conception Convent, rue Saint-Honoré, in Paris, with the mission to establish the reform there. She died on January 27, 1660, at sixty-three years of age. (Cf. Année sainte, pp. 785-802.)

2. Mother Chahu was elected Superioress of the monastery in Meaux on May 20, 1649.

3. A word omitted by the copyist.

4. A word omitted by the copyist.

Letter 1115. - Reg. 2, p. 263.

Letter 1116. - Original signed letter, Congregation of the Mission, Toulouse, Archives of the Mission, Paris, photocopy.

1. Coste had written "Bureau;" according to Fr. Raymond Chalumeau, C.M., former Archivist at Saint-Lazare, this is a copying error and should be "Beaure". Jean Beaure, born in August 1609 in Englesqueville (Calvados), entered the Congregation of the Mission as a priest on October 7, 1639.

2. Georges Le Blanc (George White).

3. Jean-Pascal Goret.

4. According to Fr. Chalumeau, c.m., this name should be "Le Boysne". Léonard Le Boysne, born in La Chapelle-Janson (Ille-et-Vilaine), was received at Saint-Lazare on May 6, 1638. He was sent to Luçon and then to Richelieu. In September 1645 he went to Saint-Méen, where he died on February 25, 1670. As a priest, he was very edifying; Father 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 Lyons manuscript, pp. 234-237.

5. Jean Turbot, born in Beaumesnil (Eure), entered the Congregation of the Mission on March 8, 1644, at twenty-three years of age, took vows in July 1646, and was ordained a priest in March 1648.

6. The last paragraph is in Saint Vincent's handwriting. Letter 1117. - Reg. 2, p. 298.

Letter 1118. - Reg. 2, p. 350.

1. There is no proof of accuracy for the date of February 5, 1649 given in Recueil des Exhortations et Lettres de Saint Vincent, part II, p. 132; in fact, it even seems most improbable.

Letter 1119. - Reg. 2, p. 230.

1. The priests of the Congregation founded by Authier de Sisgau.

Letter 1120. - Reg. 2, p. 219.

Letter 1121. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, a copy made from the original.

1. The Fronde, an upheaval (1648-1652) against Mazarin during the minority of Louis XIV. It was brought on by the unpopularity of the Cardinal and his financial demands, and by the desire of the nobility to dominate the monarchy, similar to the English nobility. The revolt was finally checked, and the monarchy emerged from this period greatly strengthened.

2. Fathers Vitet and Parrot.

3. By his will of February 1, 1649, Claude-Antoine Hébrard of Saint-Sulpice, Grand Archdeacon of Cahors, had bequeathed to the seminary a farm in Cayran, near Cieurac.

Letter 1122. - Reg. 2, p. 177.

Letter 1123. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, a copy made from the original.

Letter 1124. - Italian manuscript of François Fournier's obituary. Archives of the Mission, Provincial House, Rome.

1. François Fournier, born in Laval (Mayenne) on February 2, 1625, entered the Congregation of the Mission on August 12, 1644, took his vows on September 24, 1646, and was ordained a priest on September 25, 1650. He was professor of theology at the Agen Seminary (1649-1658) and in Cahors (1658-1663), Secretary General of the Congregation (1663-1677), and Assistant General from 1667 to April 4, 1677, the day he died. The life of Saint Vincent, commonly and correctly attributed to Abelly, was erroneously thought to have been written by Fournier. It is quite possible and even probable that, as Secretary General, he helped prepare the material, but that is the extent of his role. There is good reason to believe that Brother Ducournau contributed much more than he. (Cf. Notices, vol. I, pp. 247-267.)

Letter 1125. - Archives of the Mission, Turin, original signed letter.

1. For details of his death see the following letter.
2. In 1649 the plague, brought to Marseilles by ships from Algiers and the Levant, and lasting until the beginning of 1650, claimed more than eight thousand victims there, but only one Priest of the Mission.
3. He died on July 24. As soon as he fell ill, M. de la Coste put his conscience as well as his business affairs in order. He found the strength to dictate his will, in which we read the following: "I bequeath to the house of the Priests of Mission of France..the sum of sixteen thousand livres..that the income may be used annually and perpetually by the above-named Priests of the Mission of France for the upkeep of the seminary they wish to establish for the instruction of the clergy in all matters pertaining to the perfection of their state.. If the above-mentioned seminary is not fully established at the time of my death, they shall use..the income from these sixteen thousand livres, partly to give missions and remedy the most urgent needs they find in this area, and partly for the maintenance of the seminarians who will accede to Holy Orders at each ordination." (Cf. M. de Ruffi, Vie de M. le chevalier de la Coste [Aix: David, 1659], pp. 198-199.)
4. Jacques Le Soudier.
5. Alexandre Véronne.
6. Fable has it that scorpions carry with them an oil which is a remedy against their stings. The oil was extracted from the flesh and given to the sufferer as a medicine; it was supposed to be very useful to bring away the descending stone of the kidneys. Cf. Brewer's Dictionary of Phrase and Fable, Harper, 1981.
7. Jean Besson, a coadjutor Brother, who was born in Carisey (Yonne) on November 30, 1611, entered the Congregation of the Mission on December 8, 1635, and took his vows on October 21, 1646.

