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This index proposes to facilitate reference to the biographical data used in this volume and to the explanation of terms and places which recur frequently in the text and have been explained when first used. Names of persons are in bold print, those of terms or places in *italics*. The accompanying numbers indicate the letters to which the reader should refer for the desired information.

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Notes

Letter 1206. - Bibl. Nat., n. acq. fr. 5371, copy of an original signed letter. Another copy is in the municipal library of Neufchâtel-en-Bray (Seine-Maritime).

1. Pastor of Saint-Jacques parish in Neufchâtel-en-Bray, where Saint Vincent had personally established the Confraternity of Charity on November 12, 1634. This was also the birthplace of Adrien Le Bon, Prior of Saint-Lazare, who is referred to in this letter. (Cf. V. E. Veuclin, Saint Vincent de Paul en Normandie [Bernay: Veuclin, 1890].)

2. Adrien Le Bon, former Prior of Saint-Lazare.

3. Could this refer to the distinction between diocesan school and monastic school? The abbey referred to is Saint-Ouen (cf. vol. VI, no. 2256, where Saint Vincent requests evidence that M. Horcholle is a graduate). Situated in Rebais, near Meaux, Saint-Ouen was a royal abbey and an important intellectual center of the Middle Ages; it was suppressed at the time of the French Revolution.

4. Saint Vincent subscribed the initials i.p.d.l.M. (indigne prêtre de la Mission) [unworthy priest of the 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, indignus sacerdos Congregationis Missionis, or the initials, i.s.C.M. The editors have adopted this traditional practice, substituting the Latin initials for the French used by Saint Vincent.

Letter 1207. - Reg. 2, p. 161.

1. Jacques Chiroye was born in Auppegard (Seine-Maritime) on March 14, 1614 and entered the Congregation of the Mission on June 25, 1638. He served as Superior in Luçon (1640-50, 1654-60, 1662-66), and Crécy (1660-62). He took his vows on March 9, 1660 and died on May 3, 1680.

2. Vincent Lescot, born in Argenteuil (Val-d'Oise), entered the Congregation of the Mission as a coadjutor Brother on June 28, 1644, at eighteen years of age, and took his vows on September 29, 1646.

Letter 1208. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Saint Louise de Marillac was born in Paris on August 12, 1591. Her father was Louis de Marillac, brother of the pious Michel de Marillac, Keeper of the Seals (1616-30), and of Maréchal Louis 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), the 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: Lady Alice Lovat, Life of the Venerable Louise de Marillac (Mademoiselle Le Gras) (New York: Longmans, Green & Co., 1917); 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. Écrits spirituels (Tours: Mame 1983), ed. Sister Élisabeth Charpy, D.C.; and translated by Sister Louise Sullivan, D.C., Spiritual Writings of Louise de Marillac, Correspondence and Thoughts (Brooklyn: New City Press, 1991). Hereafter this work will be cited as Spiritual Writings followed by the appropriate letter and number, e.g., A2 or L. 350. This reference applies to both the French and English editions.

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

3. Madame de Lamoignon, born Marie des Landes on September 28, 1576, married Chrétien de Lamoignon, Presiding Judge of the Parlement of Paris, on June 10, 1597 and died on December 31, 1651. Their son, Guillaume de Lamoignon, became Chief Justice of the same Parlement; their daughter, Madeleine de Lamoignon, was well known for her piety and dedication to the unfortunate. Saint Francis de Sales considered Madame de Lamoignon one of the holiest women of her time. She joined the Ladies of Charity, probably after her husband's death in 1636, and was elected President in about 1643, on the retirement of Madame de Souscarrière. She held this post until her death on December 30, 1651. Along with Madame Goussault and the Duchesse d'Aiguillon, she is ranked among Saint Vincent's best supporters. When the Saint used to enter her house, people said that "the father of the poor is going to visit their mother." She always assisted at Divine Office. One day, when she fainted, it was discovered that she was wearing a hair shirt and a belt with iron spikes that caused great pain. The poor of her parish called her "Mother Provider." On her death they would not allow her body to be taken to the Franciscan Church of Saint-Denis, where her husband was

buried, but wanted her to remain near them. (Cf. Bibl. Nat. ff. 32.785.)

4. Madeleine de Lamoignon, daughter of Madame de Lamoignon, was born in Paris on September 14, 1608. Her mother initiated her from childhood in the traditions of the Confraternity of Charity, and they were both very zealous in their dedication to the poor. 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. Madeleine de Lamoignon supported and took an active part in all the works founded by Saint Vincent, who used to say that she forged ahead so fast with her charitable works that nobody could keep up with her. She died on April 14, 1687; her life has been written by Father d'Orléans (Vie de Mademoiselle de Lamoignon, Bibl. Nat., Ms. fr. 23895) and by Mademoiselle Louise Masson (Madeleine de Lamoignon [Lyons, 1846]). Abbé Guy-Toussaint-Julien Carron gave her a place in Vies des dames françaises qui ont été les plus célèbres dans le XVIIe siècle par leur piété et leur dévouement pour les pauvres (2nd ed., Louvain: Varlinthout et Vandenzande, 1826).

5. The Château de Bicêtre was a huge building constructed by Louis XIII on the site of a former royal castle to offer an asylum to disabled officers and soldiers. After the monarch's death, the plan was abandoned and the building remained vacant.

6. Blaise Méliand, Attorney General (1641-50).

7. Madame de Villeneuve, widow of Claude-Marcel Villeneuve, was the sister of Mother Marie Hélène-Angélique Lhuillier of the Visitation, and a friend of Mademoiselle Le Gras and Madame de Lamoignon. In 1641 she founded the Congregation of the Daughters of the Cross. She died January 15, 1650, at the age of fifty-three. (Cf. Father de Salinis, Madame de Villeneuve [Paris: Beauchesne, 1918] and Marzin, L. P. Marie L'Huillier de Villeneuve, fondatrice des Filles de la Croix [Paris: Lemoine Robert, 1955].)

8. Saint Vincent had known Claude-Marguerite de Gondi for a long time. She was the sister of Philippe-Emmanuel de Gondi and widow of Florimond d'Halluin, Marquis de Maignelay, whom she married on January 7, 1588. Her husband was murdered three years after their marriage; her son died in the prime of his manhood; her daughter's husband, the eldest son of the Duc d'Épernon, Comte de Candale, treated his wife brutally and pitilessly. The Marquise de Maignelay was prevented by her family and Pope Paul V from entering religious life so she remained in the world and dedicated her life to the service of the poor. King Henry IV used to call her "the wise marquise." Queen Marie de Médicis would sometimes entrust to her the distribution of her alms; every day a great number of beggars stationed themselves at the door of her house on rue Saint-Honoré. She faithfully visited hospitals, prisons, churches, and convents. In addition, she collaborated in the establishment of the

Madeleine convent, undertook to maintain sixteen religious women, and left a legacy sufficient to continue this charitable work after her death. Capuchin nuns, Carmelites, Daughters of Providence, Oratorians, and her parish church were also the recipients of her generosity. She gave Saint Vincent her time, her activity, and her money, and assisted him in all his works, especially with the retreats for ordinands. The Marquise de Maignelay died on August 26, 1650 and was buried in the convent of the Capuchin nuns, clothed in their habit. (Cf. P. Marc de Bauduen, La Vie admirable de très Haute Dame Charlotte-Marguerite de Gondy, Marquise de Maignelais [Paris, Vve N. Buon, 1666].)

9. Jean Rousse, born in Pithiviers, was Pastor of Saint-Roch parish from June 30, 1633 to October 13, 1659, the day of his death.

Letter 1209. - Reg. 2, p. 179.

1. Bernard Codoing, who holds an important place among the early companions of Saint Vincent, was born in Agen on August 11, 1610, was ordained a priest in December 1635, and entered the Congregation of the Mission on February 10, 1636. He was the first Superior of the Annecy Seminary (1640-42) and then Superior of the house in Rome (1642-44). He was next put in charge of Saint-Charles Seminary (1645-46), situated on the grounds of Saint-Lazare. From there he went to Saint-Méen under particularly difficult circumstances (1646-48), La Rose (1649), Richelieu (1649), and Périgueux (1650), always as Superior. He was very successful in his missions in France and Italy, and his sermons were so appealing that at one point Saint Vincent considered publishing them but in 1651, shortly after coming to Périgueux, he left the Congregation of the Mission.

Codoing was Pastor of Saint-Hilaire in Agen on July 24, 1654; the last date with his signature on the baptismal register there is January 2, 1678. He also acted as Vicar-General of the Bishop of Gap (cf. Annales de la Congrégation de la Mission, vol. 114-15 [1949-50]). Codoing would have rendered greater service to the Saint 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.