Letter 1126. - Lyons manuscript.

1. The Lyons manuscript does not give the name of the recipient. The words, "Monsieur Brunet, about whom you wrote me such good things," clearly indicate that it is Etienne Blatiron, whom Jean Brunet had just left to go to Marseilles.
2. If this letter was not written on the same day as no. 1125, it followed it very closely.
3. There are a few discrepancies in the details of this letter and in the account given by Ruffi, op. cit., pp. 185-186. Ruffi wrote that on July 19 "M. Brunet,..who lived at the hospital..was requested to go to the islands to hear the confessions of some persons who were in quarantine." He "went there,..and on his return..also heard the confession of a poor woman, who died as soon as she had received absolution. Hardly had he performed this duty, than he was seized with a fever so violent that he barely made it back to the hospital. M. de la Coste personally

took him to his room." Ruffi added that M. de la Coste, with no regard for the risk he was running, nursed Jean Brunet and caught the plague at his bedside.

Letter 1127. - Lyons manuscript.

1. This letter must have been written shortly after no. 1125.

Letter 1128. - Original autograph letter at the hospital in Evreux (Eure).

1. Date added on the back of the original by Brother Ducournau.

2. Sister Françoise had requested permission to take vows.

3. Sister Françoise Fanchon, born on June 25, 1625 in Conche-les-Pots (Picardy), entered the Daughters of Charity on August 9, 1644. She remained at the Motherhouse, where she became first the gardener then the cook. She took her vows in 1649. Not knowing how to write, she signed with a cross the Act of Erection of the Company in 1655. Later she became Sister Servant in Saint-Médard parish. She died on May 12, 1689.

Letter 1129. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by Brother Ducournau.

2. Letter of Saint Louise to Sister Julienne Loret, which she had asked Saint Vincent to deliver. (Cf. Ecrits spirituels, L. 256, p. 297.)

3. Sister Anne-Marie. Saint Louise's letter to Sister Julienne speaks of Sister Anne-Marie's scandalous conduct.

Letter 1130. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Year added on the back of the original by Brother Ducournau.

2. Liancourt, where Saint Louise had arrived on Saturday, August 28.

3. The Daughters of Charity had been there for two or three years.

4. Louise Goulas, wife of Pierre Sublet, Seigneur de Romilly. She was a Lady of Charity who devoted herself to the foundlings in a very special way.

5. There was question of a marriage plan for Michel Le Gras, but negotiations were unsuccessful.

Letter 1131. - Collet, op. cit., vol. I, p. 479.

1. During the blockade of Paris, sacrilege and profanations were quite frequent in the environs of the capital. Unruly soldiers had broken into churches, stolen vestments, smashed the tabernacles, and carried off ciboria containing hosts. Limeil, Croissy, Férolles, Villabé, Antony, and Châtillon-sur-Marne were especially victimized. The Company of the Blessed Sacrament reacted, ordered an investigation, and urged its members and even the public to make amends to Our Lord. Missionaries, sponsored by the above-mentioned Company, were sent to places that had been most severely ravaged by the soldiers. (Cf. René Voyer d'Argenson, Annales de la Compagnie du Saint-Sacrement, ed. Blauchet-Filleau [Marseilles: Léon, 1900], pp. 106ff.)

Letter 1132. - Original autograph letter, property of the Daughters of Charity, 20 rue Mage, Toulouse.

1. Saint Vincent is answering letters 1129 and 1130; the year, therefore, is 1649.

2. Michel Le Gras, Bailiff of Saint-Lazare.

3. The Duchesse d'Aiguillon.

Letter 1133. - This original signed letter was most recently the property of the Augustinian Sisters of the Assumption, Paris.

1. The first redaction had "letter."

2. Philibert de Brandon (1648-1652).

Letter 1134. - Reg. 2, p. 298.

1. Nos. 1111 and 1113.

2. Jean d'Estrades (1647-1660).

3. Cf. Heb 6:4-6. (NAB)

4. Marie de Médicis, mother of Louis XIII. She died on July 3, 1642.

Letter 1135. - Original autograph letter, property of the Daughters of Charity, rue des Bourdonnais, Versailles.

1. September 8.

Letter 1136. - Archives of the Mission, Turin, original signed letter.

1. A Roman Bishop very devoted to Saint Vincent and his Congregation.

2. Jules Cardinal Mazarin.

3. The Fronde.

4. Probably the question of the vows. The vows of poverty, chastity, obedience, and stability were optional for the members of the Congregation of the Mission. Saint Vincent was working toward making them obligatory for all those who would subsequently enter the Company. Six years were to elapse before his desire was accomplished.

5. Cf. no. 1131, n. 1.

6. Simon Busson, born in the town and diocese of Le Mans, entered the Congregation of the Mission as a coadjutor Brother during Lent of 1648, when he was about twenty-two years of age. He died on September 6 or 7, 1649.

Based on the date of this letter to René Alméras, Coste (cf. vol. XI, no. 106, p. 153) corrected the errors in Notices, vol. II, pp. 431-438, and the citation in Notices, vol. V, p. 102.

Letter 1137. - Abelly, op.cit., second ed., part 2, p. 146.

1. This date is called for by the Saint's mention of the visitations he had just made.

Letter 1138. - Reg. 2, p. 200.

Letter 1139. - Reg. 2, p. 300.

Letter 1139a. - Municipal library of Lyons, Ms. 1285. The text used in this edition was printed in Mission et Charité, 19-20, pp. 76-81.

1. Could this name have been misread? According to Notices, vol. I, p. 479, and vol. V, p. 385, Martin Levasseur was born on January 5, 1630 in Eu (Seine-Maritime), entered the Congregation

of the Mission on March 7, 1651, and was not ordained a priest until Holy Week of 1654. On September 29, 1649 he was neither a member of the Congregation of the Mission nor a priest. During Saint Vincent's lifetime there were no other Levasseurs who were priests. Charles and David Levasseur were coadjutor Brothers.

"Le Vazeux" could perhaps be the proper reading. Achille Le Vazeux, born in Bonneval (Eure-et-Loir) on June 22, 1620, was admitted to the Congregation of the Mission on August 24, 1639, received the priesthood on April 3, 1649, and shortly after ordination was sent to Rome, where he remained until 1653. He directed the Annecy Seminary (1653-1659), then was recalled to Paris and was sent to the Collège des Bons-Enfants; from there he returned to his family a few days before Saint Vincent died.

2. As a man of God, I am taking hold of everlasting life. Cf. 1 Tm 6:11-12. (NAB)

3. Whom shall I respect but the poor and those who tremble at my words. Cf. Is 66:2. (NAB)

4. Like that of a newborn child. Cf. 1 Pt 2:2. (NAB)

5. He who hears you, hears me. Cf. Lk 10:16. (NAB)

6. Blessed are the clean of heart, since they will see God. Cf. Mt 5:8. (NAB)

Letter 1140. - Property of the Daughters of the Charity, Provincial House, Mill Hill, London.

In 1857 this authentic letter of Saint Vincent was given by Monsignor Weld to Henry Granville, 14th Duke of Norfolk. It was later given by Henry, 15th Duke of Norfolk, to his sister, a Daughter of Charity, Sister Mary Howard (Lady Etheldreda Fitzalan Howard), who gave it to the Central House of the Sisters of Charity, Saint Vincent's, Mill Hill. The letter was sent by Sister Howard to Saint-Lazare in Paris to be examined, and was declared to be authentic.

1. François Blanchart was born in Amiens in 1606. After a short stay at Saint-Acheul Convent (1624), then at Saint-Vincent Abbey in Senlis, he came to Sainte-Geneviève Abbey, which he left to introduce the reform and take the position of Superior at Sainte-Catherine Convent in Paris, then at Saint-Denis in Rheims. His attainments caused him to be chosen for more important positions: Assistant, Visitor, Coadjutor General (December 14, 1644), and lastly, Abbot of Sainte-Geneviève and Superior General (February 1645). The Congregation of Canons Regular of Sainte-Geneviève had him as Superior (1645-1650, 1653-1665, 1667-1675).

2. September 30.

Letter 1141. - Reg. 1, f 10, copy made from the original autograph letter.

1. This Bishop still resented the fact that Saint Vincent did not feel he could recommend him for the episcopate.

He had taken up residence in Le Mans even before receiving his Bulls. Thus, Saint Vincent was very surprised, on his arrival in Le Mans on March 2, 1649, to find the Bishop there. Through two of his own priests, the Saint asked his permission to remain in

the seminary for a week or so. Philibert de Lavardin, flattered by this request, consented willingly and even added that he would be very pleased to receive Saint Vincent in his own house. The latter was preparing to go and thank the Bishop, when he heard that he had left. Philibert de Lavardin was not a model Bishop. After his death, when it was rumored falsely that, on his own admission, he never had the intention of ordaining anyone, a number of priests believed this, and had themselves reordained. (Cf. Collet, op. cit., vol. I, p. 473.)