2. April 10.

3. Among the donations the Duchesse d'Aiguillon made to the Congregation of the Mission by the contract of September 2, 1643 were enumerated "the estates, inheritances, and domains listed below, dependent on the barony, estates, and manor of Saint-Cassien, situated in the region of Loudunois, which the above-mentioned deceased Cardinal [Armand-Jean du Plessis, Cardinal de Richelieu, who died on December 4, 1642] had acquired from Jacques de Beauvat, chevalier, Seigneur du Rivau, by a contract dated March 17, 1642.... They included the large and small farms of the aforementioned locality, surrounding areas and dependencies,

plus the tithes of Renoue, Loudun, and Saint-Cassien, with the provostship and the baker's oven for the sustenance of the officers occupied with law affairs; half of the Monsceau mill, the Saint-Cassien mill, the woods, meadows, and vineyards. The above-mentioned Lady reserves for herself the revenues of all kinds, the right of fief ownership, with the tower and a small area of the courtyard as marked off and set aside, with a little garden and the place where law complaints are heard, together with the complex of offices." (Arch. Nat., MM 534.)

4. Marie de Vignerod de Pontcourlay was born in 1604, in the Château de Glenay near Bressuire, of René de Vignerod and Françoise de Richelieu, eldest sister of the Cardinal. While still very young, she married, in the chamber of Anne of Austria, the nephew of the Duc de Luynes, Antoine de Beauvoir de Grimoard du Roure, chevalier, Seigneur de Combalet, whom she had never seen and did not love. During the two years this union lasted, the couple lived together only six months. The Marquis de Combalet, kept from his home by the necessities of war, died in battle at the siege of Montpellier on September 3, 1622. A widow at the age of eighteen, the Marquise 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 Father de Bérulle and took her first vows.

Richelieu, who loved his niece dearly, did his utmost to bring her back to court. At his request, the Pope forbade her to enter the cloister, Marie de Médicis chose her as lady of the bedchamber on January 1, 1625, and the King elevated her estate of Aiguillon to a duchy-peerage on January 1, 1638.

The Cardinal gave her a small mansion on rue de Vaugirard, one of the dependencies of the Petit Luxembourg Palace where he lived. The Duchess made noble use of her immense wealth and great influence. She supported and protected men of letters and took charge of all works of charity. She established the Priests of the Mission at Notre-Dame de La Rose and in Marseilles, entrusting them in the last-named place 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 contributed more to him; 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: Didier, 1882].) Le Long mentions, in Bibliothèque historique de la France (Fontette ed., 5 vols., Paris: Hérissant, 1768-78), 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.

5. Jacques de Beauvat, chevalier, Seigneur de Rivau, nephew of Cardinal Richelieu.

6. Antoine-François de Joyeuse, Comte de Grandpré.

7. Pierre de la Barre, Councillor of the King, seneschal, and ordinary judge for civil and criminal affairs under Richelieu.

Letter 1210. - Reg. 2, p. 310.

1. Benoît Bécu, born in Braches (Somme) on March 21, 1602, was ordained a priest in 1627 and entered the Congregation of the Mission on May 14, 1637. In 1639, he went to make the foundation of La Rose, returning a few months later to Richelieu, where he took his vows in 1646.

2. Palm Sunday.

Letter 1211. - Reg. 2, p. 310.

1. Louis Thibault, born in Ferrières-Gâtinais (Loiret) on March 29, 1618, was received at Saint-Lazare on August 21, 1637, and was ordained a priest in April 1642. From his post as Superior of the Saintes house, 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 would assist them in the choice of a religious Community. The Company of the Daughters of Charity greatly benefited from his zeal. (Cf. Notices sur les prêtres, clercs, et frères défunts de la Congrégation de la Mission, (1st series, 5 vols., Paris: Dumoulin, 1881-1911], vol. III, pp. 124-28.) When his sister died, his parents decided to dedicate themselves to God's service--the father with the Priests of the Mission; the mother with the Daughters of Charity. It is uncertain whether they actually did so.

2. 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 sanctions to

the King's edicts, ordinances, and declarations, and supervised their implementation.

Letter 1212. - The original signed letter is at the Bons-Secours Hospital in Metz.

1. Born in 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 (1648-52) and Marseilles (1659-60).

2. The presence of Guillaume Desdames in Toul limits our choice to the years 1649, 1650, and 1651. In 1649 the Saint was not in Paris on Holy Saturday. During Holy Week of 1651, Adrien Le Bon, the former Prior of Saint-Lazare, was seriously ill; in all probability, the Saint would have recommended him to M. Delespiney's prayers, had he written to him then. Therefore, this letter can only have been written in 1650. In that year Holy Saturday fell on April 16.

3. Guillaume Desdames, born in Rouen, entered the Congregation of the Mission on June 19, 1645, at twenty-three years of age, took his vows on March 10, 1648, and was ordained a priest on May 31, 1648. He was sent to Toul shortly afterward, then to Poland, where he arrived with Lambert aux Couteaux in November 1651. He worked there with praiseworthy dedication amidst numberless difficulties; first, as a simple confrère; then, after the death of Charles Ozenne (August 14, 1658), as Superior of the Mission. René Alméras recalled him to France in 1669, but he went back to Poland a few years later and assumed the direction of the House in Chelmino, returning to France for the General Assembly of 1685. He ended his days on June 1, 1692 in Krakow, as Superior of the foundation there. (Cf. Notices, vol. III, p. 166; and Mémoires de la Congrégation de la Mission [11 vols., Paris, 1863-99], vol. I, pp. 24-33.)

Letter 1213. - Louis Abelly, Vie du Vénérable Serviteur de Dieu Vincent de Paul (3 books, Paris: Florentin Lambert, 1664), bk. II, chap. I, sect. VIII, p. 152.

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 Saints-Anges chapel. (Cf. Collet, op. cit., vol. I, pp. 5ff.)

1. 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 brought 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 then went as a missionary to Saint Vincent's native region. Some time later he was named Superior in La Rose (1652-54) and held the same position in Troyes (1657-58), Meaux (1658-60), and Toul (1660-62). He returned to Ireland in 1663 and resumed his apostolic work with a zeal that age had not slackened. Neither a month in prison, nor illness which brought him twice to death's door, could stop this heroic Missionary.

2. Four priests, two seminarians, and one or two coadjutor Brothers had left for Ireland in 1646. A seminarian named Brother Lye (Thady Lee), and a fifth priest, whose name is not known, joined them there. It is unclear from Saint Vincent's letters exactly how many confreres went to Ireland. Of the original band only Edmund Barry and Gerard Brin were still there in 1650. (Cf. vol. III, no. 877, and Abelly, ibid., p. 149.)

3. Cf. Jn 18:8. (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 used, since the NAB omits some passages which the D-RB contains. Saint Vincent uses scriptural references which are not always direct quotes.

4. Cf. Rom 11:33. (NAB)

5. The reference is to a mission in Limerick whose success was prodigious. During it, nearly twenty thousand persons made general confessions and received communion. Moved by the words of the preachers, the town magistrates took severe measures against blasphemers.

6. Almost eight thousand persons died of the plague in the city of Limerick alone, including Bishop Edmund Dwyer's brother, who caught the disease while visiting the sick with the Missionaries. (Abelly, op. cit., bk. I, p. 153.) Letter 1214. - Pierre Collet, La vie de saint Vincent de Paul (2 vols., Nancy: A. Leseure, 1748), vol. 1, p. 315, note.

Letter 1215. - Archives of the Mission, 95 rue de Sèvres, Paris, tracing of the original autograph letter. Saint Vincent wrote this after Saint Louise had shared with him the letter she had received from M. d'Annemont.

1. M. d'Annemont's letter to Saint Louise was dated April 27, 1650. D'Annemont was chaplain to Maréchal de la Meilleraye in Nantes. In May 1646, he had advised the Administrators of the Nantes hospital to ask for the Daughters of Charity for this establishment (cf. vol. II, no. 804).

2. In this letter M. d'Annemont informed Saint Vincent that there was talk of replacing the Daughters of Charity at the Nantes hospital with some nuns, and he was offering his services to prevent it.

3. Cf. Mt 5:40. (NAB)

Letter 1216. - Abelly, op. cit., bk. II, chap. XIII, sect. VII, p. 461.

1. This monk, who had earned a name for himself by his virtues and preaching, wished to become Coadjutor to the Archbishop of Reims. He had taken steps for this purpose and sought Saint Vincent's approval. He gave the impression that his only ambition in this was to devote himself for a longer time to the good of the Church, because, according to him, the fasting and other austerities of his Order were exhausting his strength. By exempting him from such penitential exercises, a bishopric would enable him to conserve his energies. Saint Vincent was too clear-sighted to be taken in by these pretexts.

2. The period during which Saint Vincent was a member of the Council of Conscience (Royal Council for Ecclesiastical Affairs). He became a member in 1643, when it was created by the Queen Regent, and was dismissed by Cardinal Mazarin in 1652. This Council discussed and decided all questions dealing with religion in France, e.g., episcopal appointments.

3. Cf. Jn 12:25. (NAB)

Letter 1217. - Archives of the Motherhouse of the Daughters of Charity, copy made by Sister Élisabeth Hellot.

Sister Élisabeth, a native of Paris, entered the Daughters of Charity in 1645. Until her death in late 1650, she was secretary to Saint Louise. Her duties included drafting the letters of the Foundress and taking notes during the conferences of Saint Vincent, which she immediately transcribed and certified.