Letter 1142. - Archives of the Mission, Turin, original signed letter.

1. Pierre Nivelles, Bishop of Luçon.
2. Saint Francis de Sales.
3. Claude Thouvant, Canon and Archdeacon of Aizenay. (Cf. no. 907, n. 6.)

Letter 1143. - Reg. 2, p. 230.

1. Then, for what purpose?
2. The Coste text did not have the sentence that follows. Father Raymond Chalumeau, C.M., former Community Archivist in Paris, has informed us that it belongs here. It is found in context in Collet, op. cit., vol. I, p. 479.

Letter 1144. - Archives of the Mission, Turin, original signed letter.

1. Pierre Séguier.
2. On January 15, 1650 the Parlement registered the letters patent by which the King, in August 1645, had united to the Congregation of the Mission the direction or provostship of the collegial and royal church of Notre-Dame de Coëffort in Le Mans and the benefices dependent on it.
3. Mathieu Molé.
4. Blaise Méliand.
5. A merchant in Le Mans.
6. First redaction: "May God forgive M. L. if he turned down the ordination, and may He grant him the grace of rectifying this error at the first opportunity! I shall write him to dispose himself to do this; in fact, I think I have already done so, and also that he should do all he can." The correction was made in the Saint's own handwriting.
7. The last paragraph, which begins with "Will you have room" is in the Saint's handwriting.

Letter 1145. - Archives for Foreign Affairs, Mémoires et Documents, France, Ms. 264, f 487, copy.

1. This letter is no longer extant.

Letter 1146. - Lyons manuscript, f 223ff.

1. Veteran.
2. Nicolas Pavillon (1597-1677).
3. The desires of man's heart are prone to evil from his youth. Cf. Gn 8:21. (NAB)
4. The source of wisdom is in his heart. Cf. Sir 21:26. (NAB)  
Eccl 21:29. (D-RB)



5. Carrying about in our bodies the mortification of Jesus Christ. Cf. 2 Cor 4:10. (NAB)

6. Blest are the meek, for they shall possess the land. Cf. Mt 5:5. (NAB)

7. They will possess or subjugate the hearts of men.

Letter 1147. - Reg. 2, p. 300.

Letter 1148. - Archives of Propaganda Fide, II Africa, n 248, f 120, original signed letter.

1. He had just succeeded Bishop Ingoli as Secretary of Propaganda Fide.

Letter 1149. - Reg. 2, p. 131.

1. This house was probably the Le Mans Seminary, where Mathurin Gentil was Treasurer.

Letter 1150. - Abelly, op.cit., bk. II, chap. IV, p. 291.

1. Stefano Cardinal Durazzo.

Letter 1151. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Before 1647, Saint Louise always wrote "Monsieur" in the salutation of her letters to Saint Vincent; after 1649, she always addressed him as "Monsieur and Most Honored Father," or "Most Honored Father," or "Very Reverend Father." In this instance we have "Most Honored Father" at the start and "Monsieur" at the end; this indicates the period between 1647 and 1649.

Letter 1152. - Reg. 2, p. 301.

1. Jean d'Estrades, Bishop of Condom.

Letter 1153. - Reg. 2, p. 18.

1. The manuscript dates the letter 1645. Quite probably the copyist mistook a 9 for a 5. On November 15, 1645, Marc Coglée was, in fact, in Marseilles, not in Sedan. Furthermore, he did not take his vows until December 13, 1649.

Letter 1154. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by Brother Ducournau.

2. A small copper coin worth two deniers.

3. Mathieu Molé.

Letter 1155. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by Brother Ducournau.

2. Madame de Lamoignon was President of the Ladies of Charity (1643-1651).

3. Charlotte de Montmorency, Princesse de Condé.

4. The Duchesse de Ventadour, née Marie de la Guiche de Saint-Gérand. On February 8, 1645, she married Charles de Lévis, Duc de Ventadour, widower of Suzanne de Thémines de Montluc, who had bequeathed forty thousand livres to Saint Vincent for the foundation of a mission in Cauna (Landes). After her husband's death (May 19, 1649), Marie de la Guiche sought consolation in works of charity. She was one of Saint Louise's principal auxiliaries and best friends. The eve of Saint Louise's death,

the Duchess came to be with her, caring for her with all the devotedness of a Daughter of Charity. She spent part of the night with her and, after a short rest, returned to stay by her bedside until the end, holding the blessed candle herself. (Cf. Gobillon, op. cit., pp. 178, 181.) In 1683 the Duchesse de Ventadour was elected President of the Ladies of Charity. She died in her château, Sainte-Marie-du-Mont, in Normandy, during the night of July 22-23, 1701, at the age of seventy-eight. Thanks to her generosity, this locality had an establishment of Daughters of Charity as early as 1655.

Letter 1156. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by Brother Ducournau.
2. Charlotte de Montmorency, Princesse de Condé.
3. Anne de la Guiche, Duchesse de Schomberg, a Lady of Charity.
4. Marie Boucher d'Orsay, wife of François de Verthamon, Master of Requests.
5. On November 28, Saint Vincent gave a conference entitled "On The Love of Work" (cf. vol. IX, no. 42).

Letter 1157. - Reg. 2, p. 301.

1. Jean Gicquel, born in Miniac (Ille-et-Vilaine) on December 24, 1617, was ordained a priest during Lent of 1642, entered the Congregation of the Mission on August 5, 1647, and took his vows on May 6, 1651. He was Superior of the Le Mans Seminary (1651-1654) and of Saint-Lazare (1655-1660) (cf. vol. V, nos. 1908, 1912 and vol. VI, no. 2157), and Director of the Company of the Daughters of Charity (1668-1672). An interesting diary of the last days of Saint Vincent, attributed to him, is preserved at the Motherhouse of the Congregation of the Mission.

Letter 1158. - Reg. 2, p. 108.

Letter 1159. - Reg. 2, p. 268.

1. As is known from no. 1068, Brother Doutrelet did not wish to renew his vows.

Letter 1160. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by Brother Ducournau.
2. On the eve of Michel Le Gras' wedding day, his mother was trying to ensure a respectable position for him. Since the plan she mentions in this letter was unsuccessful, some other solution had to be sought. René-Michel de la Rochemaillet, uncle of Michel's fiancée, agreed to appoint him Counselor at the Cour des Monnaies, the court concerned with minting, counterfeiting, and devaluation of currency and cases arising therefrom.
3. Michel de Marillac, Counselor in the Parlement, cousin of Michel Le Gras.
4. The clauses of the marriage contract.
5. René-Michel de la Rochemaillet.
6. Michel's fiancée, Demoiselle Gabrielle Le Clerc, daughter of the Seigneur de Chennevières and the late Dame Musset de la Rochemaillet.

Letter 1161. - Sainte-Geneviève Library, Ms. 3251, f 323, copy. The spelling in the copy indicates that the original was written by Saint Vincent himself.

1. Blanche d'Estourmel. She governed the Biaches Monastery in the Noyon diocese (1614-1664).
2. In Oise near Compiègne. Saint-Jean-des-Bois and Argensolles were both in the Soissons diocese.
3. Argensolles is about one league from Epernay. At that time the monastery there was governed by Claude de Buade (1630-1681). Like Biaches, it belonged to the Cistercian Order.
4. Henri-Louis Habert, Seigneur de Montmaur, Master of Requests. Letter 1662. - Reg. 2, p. 178.

1. Armand-Jean du Plessis, Duc de Richelieu, nephew of the Duchesse d'Aiguillon.
2. The Duchesse d'Aiguillon.
3. Denis Gautier.

Letter 1163. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, copy made from the original.

1. Pierre Séguier.
2. Act by which a matter under discussion in one legal jurisdiction is removed to another jurisdiction.

Letter 1164. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by Brother Ducournau.
2. The position Saint Louise was seeking for him before his impending marriage (cf. no. 1160, n. 2).

Letter 1165. - Archives of the Mission, Paris, original autograph letter, which in 1990 belonged to Abbé Lorenzo, curate of Saint-Dominique Parish, Paris.

1. Date added on the back of the original by Brother Ducournau.
2. The position Saint Louise was seeking for her son.
3. The cousins of Michel Le Gras: Jeanne Potier, wife of Michel de Marillac, and Marie de Creil, widow of René de Marillac. Marie de Creil had become a Carmelite nun.
4. Marie-Angélique d'Atri, one of the daughters of Geneviève d'Attichy. She was a nun at Port-Royal. Saint Louise's husband had done a great deal for the d'Attichy children after their parents' death. He "had used up everything," writes the Foundress, "his time and his life, in the affairs of their house, completely neglecting his own." (Cf. Ecrits spirituels, L. 96, p. 97.)
5. Valence de Marillac, wife of Octavien d'Attichy, died in 1617.
6. Husband of Anne d'Attichy, who was Mademoiselle d'Atri's aunt.
7. Prioress of the Augustinians of the Hôtel-Dieu.
8. Vicomte de Soudé and Commissioner of Audit. He was also a friend of the Marillac family.

Letter 1166. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. This letter is an answer to the preceding one.