1. A note written on the back of this letter names Sister Anne Hardemont as the recipient. We get to know her from the numerous letters she preserved. In 1640 she was missioned to Saint Paul parish; in 1647 she was chosen to establish the mission in Montreuil-sur-Mer and in 1650 the one in Hennebont (Morbihan). In 1651 she was stationed in Nantes, and the following year in Châlons. Because of illness, she returned to Nantes where she remained until 1653, at which time she went to Sainte-Menehould, then to

Sedan in 1654, and La Roche-Guyon in 1655. She was present in Paris on August 8, 1655 and signed the act erecting the Company of the Daughters of Charity. In 1656 she was at the Petites-Maisons in Paris, and in Ussel in 1658. Because of her leadership ability, she was named Sister Servant in all these places, despite what Saint Vincent wrote to Saint Louise (cf. no. 1405): she is "somewhat to be feared;" this was undoubtedly the cause of her many changes. Letter 1218. - The original autograph letter is at the house of the Daughters of Charity in Narbonne.

1. This letter was written after the ordination of Louis Dupont (September 17, 1647), before the death of the Marquise de Maignelay (August 25, 1650), and while Antoine Portail was in Paris. It was written, consequently, after August 6, 1649.

2. 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.)

3. Louis Dupont was 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 (1652-53), Tréguier (1654-61), Annecy (1662-63), and at Saint-Charles (1664-71).

4. Blaise Méliand.

5. Perhaps Biet, a Canon of Notre-Dame, who was alive at that time.

6. A Daughter of Charity.

7. Today, principal town of a canton in Hauts-de-Seine, located on the Seine near Paris.

Letter 1219. - Archives of Propaganda Fide, II Africa, no. 248, f 155, original unsigned letter, written in Italian.

1. The petition was presented on May 26, 1650. The decree of approval is dated May 31, and the faculties were dispatched by the Holy Office on June 30.

2. 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 dedicated hard 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.)

3. 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 with no regard for hardships and dangers, gave himself entirely 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.

4. Jean Dieppe, born in Cancale (Ille-et-Vilaine), entered the Congregation of the Mission on August 5, 1647, at thirty years of age, and died of the plague in Algiers on May 2, 1649. He had left Paris on December 22 of the previous year.

5. Philippe Le Vacher, born in Écouen (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 part of the first group sent to Ireland in 1646. Recalled to France in 1649, he 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. He returned to France in 1657 to collect alms for the slaves. His absence, which was supposed to last only a few months, was prolonged for two years. He set out again in September 1659, reached Barbary, and in 1661 accompanied Brother Jean-Armand Dubourdiou to Algiers, where the latter was destined to replace Brother Jean Barreau, French Consul in 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 sent to Fontainebleau, where he led a most exemplary life until the day of his death, August 5, 1679. (Cf. Notices, vol. III, pp. 595-606.)

Letter 1220. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, file 22, no. 21, copy made from the original.

1. Alain de Solminihac was born in the Château de 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.

2. Jean Vitet was a Reformed Augustinian of Chancelade. Subsequent to Solminihac's reforms in 1623, various other monasteries were incorporated into this reform, and Chancelade became the center of the new Congregation.

3. Agent of the King of France in Rome. By a decree of December 5, 1651, he was appointed "general agent and expeditor of his Majesty in the Court of Rome for the purpose of obtaining all Bulls and appointments from the Pope."

4. Nicolas Sevin.

5. Philibert de Brandon, Seigneur du Laurent. He 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 to M. Olier and his first companions. It was there that this group of apostolic men spent part of the years 1640-41. After refusing the diocese of Babylon, he was proposed by Saint Vincent for Périgueux, of which he became Bishop in 1648, remaining there until his death on July 11, 1652. His relationship with Abbé de Saint-Cyran did not affect his orthodoxy.

6. Jean-Richard de Genoulhac de Vaillac. He was Bishop of Tulle from 1599 to 1652, the year of his death.

7. Anne of Austria, wife of Louis XIII and Queen in France; at this time Regent for Louis XIV.

8. Commune of the district of Gourdon (Lot).

9. 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 (1632-35), 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. 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).

10. Commune of the same district.

11. Probably Jacques de Montrouge, appointed Bishop of Saint-Flour in 1647. He died in 1661.

12. Throughout this edition the various denominations of French money have been left in French since no adequate, unchanging value in American dollars can be assigned. One écu equals three livres. One thousand livres could support two priests and a Brother for one year on the missions. (Cf. vol. V, no. 1972.)

13. Probably in short hunting attire.

Letter 1221. - Lyons manuscript.

1. Knowledge of the year of Hurtel's death (1650) allows this date to be assigned to the letter.

2. François Hurtel, Born in Nibas (Somme), entered the Congregation of the Mission on November 26, 1640 at nineteen years of age, took his vows on December 1, 1642, and was ordained a priest in 1645; he died at Saint-Lazare in 1650. Letter 1222. - Abelly, op. cit., bk. II, sect. II, §7, p. 47.

1. Nos. 1196 and 1222 are from the same Priest of the Mission; Abelly states that the second was written about two months after the first.

Letter 1223. - Archives of the Mission, Turin, original signed letter.

1. 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 (1642-46, 1648-49).

2. 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 (1650-51) and died a victim of his dedication in Villeneuve-Saint-Georges (Val-de-Marne) in October 1652.

Letter 1224. - Reg. 2, p. 144.

1. Marc Coglée (Cogley), born in Carrick-on-Suir, Lismore diocese (Ireland), on April 25, 1614, was ordained a priest on May 30, 1643 and entered 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.

2. Abraham de Fabert, one of the most renowned generals of the seventeenth century, was born in Metz in 1599. His civic virtues, military talents, and administrative qualities could never be adequately praised. He won all his commissions at the point of the sword. The famous retreat from Mainz and the siege of several fortified towns offered him the occasion of showing his bravery. He loved discipline and was the terror of looters. His fidelity to the King and his minister was rewarded with the highest dignities. He became Governor of Sedan in 1642, Lieutenant-General in 1651, and Maréchal of France in 1658. He died in Sedan on May 17, 1662. The part of his correspondence from 1634 to 1652 has been published. His life was written by Father Joseph Barre, Vie de M. le Marquis de Fabert, maréchal de France (2 vols., Paris: J. T. Hérisant, 1752), and Jules Bourelly, Le maréchal de Fabert (1599-1662) (2 vols., Paris: Didier, 1879-81).

3. Charles Bayart, born in the diocese of Soissons, entered the Congregation of the Mission as a priest on February 9, 1644, at twenty-seven years of age, and took his vows on October 16, 1648. He was Superior in Sedan (1646-49), Périgueux (1650), and Montmirail (1651-52).

Letter 1225. - Reg. 1, f 40, copy made from the original, which was written by the secretary and signed by the Saint.

1. Jean Midot, Doctor of Theology, Counselor in the Parlement of Metz, Grand Archdeacon, Canon, and Vicar-General of Toul. He was highly respected in the courts of Rome and Lorraine. After the death of Charles Chrétien de Gournay, Bishop of Toul, he governed the diocese as Vicar Capitular. According to Collet (op. cit., vol. I, p. 291, note), in the seventeenth century his family possessed several letters that Saint Vincent had written to him. Midot was the author of Mémoires sur les évêques de Toul, which has remained in manuscript form.

2. René Alméras, nephew of Madame Goussault (first 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--despite 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 in dealing with the laity 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 make the visitation of 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 he was engaged in distributing relief to the poor of Picardy and Champagne. He again made visitations of several houses of the Congregation and again became Assistant of the Motherhouse, where 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.

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

4. Royal Council for Ecclesiastical Affairs, also known as the Council of Conscience.

5. 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, 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.

6. André du Saussay, born in Paris around 1589, was a Doctor in both civil and canon laws, a talented controversialist, renowned orator, prolific writer, and the Pastor of Saint-Leu and Saint-Gilles (1624-56). He found favor with the King, who made him his counselor and preacher. He became Ecclesiastical Judge and Vicar-General of Paris (1643-55). Proposed by the Queen Regent for the office of Bishop of Toul in 1649, he was not approved by the Pope until 1656. He governed his diocese wisely and died on September 9, 1675, after meriting the praise engraved on his tomb: vir clero et populo amabilis [a man beloved by the clergy and the people]. (Cf. Eugène Martin, Histoire des diocèses de Toul, de Nancy et de Saint-Dié [3 vols., Nancy: A. Crépin-Leblond, 1900-03].)

Letter 1226. - Dom André-Joseph Ansart, L'esprit de S. Vincent de Paul (Paris: Nyon, 1780), p. 213.

1. Session XXIV, chapter 8.

2. Cf. vol. III, nos. 1043 and 1064 for Saint Vincent's treatment of Arnould's errors regarding public penance. Letter 1227. - Abelly, op. cit., bk. III, chap. XI, sect. IV, p. 145.

1. The period during which Saint Vincent was a member of the Council of Conscience.

Letter 1228. - Reg. 2, p. 312.

1. 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 1229. - Lyons manuscript.

1. Year of the death of Guillaume Delattre.

2. Born in Amiens, Guillaume Delattre entered the Congregation of the Mission on August 10, 1642, at the age of thirty-two. He became Superior in Cahors (1644-46), La Rose (1646-48), and Agen (1648-50), and died in Bordeaux in 1650.