2. The purchase of an office required confirmation by the government, which raised money by such sales.

3. According to Baunard (cf. Louis Baunard, La Vénérable Louise de Marillac [Paris: C. Poussiélgue, 1898], p. 399), it is in the speech delivered at this meeting that the touching appeal, so often and so justly quoted as a model of eloquence, was made: "Come now, Ladies; compassion and charity.." (Cf. vol. XIII, no. 196, for this conference to the Ladies of Charity. In n. 1 to this conference, Coste has questioned Baunard's assumption.) Letter 1167. - Reg. 2, pp. 302, 178. The second excerpt begins at the words, "Is there no way, Monsieur, to send back to M. Cuissot..?" We do not know whether, in the original, it came before or after the part we have placed at the beginning.

1. Claude Admirault, born in Chinon (Indre-et-Loire), entered the Congregation of the Mission on September 20, 1648, at sixteen years of age, took his vows in 1651, was ordained a priest in December 1656, and was placed in the Agen Seminary. He was Superior of the Montauban Seminary (1665-1675, 1686-1690), and the Agen Seminary (1690-1694).

2. Benoît Bécu.

3. Gilbert Cuissot, Superior of the Cahors Seminary.

4. Jacques Robin, born in Mortiers (Charente-Maritime), entered the Congregation of the Mission as a coadjutor Brother on March 8, 1644, and took his vows on September 7, 1648.

5. Bernard Gazet, born in Sainte-Livrade (Lot-et-Garonne), entered the Congregation of the Mission as a coadjutor Brother in La Rose on February 26, 1647, at the age of twenty-two.

Letter 1168. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Year added on the back of the original by Brother Ducournau. Letter 1169. - Reg. 2, p. 264.

Letter 1170. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, copy made from the original letter.

1. To be ordained by any bishop ..outside the times. The sense of this statement is that no general permission should be given to any bishop to ordain men without sufficient training and outside the normal time for administering the sacrament of Holy Orders.

2. Cf. Antoine Saintmarc, Bordeaux sous la Fronde (1650), d'après les Mémoires de Lenet (Bordeaux, 1856).

3. Dominican. "Jacobins" was the name popularly given to the Dominicans whose Paris house was on rue Saint-Jacques.

4. Principal town of a canton in the district of Cahors.

Letter 1171. - Reg. 2, p. 144.

Letter 1172. - Reg. 2, p. 160.

1. This appears to be a piece of property known as "La Motte," which Jacques Chiroye wanted to add to the Community's holdings in Luçon.

2. Pierre Nivelles, Bishop of Luçon.

Letter 1173. - Reg. 2, p. 173.

1. Louis Thibault.

Letter 1174. - Abelly, op.cit., bk. III, chap. XI, sect. IV, p. 138.

1. Abelly states that the letter is addressed to a bishop of great merit, appointed through the influence of Saint Vincent. This bishop had reported to the Saint the first fruits of his labors.

2. The period when Saint Vincent was a member of the Council of Conscience.

Letter 1175. - Reg. 1, f 62 v , copy made from the original autograph letter.

1. The Madeleine convent.

2. A Paris lawyer and one of the Saint's friends.

Letter 1176. - Reg. 2, p. 302. Other authentic concordant copies are extant, including one in the Departmental Archives of Vaucluse, D 296.

1. According to Collet, op. cit., vol. II, p. 295.

2. Cf. 1 Sm:2-9.

3. The Visitation nuns.

4. Cf. Lk 12:37-38.

Letter 1177. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. The contents of this letter dictate the assignment of the date. Michel Le Gras was married on January 18, 1650.

2. Adrien Le Bon, former Prior of Saint-Lazare. He died on April 9, 1651, in his seventy-fourth year.

3. At last Saint Louise was seeing the realization of her fondest dreams. On January 13, 1650, she wrote to Sister Jeanne Lepeintre, Sister Servant in Nantes, "I beg you and all the Sisters to offer your Holy Communion for my son who, I believe, will receive the sacrament of Matrimony one day soon. It would seem that God has chosen for him a very virtuous young lady, who is not from Paris." (Cf. Ecrits spirituels, L. 275, p. 311.)

Michel Le Gras was married to Gabrielle Le Clerc in Saint-Sauveur Church in Paris on January 18. His bride was the daughter of the Seigneur de Chennevières and of the late Dame Musset de la Rochemaillet. The following year a little girl, Renée Louise, was born, whom the Daughters of Charity called "the little Sister." She later became Mademoiselle d'Ormilly. Renée-Louise was still living in 1696, the year her father died.

Letter 1178. - Reg. 2, p. 60.

1. Charles de Montchal.

Letter 1179. - Archives of the Mission, Paris, seventeenth century copy; Arch. Nat. M 214. Saint Vincent had copies of this letter sent to the houses of the Company and even to persons outside of it.