3. Saint Vincent often refers to the local community of the confreres as the family.

Letter 1230. - Reg. 2, p. 180.

1. Gary Jamin was a native of Baudien (Lorraine), in the Trèves (Trier) diocese. He entered the Congregation of the Mission as a coadjutor Brother on January 29, 1639, at twenty-two years of age.

2. Champigny-sur-Veude (Indre-et-Loire), near Richelieu.

3. Cf. letter of February 23, 1650 from Saint Vincent to Bernard Codoing (vol. III, no. 1193).

4. Henri-Louis Chastaignier de la Rocheposay.

5. 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, and renewed them on January 25, 1656. He was Procurator of Saint-Lazare for a long time, and Procurator General (1679-86).

Letter 1230a. - Saint Vincent de Paul Society headquarters in Rouen, original signed letter. Coste originally published it in his First Supplement, vol. VIII, no. 3308, pp. 529-30. Its date prompts us to relocate it here.

1. Ferdinand de Neufville de Villeroy had been Coadjutor to his uncle Achille de Harlay de Sancey since 1644. After the latter's death on November 20, 1646, Neufville succeeded him as Bishop of Saint-Malo until 1657, when he was named Bishop of Chartres.

Letter 1231. - Reg. 2, p. 145.

Letter 1232. - Reg. 2, p. 48.

Letter 1233. - Jean-Baptiste Pémartin, ed., Lettres de Saint Vincent de Paul (4 vols., Paris: Dumoulin, 1880), vol. II, p. 253, L. 723.

1. Francesco Barberini, born in Florence in 1597, was created Cardinal shortly after his uncle became Pope (Urban

VIII [1623-44]). He was legate a latere in France, and then, at the beginning of 1626, in Spain. When Pope Innocent X (1644-55) wanted him and his brother to render an account of the peculations of which they were guilty under Urban VIII, they took refuge in France, where they were received very cordially, although, while his uncle was alive, he had shown himself more favorable toward the interests of Spain than those of France.

2. An abbey in the Sabine region, about thirty-six miles from Rome.

Letter 1234. - Reg. 2, p. 181.

1. Mathieu Molé, born in Paris in 1584, became Procurator 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].)

2. Louis XIV was on his way to Bordeaux, where the Princesse de Condé had incited the Parlement and the people against the court. He arrived in Richelieu on the evening of the eighteenth, before Bernard Codoing received this letter.

Abbé L. A. Bosseboeuf (Histoire de Richelieu et des environs [Tours: L. Péricat, 1890], p. 344) wrote, "The clergy of the locality did not wait for orders from the Superior of Saint-Lazare to present their homage to the King. The entire body of the town, wearing ceremonial dress, did the same. If there were any regrets about that beautiful ceremony, it was that Saint Vincent's advice, 'he does not like long speeches,' did not arrive in time."

3. The Queen, Anne of Austria (1601-66), was consort of Louis XIII of France and Regent (1643-61) for her son Louis XIV (1638-1715) during his minority.

4. Philippe d'Orléans, brother of Louis XIV, who was only ten years old at the time. In the period preceding the French Revolution, it was accepted court practice to use the title Monsieur, standing alone, to refer to the King's younger brother next in line for the throne.

5. Jules Mazarin (Giulio Mazarini) was born in Pescina in the 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 (1635-36), 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 Richelieu's death in 1642, he recommended Mazarin to Louis XIII. He became the principal minister of Queen Anne of Austria during the regency of Louis XIV (1643-61) and, until his own death in 1661, was the absolute master of France.

6. Hardouin de Beaumont de Péréfixe, Doctor of Theology, renowned preacher, Bishop of Rodez since 1648. In 1662 he resigned his diocese because he found it impossible to reside there. Two years later he became Archbishop of Paris, remaining there until December 31, 1670, the day of his death.

7. Charles Paulin (Poulain), born in Orléans on June 3, 1593, was received into the Society of Jesus on September 30, 1610. He was Rector of the Collège de Blois, then Superior of the Paris house of professed members. He prepared the King for his First Communion and was his confessor. Poulain died on April 12, 1653.

Letter 1235. - Archives of the Diocese of Cahors, Alain de Solminihac collection, file 45, no. 34, original autograph letter.

1. Girolamo Farnese, of the illustrious Farnese family of Parma, was born on September 30, 1599, was created Cardinal in 1658, and died December 18, 1668.

2. Giovanni Battista Palotta was created Cardinal in 1629 and died on January 24, 1668, in his seventy-fourth year.

3. Alain de Solminihac.

4. Jean de la Font.

5. Jacques Guérin, Procurator General of the Canons Regular of Sainte-Geneviève in Rome since 1639. Having entered a house of the Canons of Sainte-Geneviève in 1613, at the age of fifteen, he had embraced the Reform and renewed his profession in 1637. His connections with the Jansenist, Gorin de Saint-Amour, having rendered him suspect, he had to leave Rome in 1655. He died at Toussaints Abbey in Angers on May 18, 1681.

Letter 1236. - Reg. 2, p. 65.

1. Register 2 simply states that the letter is addressed to a bishop. All the details point to the Bishop of Périgueux: his proximity to Cahors, the steps taken by the Bishop in 1650 to obtain Priests of the Mission to head his seminary, the number of these priests, and, finally, the obligation in which the Saint found himself to recall them in April 1651. He claimed that this was because of his sins, but more probably it was because the Bishop would not accede to the request which the Saint makes here. (Cf. vol. III, no. 1133, and this volume, nos. 1272 and 1304.) The two priests assigned to the Périgueux Seminary took up their duties there in the month of December.

Letter 1237. - Reg. 1, f 33 v .

1. In 1650 François Grimal went to the Agen Seminary to replace Guillaume Delattre as Superior.

2. 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 (1645-46), Montmirail (1646-49, 1654-55), and Agen (1650-51); 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. Although he had taken his vows in 1646, he renewed them on October 3, 1665, in the presence of M. Portail.

3. The proposed foundation never materialized.

Letter 1238. - Reg. 1, f 33, copy taken from a draft written in part in the Saint's hand.

1. This letter appears to have the same date as no. 1237.

2. Barthélemy d'Elbène, Bishop of Agen (cf. no. 1237).

Letter 1239. - Reg. 2, p. 231.

1. Saint Vincent's reaction to the idea of moving the Superior General's residence to Rome is first mentioned in his letter to Bernard Codoing, dated December 25, 1642 (cf. vol. II, no. 633). The Generalate of the Congregation of the Mission finally moved to Rome in August 1663.

2. Lorenzo Castruccio (1617-55).

Letter 1240. - Archives of the Mission, original autograph letter.

1. The date of this letter is determined from internal evidence: the office of Seminary Directress did not exist before October 30, 1647, and Madame de Lamoignon died on December 31, 1651.

2. The topic of the conference.

3. Julienne Loret, first Seminary Directress. She 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 Congrégation de la Mission, [3 vols., Paris: Georges Champrot, 1877-80], 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 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 9, 1699. Her manuscript life, by Antoine Durand, C.M., is in the Archives of the Motherhouse of the Daughters of Charity.

Letter 1241. - Abelly, op. cit., bk. III, chap. XI, sect. IV, p. 139.

Letter 1242. - Reg. 2, p. 145.

1. The Spiritual Combat, a work of the Theatine Father, Lorenzo Scupoli, translated into French by Santeul in 1608.

2. Cf. Jn 13: 21-26. (NAB)

3. Cf. Mt 16: 21-23. (NAB)

4. Cf. Jn 15: 15. (NAB)

Letter 1243. - Abelly, op. cit., bk. III, chap. XII, p. 182.

Letter 1244. - Archives of the Mission, Turin, original signed letter.

1. 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. He was Treasurer of Saint-Lazare in 1644, and 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.

2. Hearing, i.e., you are no longer heeded.

Letter 1245. - Reg. 2, p. 266.

1. Christophe d'Authier de Sisgau, founder of the Congregation of the Missionary Priests of the Most Blessed Sacrament, was born in Marseilles in 1609. He became Bishop of Bethlehem in 1651 and died in Valence in 1667. (Cf. Nicolas Borely, Vie de Mgr Christophe d'Authier de Sisgau, évêque de Bethléem [new ed., Lyons: n. p., 1703].)

2. Rinaldo d'Este, brother of the Duca di Modena, had received the Cardinal's hat in 1641, when twenty-three years of age. After managing the affairs of France in Rome under the title of Cardinal Protector, he became Bishop of Montpellier in 1655 and died Bishop of Palestrina on September 30, 1673.

3. Dionigi Massari, Secretary of Propaganda Fide.

4. Charles de Laubespine, Marquis de Châteauneuf-sur-Cher, born in Paris in 1580, was Counselor in the Paris Parlement (1603), Chancellor for Royal Orders (1620), Keeper of the Seals (1630-33, 1650-51), and Governor of Touraine. He was assigned several diplomatic missions, but was disgraced and imprisoned at Leuville, where he died on September 26, 1653.