1. Jacques-Raoul de la Guibourgère (1646-May 15, 1661).

2. An island of the Lesser Antilles; also known as Saint Kitts.

3. An island of the Cape Verde archipelago.

4. June 24.
  5. September 8, Feast of the Nativity of the Blessed Virgin Mary.
  6. Saldanha Bay, located on the southwest coast of the Republic of South Africa. The copyist mistakenly wrote "Sardinia" for "Saldanha".
  7. The extreme southern tip of Africa.
  8. French measurement of 1.88 meters, or 3.92 feet. These pages were about six feet long and three feet wide.
  9. And they devour the fruits of the earth and every plant. Cf. Ps 105:35. (NAB) Ps 104:35. (D-RB)
  10. Woe to you rich. Cf. Lk 6:24. (NAB)
  11. You have hidden these things from the wise and the prudent and have revealed them to children. Cf. Mt 11:25. (NAB)
  12. Through the Sign of the Cross, deliver us from our enemies.
  13. What is to prevent them from being baptized? Cf. Acts 8:37. (NAB)
  14. And I spoke of your decrees before kings and I was not ashamed. Ps 118:46. (D-RB) Cf. Ps 119:46. (NAB)
  15. ...into every place to which the Lord Himself intended to come. Cf. Lk 10:1. (NAB)
  16. ...snow like wool. Cf. Ps 147:16. (NAB)
  17. ...movement of the water. Cf. Jn 5:1-9. (NAB)
  18. February 2, Feast of the Presentation of the Lord.
  19. ...look for bread, and there is no one to break it for them. Cf. Lam 4:4. (NAB)
  20. It soon withers because it has no moisture. Cf. Lk 8:6. (NAB)
- Letter 1180. - Reg. 2, p. 125.
- Letter 1181. - Manuscript of Brother Robineau, pp. 22, 61.
1. This Missionary had complained about his new Superior, saying that he was not refined enough. After praising the Superior as he deserved, Saint Vincent added the above words. If, as seems probable, the Superior is Pierre Watebled, then the letter was written in 1650. Cf. nos. 1190, 1191 and 1202.
- Letter 1182. - Reg. 2, pp. 307, 132. The second fragment, which was perhaps the first in the original, begins with the third paragraph, "I am glad that...."
1. Antoine Lucas.
  2. Philibert de Beaumanoir de Lavardin.
- Letter 1183. - Archives of the Mission, Paris, seventeenth century copy.
1. Food.
  2. Clothing.
  3. The innocent and the upright have adhered to me because I have waited on you, Lord. Cf. Ps 25:21 (NAB) Ps 24:21 (D-RB)
  4. This letter was published in Mémoires de la Congrégation de la Mission, vol. IX, pp. 94ff., taken from a copy preserved in the Archives of the Mission, Paris.
  5. Lest they be suspected of being the wives of the priests.
  6. A fabric woven from wool, cotton, or silk, and used at times for clothing.

7. mighty in deed and word. Cf. Lk 24:19. (NAB)
8. Very patient in order to teach.
9. You be the judge whether this is just.
10. Until I am told [otherwise].
11. Whom you will have sent. In other words, "someone else." Letter 1184. - Archives of the Mission, Paris, original signed letter.

1. Commune in the district of Etampes (Essonne). The Daughters of Charity had been established there in 1648. Letter 1185. - Reg. 2, p. 266.

Letter 1186. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by Brother Ducournau.

2. Her son, Michel Le Gras, Bailiff of Saint-Lazare.

3. Michel Particelli, Sieur d'Emery, Comptroller General of Finances (1643-1648). Born in Lyons, he died in Paris in 1650.

4. Michel de la Rochemaillet, uncle of Michel Le Gras' bride, had relinquished his office of Counselor at the Cour des Monnaies to his brother, René-Michel de la Rochemaillet, who in turn had given it over to Michel Le Gras, a lawyer at the Parlement. The letters confirming the appointment were signed on June 13, 1650. After the customary investigation of his "life, morals, and religion," the new Counselor was authorized on July 14 to take the oath. (Cf. Arch. Nat. Z1b 566.)

Letter 1187. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, copy made from the original.

1. Grobosc or Grosbois, a Cistercian monastery in the Angoulême diocese, near the Périgord border. Jean de la Font had been its Abbot since May 18, 1641.

2. 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 to dedicate himself entirely to the reform of the abbeys dependent on the Benedictines, Augustinians, and Cistercians.

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 Tarrisse, and Father Charles Faure, he restored order and discipline in the monasteries. The Cardinal died February 14, 1645; Saint Vincent was with him to prepare him to appear before God. He was buried at Sainte-Geneviève but his heart was given to the Jesuits. (Cf. M. M. La Morinière, Les vertus du vrai prélat représentées en la vie de l'Eminentissime cardinal de la Rochefoucault [Paris: Cramoisy, 1646]; Lallemand et Chatonnet, La vie du Révérend Père Charles Faure, abbé de Sainte-Geneviève de Paris [Paris: J. Anisson, 1698].)