5. 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 but were returned in 1656, at the death of Mathieu Molé. He retained them until his death in Saint-Germain-en-Laye on January 28, 1672.

6. Jean-Jacques Olier, the founder of Saint-Sulpice Seminary.

7. The Saint was soon to change his mind.

8. Cf. Mt 19:30. (NAB)

Letter 1246. - Reg. 1, f 2 v , copy made from the original autograph letter.

1. François de Fleury, chaplain to the Queen of Poland. Born in the Langres diocese, he secured for himself a canonry in the diocese of Verdun. He approved the book De la fréquente communion, and was presented by the Jansenists to Queen Louise-Marie de Gonzague, on her departure for Poland, to act as her chaplain. His relationship with Saint Vincent and the Missionaries sent to that country was always excellent, even cordial, as is evident from the letters of the Saint, who esteemed him highly. He died in France, early in November 1658. Part of his correspondence with Mother Marie-Angélique Arnauld is extant.

2. Despite her attachment to the Jansenist party, Louise-Marie de Gonzague, a former Lady of Charity, wife of King Wladyslaw IV, then his brother, Jan-Kazimierz, held Saint Vincent in the highest esteem. She summoned to Poland the Priests of the Mission, the Daughters of Charity, and the Visitation nuns, gave them housing, and took care that nothing was wanting to them. She never failed to protect them. She gave birth to a princess on July 21, 1650.

3. The Visitation nuns.

4. Pierre des Noyers, who died in Danzig (now Gdansk) in 1693. His correspondence was published in Berlin in 1859. (Lettres de Pierre des Noyers, secrétaire de la reine de Pologne, pour servir à l'histoire de Pologne et de Suède de 1655 à 1659.)

Letter 1247. - Lettres et Conférences de Saint Vincent de Paul (Supplément), p. 528, L. 3135, edited by Pémartin in 1888.

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 it was felt he could be 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 urging. This new office 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 Étienne Blatiron, a Priest of the Mission. A zealous, intelligent Bishop, dedicated to reform, he justified the expectation placed in him. His episcopate would have been more fruitful had he been more on his guard against Jansenistic ideas. Saint Vincent begged him in vain to sign the formulary against Jansenism. The Bishop of Alet died December 8, 1677. There are several biographies of him, notably that of M. Étienne Dejean, Un prélat indépendant au XVIIe siècle, Nicolas Pavillon, évêque d'Alet (1637-1677) [Paris: Plon-Nourrit, 1909].

2. Hippolyte Féret, born in Pontoise (Val-d'Oise), was a Doctor of Theology and later became Vicar-General of Alet, then of Paris. At the time this letter was written, he was Pastor of Saint-Nicolas-du-Chardonnet and he himself wrote to the Bishop of Alet on the same day. His letter, preserved in the archives of Utrecht, has been published in part by Dejean, op. cit., p. 143, note.

3. The brothers Claude-Charles de Rochechouart de Chandénier, later Abbé de Moutiers-Saint-Jean, and Louis de Rochechouart de Chandénier, Abbé de Tournus, were both close friends of Saint Vincent and priests remarkable for virtue, especially their humility, which led them to refuse the highest positions in the Church. After the death of their uncle, they went to live in the Saint-Sulpice Seminary, which they left in 1653 to go and stay at Saint-Lazare. They came from a family of ten children. We shall have occasion to speak about the eldest, François, Marquis de Chandénier (cf. no. 1541). Charles, the second eldest, took up a military career, and died in November 1653 from his wounds. Jean-Élie, a Knight of Malta, died of the plague on July 10, 1627. One of their sisters, Marie, lived as an unmarried woman in the world until her death in 1701, at the age of eighty-seven; another died as a child; Louise, Henriette, and Catherine entered the Second Monastery of the Visitation. More specific details will be given later on the Abbés de Tournus and de Moutiers-Saint-Jean (cf. no. 1552).

4. François de la Rochefoucauld was born in Paris, 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 diocese in 1622 in order to dedicate himself entirely to the reform of the abbeys dependent on the Orders of Saint Benedict, Saint Augustine, and Saint Bernard. With that end in view he obtained from Pope Gregory XV on April 8, special powers and the title of Apostolic Commissary. Supported by such men as Saint Vincent, Grégoire Tarrisse, Superior General of the Benedictines of Saint-Maur, and Charles Faure, Superior General of the Augustinians of France, he caused order and discipline to flourish once again in the monasteries. The Cardinal died February 14, 1645, having at his side Saint Vincent, who prepared him to appear before

God. His body was buried at Saint-Geneviève and his heart was given to the Jesuit Fathers.

5. Their original plan was to live in the episcopal residence; Saint Vincent and Hippolyte Féret dissuaded them from doing so.

Letter 1248. - Reg. 2, p. 174.

1. Louis Serre, born in Épinal (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 (1646-48). From there he was sent to Saint-Méen, where he spent nearly his whole missionary life. He was Superior of this house (1655-65, 1671-75, and 1676-81).

Letter 1249. - Archives of the Diocese of Cahors, Alain de Solminihac collection, file 45, no. 39.

1. The Assembly of the Clergy was the periodic gathering of French bishops and holders of notable benefices. It had varied and extensive privileges in financial, judicial, and educational matters, and, in its internal discipline, it held a dominant position in the life of the nation. It formed the First Estate whenever the Estates-General convened.

2. Jacques Guérin.

3. Pierre de Bertier, Doctor of the Sorbonne, former Canon and Archdeacon of Toulouse, Coadjutor of Bishop Anne de Murviel and then his successor (1652); consecrated Bishop in partibus of Utica in 1636. De Bertier 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." (Cf. Arch. Nat., KK 1217, p. 207.) The day after Saint Vincent died, de Bertier wrote: "God granted me so much love and respect for Monsieur Vincent that I truly believe that none of his sons felt his death more than I did."

4. A diet is a formal assembly for discussing or acting upon public or state affairs.

5. Girolamo Farnese, Secretary of the Congregation of Bishops and Regulars.

6. Étienne Gueffier, chargé d'affaires for the French government in Rome since 1632; he died there in June 1660, at ninety-four years of age.

Letter 1250. - Reg. 2, p. 182.

1. The Duchesse d'Aiguillon, niece of Cardinal Richelieu.

2. The Chevalier Jacques de Beauvat, nephew of Cardinal Richelieu.

Letter 1251. - Collection for the process of beatification, original written in Latin.

1. August 28.

Letter 1252. - Archives of the Diocese of Cahors, Alain de Solminihac collection, file 45, no. 41, original autograph letter.

1. On March 1, 1624, Jean-François de Gondi, Archbishop of Paris, 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. Situated near the Porte Saint-Victor, on the site occupied today by the house at 2 rue des Écoles, this collège, nearly three hundred years old, was one of the oldest of the University of Paris. It was not a teaching center but simply a hostel in which students were provided with shelter and sleeping quarters.

2. Jacques Guérin, Procurator General of the Canons of Sainte-Geneviève in Rome since 1639.

Letter 1253. - Original signed letter made available by M. d'Haussonville, member of the French Academy; put on sale by Charavay in his catalogue of June 1946, p. 38, no. 20567.

1. Neufchâtel-en-Bray (Seine-Maritime).

2. Cf. no. 1206.

3. Jansenism.

Letter 1254. - Reg. 2, p. 63.

1. Étienne Blatiron was born in Saint-Julien-Chapteuil (Haute-Loire) on January 6, 1614. He entered the Congregation of the Mission on January 6, 1638, was ordained a priest in 1639, and was placed in Alet (1639-41), Saintes (1641), Richelieu, Rome (1644-45), and Genoa (1645-57). 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. Abelly, op. cit., bk. III, p. 70.) 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 Cardinal Durazzo, Archbishop of Genoa (1635-64), died in Rome on July 22, 1667. This good Prelate was always most gracious and very devoted to Saint Vincent and his priests.

3. Henri de Gondi, first Cardinal de Retz (1598-1622), and Jean-François de Gondi (1622-54). Paris was raised to an archbishopric in 1622.

4. Confraternities of Charity personally founded in 1618 by Saint Vincent. For their rules see vol. XIII, nos. 127-30.

Letter 1254a. - Extract of a letter published in the work of Abbé Eugène Sol (Alain de Solminihac...Lettres et Documents [Cahors, 1930], p. 420). A letter from Vitet to Saint Vincent, dated September 5, 1650, alludes to this

letter (cf. no. 1256). This edition uses the text published in Mission et Charité, 19-20, no. 60, p. 82.

1. Alain de Solminihac.

Letter 1255. - Archives of the Mission, Paris, original autograph letter.

1. Administrator of the Nantes hospital.

2. Former Administrator of the Nantes hospital.

3. Gabriel de Beauvau de Rivarennés.

4. Fathers of the Poor, the Administrators of the hospital.

Letter 1256. - Archives of the diocese of Cahors, Alain de Solminihac collection, file 2, no. 51, original autograph letter.

1. Alain de Solminihac. The monks of his abbey were members of the Reformed Augustinians of Chancelade. The postscript of this letter explains the brouhaha over the question of these monks' habits.

Letter 1257. - Reg. 2, p. 219.