3. On his own initiative.

4. Pierre Dupuy, Traitez des droits et libertez de l'Eglise gallicane (2 vols., n. p., 1639). This work justified all the

intrusions of secular power over the power of the bishops and of the Pope. It was censured on February 9, 1639 by a large number of the bishops.

5. Octave de Saint-Lary de Bellegarde, who died in 1646.

6. Nicolas de Grille.

7. Gilbert de Choiseul.

Letter 1188. - Archives of the Mission, Paris, seventeenth century copy; Arch. Nat. M 214.

1. Why have you been standing here idle all day?.... Go to my vineyard. Cf. Mt 20:6-7. (NAB)

2. M. de Bellebarbe.

3. God knows I do not lie. Cf. 2 Cor 11:31. (NAB)

4. Charles Huault de Montmagny, Knight of Malta, Governor of Canada. He was very zealous for the propagation of the faith.

Letter 1189. - Archives of the Mission, Paris, seventeenth century copy.

1. Captain Le Bourg.

2. And so for a long time to come, until the number of our brothers is complete.

Letter 1190. - Reg. 2, p. 108.

1. The letter referred to here is most probably no. 1191. See also no. 1202.

2. Pierre Watebled.

Letter 1191. - Reg. 2, p. 307.

Letter 1192. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. Chaplain of Maréchal de la Meilleraye.

2. Gabriel de Beauvau de Rivarennnes.

Letter 1193. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. Champigny-sur-Veude, commune in the district of Chinon (Indre-et-Loire).

2. These words, from "as I am bound to do," are written in the Saint's hand.

3. The Duchesse d'Aiguillon.

4. M. Romillon.

5. This last phrase is written in the Saint's hand.

6. This last sentence is written in the Saint's hand.

Letter 1194. - Archives of the Mission, Turin, original signed letter.

1. January 15, 1650. (Arch. Nat. MM 535.)

2. Antoine Lucas, Superior of the house.

Letter 1195. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Brother Ducournau, mentioned in this letter, became Saint Vincent's secretary in 1645.

Letter 1196. - Abelly, op.cit., bk. II, chap. I, sect. II, §7, p. 46.

1. Grand-Longueron, a hamlet in the commune of Champlay near Joigny (Yonne).



Letter 1197. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. It was probably Saint Louise's feast day or the anniversary of some memorable event in her life.

2. Madame Séguier.

3. The meeting of the Ladies of Charity.

4. Either Marie de Creil, wife of René de Marillac, or Jeanne Potier, wife of Michel de Marillac.

Letter 1198. - Archives of the Mission, Turin, original signed letter.

1. Cf. Arch. Nat. S 6707.

2. The secretary left a space for their first names, which he did not know or had forgotten.

3. Dimissorial letters are statements giving a subject permission to be ordained by a bishop other than his own Ordinary. Exempt religious cannot be ordained by any bishop without the dimissorial letters from their own major Superior. 4. For all [Orders]. Saint Vincent appears to want the Bishop of Le Mans, where Champion and Fournier were born, to furnish letters attesting to their freedom to receive Orders at that time and in the future.

Letter 1199. - Reg. 2, pp. 58, 123. The second part, which begins with the words, "I have asked," may have been the first part in the original.

1. Mathurin Gentil.

2. Cf. Lk 4:23. (NAB)

Letter 1200. - Reg. 2, p. 232.

1. Beginning in 1618, of the twenty-four priests who constituted the corps of chaplains for Saint-Louis-des-Français, six were chosen from among the Oratorian Fathers of France. (Cf. Msgr. Pierre La Croix, Mémoire historique sur les institutions de France à Rome [Paris: Victor Groupy, 1868], p. 47.)

Letter 1201. - Sainte-Geneviève Library, Ms. 2555, copy.

Letter 1202. - Reg. 2, p. 308.

1. The confrere to whom the letter of February 20 was written. (Cf. no. 1191.)

Letter 1203. - Abelly, op.cit., bk. II, chap. I, sect. II, §6, p. 45.

1. Balthazar Grangier de Liverdi.

Letter 1204. - Abelly, op.cit., bk. II, chap. XII, p. 417.

1. Saint Vincent speaks here of Jansenism in a very decisive and dogmatic manner--unusual for him before 1646. On the other hand, the letter would seem to date from the time he was a member of the Council of Conscience (1643-1652).

2. Pierre Séguier.

Letter 1205. - Abelly, op.cit., bk. II, chap. XIII, sect. VII, p. 457.

1. The period during which Saint Vincent was a member of the Council of Conscience.