1. Sturla Marina, a small settlement near Genoa.

2. Stefano Durazzo, legate in Ferraro, then in Bologna, became a Cardinal in 1633, was Archbishop of Genoa (1635-64), and died in Rome on July 22, 1667. He was always admirably gracious and devoted to Saint Vincent and his priests.

Letter 1258. - Jules Gossin, Saint Vincent de Paul peint par ses écrits (Paris: J. J. Blaise, 1834), p. 458, from the original autograph letter made available by the Chevalier Charles d'Infreville.

1. Mother Marie-Agnès Le Roy, Superior of the Second Visitation 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; June 6, 1658 to 1664). She went in person to inaugurate the Amiens and Mons monasteries, remaining at the latter for three months, and founded the Angers monastery and the Third Monastery in Paris. She likewise played a prominent role in the establishment of the Warsaw monastery. Mother Le Roy died May 18, 1669. (Cf. Année sainte des religieuses de la Visitation Sainte-Marie [12 vols., Ancey: Ch. Burdet, 1867-71], vol. V, p. 547.)

Since 1622, even before the death of Saint Francis de Sales, Saint Vincent had been ecclesiastical Superior of the Visitation in the Paris diocese. As monasteries were founded--there were four in 1660--he saw his responsibilities and duties increase.

2. Michel Le Tellier, born April 19, 1603, Secretary of State (1643-66), Chancellor and Keeper of the Seals of France (1677-85). He died on October 28, 1685. During the

Fronde, he supported Mazarin and his policy. "As Councillor of State," he said one day, "I had a great deal to do with Monsieur Vincent. He did more good for religion and the Church in France than any man I have ever known; but I especially observed that at the Council of Conscience, where he was the most important member, there was never any question of his own interests or of the ecclesiastical houses which he had established." (Testimony of Claude Le Pelletier, 121st witness at the process of beatification.)

3. France and Spain were at war; the enemy armies occupied the provinces through which Mother Le Roy had to travel.

4. Marie-Marguerite de Lionne.

5. Marie d'Orléans, daughter of Henri II d'Orléans and Louise de Bourbon, was a boarder at the monastery for several months. Before leaving, she enriched the sacristy with costly vestments.

Born March 5, 1625, Marie d'Orléans was married May 22, 1657 to Henri II de Savoie, Duc de Nemours, but was widowed on January 14, 1659. After the death of her brothers, she inherited all the family possessions. She died childless on June 16, 1707. According to the writer, Saint-Simon, she was "an extraordinary woman, very tall and very witty. For the most part, she stayed at her home, the Hôtel de Soissons, where she did not receive many people. She was immensely rich and lived in great splendor." (Cf. Mémoires [26 vols., Paris: ed. de Boislisle, 1879-1914], vol. II, p. 225.)

6. Catherine-Angélique d'Orléans, Abbess of Saint-Pierre de Reims, near Maubuisson, died on July 16, 1664, at forty-seven years of age.

7. Sister-in-law of Mother Marie-Agnès and foundress of the Mons monastery. She had come to Paris to obtain permission for the little group to go to Mons, but had not succeeded in overcoming the objections of the Archbishop of Paris nor of Saint Vincent himself. Both men were fearful of the insecurity of the roads, and her only recourse was to seek the backing of the Queen, Anne of Austria. (Cf. Année sainte, op. cit., vol. II, p. 304.)

Letter 1259. - Abelly, op. cit., bk. II, chap. III, sect. IV, p. 448.

1. Period during which Saint Vincent was a member of the Council of Conscience.

2. Cf. Gn 49:10. (D-RB)

Letter 1260. - Reg. 1, f 24, copy made from the autograph rough draft.

1. Louis Dinet, Bishop of Mâcon (1621-50), died October 3 and was succeeded on November 11 by Jean de Lingendes, who was transferred from Sarlat.

2. Louis de Rochechouart de Chandénier, Abbé de Tournus, was as remarkable for his virtue as for his noble birth. (Cf. Abelly, op. cit., bk. I, chap. XLIX, p. 240.) He was one of the most assiduous members of the Tuesday Conferences and took great pleasure in giving missions, especially to the

poor. He was in charge of the famous mission in Metz in 1658. He declined several dioceses out of humility, accepting, however, more modest but no less exacting functions, such as that of Visitor of the Carmelite nuns of France. To conform himself to the laws of the Church, he resigned all his benefices except Tournus. He died in Chambéry on May 6, 1660, after having been received on the previous evening into the Congregation of the Mission. Several conferences on his virtues were held at Saint-Lazare; the remarks of those who then spoke may be found in the second volume of Notices, pp. 511-39.

Letter 1261. - Reg. 2, p. 184.

1. This is the last known letter of Saint Vincent to Bernard Codoing.

Letter 1262. - Original signed letter. In vol. IV, pp. 81-82, Coste used a text from Abelly, (op. cit., bk. II, chap. I, sect. VII, §3, p. 102). In vol. XIII, pp. 835-39, he supplies us with a more complete version of the original, which Charavay allowed him to copy before it was put up for sale. The differences in the two texts will be noted.

1. Jean Barreau was born in Saint-Jean-en-Grève parish, Paris, on September 26, 1612. While still a young man, he left the position of Parliamentary Lawyer to enter the Cistercian Order. He later 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 as 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 had not yet been released from the simple vow of religion 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, no. 8.) 2. We do not know the reason for this new imprisonment of Brother Barreau. Perhaps because he was Consul he was blamed for the debts contracted by the Fathers of Mercy or by some freed slaves.

3. Cf. Lk 21:18-19. (NAB)

4. Neither Abelly nor Coste, who copied from him, used the section from "For our part" to "Remain at peace."

5. Cf. Jn 15:20. (NAB)

6. Mt 5:10. (D-RB)

7. Abelly, and Coste in his vol. IV version, omitted the section from "I thought I was finished" to the end of the letter.

8. Nicolas Gondrée, born in Assigny (Seine-Maritime), entered the Congregation of the Mission as a subdeacon 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 had a high esteem of Gondrée's virtue and considered him "one of the best subjects in the Company." (Cf. Notices, vol. III, pp. 43-56.)

9. 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. IX, §5 and §6.) A new edition of Nacquart's work, edited by Ludwig Munthe, Élie 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 with native women. He evangelized not only Fort-Dauphin, but all the interior within a radius of roughly thirty miles (cf. vol. III, nos. 1179, 1183, and 1188). Exhausted by so much work, Nacquart died on May 29, 1650. In vol. IX of Mémoires de la Congrégation de la Mission (11 vols., Paris, 1863-99), are found his letters, diary, and testament, taken from the old copies preserved in the Archives of the Mission, Paris.

10. This postscript was written in the Saint's own hand. Copying from Charavay's brochure, Coste quoted it in a note to no. 1262 in his earlier version used in vol. IV. Letter 1263. - Lyons manuscript.

1. The ship that brought the news of the death of Nicolas Gondrée could only be the Saint-Laurent, which left Madagascar on February 19, 1650.

Letter 1264. - Reg. 2, p. 312.

1. The Administrators of the Le Mans hospital, where Guillaume Cornaire was chaplain.

2. Cf. Mt 27:32-33; Mk 15:21. (NAB)

Letter 1265. - Archives of Propaganda Fide, II, Africa, n 248, f 104, unsigned petition, original in Italian.

1. The details given in this petition prove that it was written after the arrival of the Saint-Laurent, which had left Madagascar on February 19, 1650. On the other hand, it

is at least a month prior to no. 1278, which is dated November 5. It would seem, then, that it should be placed in the month of August or September.

2. The year was added at the top of the letter in an unknown hand.

3. The modern spelling is Andriandramaka.

4. The Nuncio sent seven names to Rome: Nicolas Duport, Claude Dufour, François Villain, Edme Deschamps, Jean-François Mousnier, Antoine Maillard, and Jean David. (Cf. Archives of the Mission, Paris, Madagascar file.)

5. The requested faculties were granted on December 22, 1650 for a period of fifteen years, with the conditions made known to us by Edme Jolly: "Concerning the decree of the Congregation of Propaganda Fide for the sending of M. Duport and others to Madagascar, it should be noted that, since it did not specify which of the seven proposed by the Nuncio were to be sent, no Apostolic Missionary was designated, but this appointment was left to the authority of the Nuncio and of Monsieur Vincent. However, since the faculties of the Holy Office could not be sent blank, the said Congregation decreed that they be sent under the name of M. Duport, the first-named in the letter, with the authorization for him to pass them on to his companions, who will be assigned to him by the Nuncio and by Monsieur Vincent, according to the above-mentioned decree. Nevertheless, the article of faculties authorizing M. Duport to pass them on states that these companions must be assigned to him by the Congregation of Propaganda Fide. Since the decree places this in the hands of the above-mentioned gentlemen, it will suffice that they assign them. It would seem well to add at the end of the decree of the Congregation of Propaganda Fide an act of appointment of those who will be sent, and that the Nuncio and Monsieur Vincent should declare them Apostolic Missionaries, in accordance with the authority conferred on them by the Congregation." The proposed departure did not take place.

Letter 1266. - Abelly, op. cit., bk. II, chap. XI, sect. III, p. 398.

1. Excerpt taken from Relations, September 1650. The Ladies of Charity came up with the idea of using publicity to come to the aid of the provinces devastated by the wars. With the most interesting and touching passages from the letters of charitable persons working with the poor in those regions, they compiled accounts, which were printed and distributed throughout Paris and the large towns. This publication lasted from September 1650 to December 1655. The Bibliothèque Nationale (R 8370) possesses a collection, 130 pages long, entitled: Recueil des relations contenant ce qui s'est fait pour l'assistance des pauvres, entre autres ceux de Paris et des environs, et des provinces de Picardie et de Champagne, pendant les années 1650, 1651, 1652, 1653, et 1654 (Paris: Charles Savreux). These reports were used extensively by Abbé Maynard in Saint Vincent de Paul, sa

vie, son temps, ses oeuvres, son influence (vol. IV, pp. 164ff), and by Alphonse Feillet, who published the text in 1856 in Revue de Paris, and used it in La misère au temps de la Fronde et Saint Vincent de Paul (Paris: Perrin, 1862).

Feillet's work is extensively documented and highly recommended as a source of information on the pitiful state of France during the wars of the Fronde and the charitable activities of the Saint during this period.

2. Principal town of a canton in the district of Vervins (Aisne).

3. Principal town of a canton in the district of Saint-Quentin (Aisne).

4. Principal town of a canton in the district of Laon (Aisne).

5. Principal town of a canton in the district of Péronne (Somme).

Letter 1267. - Bibliothèque Mazarin, Ms. 2216, f 455, copy.

1. Cf. no. 1260.

2. The King, the Queen, and Mazarin had arrived near Bordeaux in August to put down the rebellion of the people and the Parlement there. The besieged city defended itself valiantly but lost about two-thirds of its army. The court entered into negotiations, which ended with peace on October 5.

Letter 1268. - Reg. 2, p. 161.

1. Jacques Lucas, born in Pernelle (Manche) on April 10, 1611, was ordained a priest during Lent of 1635 and entered the Congregation of the Mission on March 10, 1638. He served as Superior in Luçon (1650-58) and La Rose (1662-68).

Letter 1268a. - Archives of the Diocese of Cahors, Alain de Solminihac collection, file 45, no. 49, original autograph letter made available in 1987 by A. Freyne, Archivist.

1. Alain de Solminihac.

2. Jacques Guérin.

Letter 1269. - Reg. 2, p. 147.

1. Cf. 1 Cor 9:22. (NAB)

Letter 1270. - Original autograph letter made available by Father Jean Tonello, C.M.

1. 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, talent for preaching, and skill in debate were greatly appreciated by Father de Condren, as well as by Jean-Jacques Olier, who asked Saint Vincent for him for his personal instruction and for the conversion of a heretic. Antoine Lucas was in La Rose in 1645, Superior in Le Mans (1647-51), and was then placed in Sedan. He died in November 1656, a victim of his zeal for the plague-stricken. (Cf. Notices, vol. I, pp. 135-46.)

2. 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 and invited him to the conferences on Jansenism given at Saint-Lazare.

Letter 1271. - Archives of Propaganda Fide, Anglia et Scotia II, n 297, f 257, original signed letter, written in Latin; photocopy in the Archives of the Mission, Curia Generalitia, Rome.

1. Antonio Barberini, nephew of Pope Urban VIII, was only twenty when he entered the Sacred College of Cardinals in 1627. He was placed in charge of several legations. Since the steps he took to prevent the election of Innocent X (1644-55) were unsuccessful, he went to France, was named Bishop of Poitiers in 1652, and became Archbishop of Reims in 1657. He died in Nemi, near Rome, on August 3, 1671.

2. Dermot Duiguin and François Le Blanc.

Dermot Duiguin (Duggan), born in Ireland in 1620, was a priest when he entered the Congregation of the Mission on August 26, 1645. 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. 114-21.)

François Le Blanc (Francis White), born in Limerick (Ireland), entered the Congregation of the Mission on October 14, 1645, at the age of twenty-five, took his vows on October 15, 1647, and was ordained a priest in 1651. He first went to Genoa, but his stay there was very short. Sent to Scotland, he evangelized the Highlands with unflagging zeal. The exercise of his ministry there was forbidden; he was accused of saying Mass and was imprisoned for five or six months in Aberdeen in 1655. On his release, he was warned that, if he did not stop ignoring the laws, he would most certainly be hanged. He left the district but continued his apostolate. Except for two sojourns in France (1658-62, 1665-68), White continued to work in Scotland until his death on February 7, 1679. He left the reputation of being a saint and an apostle. His portrait was long preserved and venerated in a room, known as the "Father White room," in Invergarry Castle. His praises are sounded in several official reports addressed to Propaganda Fide. (Cf. Notices, vol. III, pp. 172-78; Patrick Boyle, "Les relations de Saint Vincent de Paul avec l'Irlande," in Annales C.M. (1907), vol. 72, pp. 354-62.)

3. October 7.

4. The following unsigned excerpt, which was also written in Latin (f 261), is appended to the foregoing letter and

seems to be in the same handwriting: Dermot Duiguin, Priest of the Congregation of the Mission, of the diocese of Emly, Ireland; and François Le Blanc, also a priest of the Congregation of the Mission, of the diocese of Limerick, Ireland, of the family of Monsieur Vincent de Paul, Superior General, both commendable for their knowledge, piety, and zeal for the salvation of souls, request of the Sacred Congregation of Propaganda Fide faculties for the mission to the Hebrides Islands and to the highlands of Scotland where the people speak Gaelic. The harvest in these places is plentiful but the workers are few, or rather, the inhabitants, having no priest for eighty years, have scarcely retained any practice of the Christian religion. This is especially true of the inhabitants of some of those islands, who have always refused to admit ministers of this heretical perverseness and are now asking for priests of the true Catholic faith.

On the same date, October 7, 1650, the Apostolic Nuncio in Paris wrote to Cardinal Capponi in Italian (f 260):
Most eminent, most reverend, and most honored grandn[ephew]: Having asked Father Vincent de Paul to send the attached report to Y[our] E[minence] for the mission of the Irish priests, Dermot Duiguin and François Le Blanc to the Hebrides Islands and to the highlands of Scotland, in fulfillment of my duty, I wish to remind Y[our] E[minence], etc.

Letter 1272. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, file 22, no. 22, copy made from the original.

1. For an example of this type of letter, see no. 1320; for the letter to the Holy See, see Appendix 1.

2. Jansenism.

3. Openly and publicly.

4. Nicolas Sevin.

5. Philibert de Brandon.

6. Samuel Martineau.

7. Jean d'Estrades had been appointed Bishop of Périgueux in July 1646 but never took possession of this diocese. He was transferred to Condom and replaced in Périgueux in 1648 by Philibert de Brandon, the candidate of Alain de Solminihac, Bishop of Cahors.

8. François-Étienne 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 Abbé de Saint-Volusien, thought he would make a good Bishop. Thanks to him, 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 truth. However, his association with Nicolas Pavillon, Bishop of Alet, won 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 janséniste, F. de Caulet, réformateur des chapitres de Foix et de Pamiers [Paris: A. Picard, 1895].) M. Gazier, an authority on Jansenism, had among the rare manuscripts in his extensive library one entitled Histoire abrégée de la vie de M. François de Caulet, évêque de Pamiers, by Father Gabaret.

9. Nicolas Pavillon.

10. For the direction of the seminary.

Letter 1273. - Reg. 2, pp. 220, 51. The second excerpt begins with the words "As for the retreat."

Letter 1274. - Abelly, op. cit., bk. II, chap. XI, sect. II, p. 393. This is not one single letter, but excerpts from letters written from different places.

1. Information in Relations, November-December 1650, permits us to assign this year.

2. Near Guise (Aisne).

3. Principal town of a canton in the district of Avesnes (Nord).

Letter 1275. - The original signed letter is in the chancery in Sessa Aurunca (Italy).

1. This letter continues as in no. 1251, and seems to be only a new form of it.

2. November 4.

Letter 1276. - Reg. 1, f 56 v and Reg. 2, p. 6, copy made from an unsigned copy. The original is in Latin.

1. Camillo Astalli, adopted nephew of Pope Innocent X, who gave him his own family name, Pamphili. He was created Cardinal in 1650, General Superintendent of the Papal States, and later, Legate to Avignon. He lost favor with the Pope and retired to his diocese of Catania in 1654, where he died on December 21, 1663.

2. November 4.

Letter 1277. - Archives of the State of Modena, ducal chancellery, ecclesiastical jurisdiction, Santi e Beati, original signed letter written in Latin.

1. Rinaldo Cardinal d'Este looked after the affairs of France in Rome in the capacity of Cardinal-Protector. No. 1294 is his response to Saint Vincent.

2. November 4.

Letter 1278. - Archives of the Mission, Paris, original autograph letter.

1. 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 Saintes Seminary (1646-48). He was very virtuous but was austere

and not very amiable. In his eyes the life of a Missionary was too soft. He convinced himself that the life of a Carthusian was more suited to his love for prayer and mortification. Since Saint Vincent was of an entirely different opinion, Claude Dufour, being very 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 during the absence of M. Alméras, and finally to La Rose as Superior (1654-55). Sea voyages were long in those days; M. Dufour left Nantes in 1655 and did not arrive in Madagascar until August of the following year. He died just a few days later, on August 18. (Cf. Notices, vol. III, pp. 14-23.)

2. 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, must have been pleased with his benevolence.

3. Saint Vincent did not yet know that Charles Nacquart had already died on May 29, 1650.

4. René Forest, coadjutor Brother, born in Boussay (Loire-Maritime), entered the Congregation of the Mission on October 5, 1650, at thirty-three years of age. He left for Madagascar in 1655.

5. Superior of the house.

Letter 1279. - Abelly, op. cit., bk. III, chap. XI, sect. IV, p. 139.

1. This Bishop, ready to resign his diocese, which he considered himself unworthy to govern, had implored Saint Vincent several times to find him a worthy successor.

2. The period during which Saint Vincent was a member of the Council of Conscience.

Letter 1280. - Abelly, op. cit., bk. II, chap. XI, sect. II, p. 394.

1. These lines were published in Relations, November 1650.

2. In the Soissons diocese.

3. This is the period of the civil war known as the Fronde (1648-52), an upheaval against Mazarin during the minority of Louis XIV. 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. German mercenaries were used by the frondeurs in their attack on the government.

Letter 1281. - Abelly, op. cit., bk. II, chap. XI, sect. II, p. 395. Abelly's text includes three fragments from different letters; one of the fragments is given here.

1. These lines were published in Relations, November 1650.

Letter 1282. - Abelly, op. cit., bk. II, chap. XI, sect. II, p. 394. Abelly's text includes at least three fragments of letters written on different dates; one of the fragments is given here.

1. The second paragraph appeared in Relations, November 1650.

Letter 1283. - Abelly, op. cit., bk. II, chap. IV, sect. IV, p. 284.

Letter 1284. - Abelly, op. cit., bk. II, chap. I, sect. II, §8, p. 50.

Letter 1285. - Reg. 1, f 67, copy made from the original.

1. 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 opened the house 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 (1646-49), then at Saint-Charles. In 1650-51 he was again in Richelieu. The Saint had such confidence in him that he had him make the visitation of Saint-Lazare and 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 (cf. vol. III, no. 926) he expressed himself as follows: "I must confess, Excellency, that losing this person is like plucking out one of my own eyes or cutting off my arm." The plan, however, did not materialize.

In 1651 the Saint chose Lambert to go to establish the Congregation in Poland, where the Queen was asking for the Missionaries. Everything had to be organized in that war-torn and plague-stricken country. His efforts were blessed by God but were short-lived because he died on January 31, 1653, a victim of his dedication to the plague-stricken. (Cf. Notices, vol. II, pp. 1-28.)

2. Charles de Saveuses, born in Amiens in 1595, left a military career to enter the Discalced Carmelites on May 5, 1617, notwithstanding the objections of his father who, on August 20, obtained a parliamentary decree to force him to leave. He studied theology, was ordained a priest in 1626, and dedicated himself to the ministry of rural missions. The assassination of his brother, Jean-Robert, left open the position of Parliamentary Councillor, which he assumed in March 1629 and held for forty-one years. The Priory of Saint-Omer-sur-Epte belonged to him; in 1658 he exchanged it for a Canonry of the Sainte-Chapelle. De Saveuses died on July 1, 1670 and was buried in the church of the Ave Maria

nuns on July 3. Saint Vincent greatly esteemed his sacerdotal virtues and his integrity as a magistrate. Speaking of the two, Reverend Jean-Marie de Vernon wrote: "Their union was so perfect that there seemed to be one same soul in the two bodies." (Cf. Vie de Messire de Saveuses [Paris: G. Meturas, 1678], p. 155.)

3. This is the last mention of Bernard Codoing in the Saint's correspondence.

4. Ecclesiastical judge.

5. Henri-Louis Chastaignier de la Rocheposay.

Letter 1286. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. On the back of the letter is written "1644," but the salutation, "Most Honored Father," which Saint Louise did not use before 1647, leads us to doubt the accuracy of this date.

Letter 1286a. - Arch. Nat., S 6168 Hennebont file, original autograph manuscript. The text was published in Annales C.M. (1949-50), pp. 246-47, and reprinted in Mission et Charité, 19-20, no. 61, p. 83. This edition uses the latter text.

1. Louis Eudo de Kerlivio, Vicar-General of the Vannes diocese, was born in Hennebont (Morbihan) on November 14, 1621. He spent more than four years at the Collège des Bons-Enfants, where he prepared himself for the priesthood under the direction of Saint Vincent, becoming his faithful friend and imitator. He requested Daughters of Charity for the Hôtel-Dieu in Hennebont, which he had personally founded; in addition, he donated generously to the construction of the Vannes Seminary. His ardent zeal hastened his death, which occurred on May 3, 1675. (Cf. Pierre Champion, Vie des fondateurs des maisons de retraite, [Nantes, 1698].)

2. Sister Anne Hardemont, first Sister Servant of the Daughters of Charity in Hennebont.

3. Sister Geneviève Doinel, born in 1618, entered the Company of the Daughters of Charity in 1643. She served the poor in Saint-Leu parish in Paris, then took care of the foundlings in Bicêtre before going to Chantilly in 1649. In 1650 she was sent to Hennebont, where she remained until 1653. She did not know how to write and affixed her cross to the Act of Establishment of the Company on August 8, 1655. She was still alive in 1705 when she gave a deposition at the process of beatification of Saint Vincent.

Letter 1287. - Reg. 2, p. 35.

Letter 1288. - Reg. 2, p. 148.

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

Letter 1289. - Reg. 2, p. 314.

1. Saint Vincent sometimes used this term of his day to designate Madagascar.

Letter 1290. - Reg. 2, p. 162.

Letter 1291. - Archives of the Mission, Paris, original autograph letter.

1. Gabriel de Ciron, Chancellor of the Church and of the University of Toulouse, Canon of Saint-Étienne, and a very active member of the Company of the Blessed Sacrament. He was a friend of the Bishop of Alet, with whom he shared Jansenist tendencies. With Madame de Mondonville he founded the Institute of the Daughters of the Infancy. De Ciron died in 1678.

The Company of the Blessed Sacrament was founded in 1627 by the Duc de Levis-Ventadour. Its principal aim was to do within the general spiritual compass of the Church as much good and to avert as much evil as possible at any time, in all places, and with respect to all persons. Challenged by heretics, and ridiculed or despised by free-thinkers, the Company was to serve as the rallying point for all its new adherents. Priests who proved unequal to their pastoral duties; monasteries and convents with lax standards; and heretics and free-thinkers were the particular objects of the Society's attention. Its members were expected to put pressure simultaneously on the judiciary, the administration, and the Court to bring about a religious and charitable renewal. The General Hospital was founded thanks to the efforts of the Company to help needy Parisians. Because it was a secret Society, the Company eventually became the object of suspicion, although it had the blessing of Louis XIII. It was given the deathblow by Mazarin in 1660, when he had the Parlement ban its secret meetings. Saint Vincent de Paul was a member after 1635. (Cf. Victor-Lucien Tapié, France in the Age of Louis XIII and Richelieu, translated by D. Mc N. Lockie [New York: Praeger, 1975], pp. 288-90, 490.)

2. Coste's text reads: étant fils et père [being the son and father]. Fr. Raymond Chalumeau, C.M., former Vincentian Archivist in Paris, has provided the corrected textual reading, étant fils et frère [being the son and brother]. Letter 1292. - Reg. 2, p. 35.

1. François Richard, born in Metz on February 3, 1622, entered 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. (Cf. Notices, vol. I, p. 464.)

2. Nicolas Duport was well qualified for this duty. Born in Soissons on March 22, 1619, he was ordained a priest on June 15, 1647, entered the Congregation of the Mission on May 5, 1648, and took his vows on May 6, 1650. He was assigned to Genoa in 1652, where he died of the plague on July 14, 1657. (Cf. Notices, vol. III, pp. 82-87, for an account of several Missionaries who died of the plague in Genoa that year.) A brief summary of Duport's virtues is given in Ms. 774 of the municipal library of Lyons (f 232-33).

Letter 1293. - Reg. 2, p. 148.

1. In Register 2 the copyist wrote "14" above the "4," probably because he questioned its reading.

2. Marquis Abraham de Fabert.

3. According to Raymond Chalumeau, C.M., this paragraph is probably an interpolation from Register 2 and should be omitted. It appears in almost the same form in no. 1328.

Letter 1294. - Archives of the State of Modena (Italy), ducal chancellery, ecclesiastical jurisdiction, Santi e Beati, original signed letter, written in Latin. This letter is a reply to no. 1277.

Letter 1295. - Abelly, op. cit., bk. II, chap. I, sect. IV, p. 71.

1. Jean Dehorgny, from Estrées-Saint-Denis (Oise), entered the Congregation of the Mission in August 1627 and was ordained a priest April 22, 1628. When Saint Vincent made the move to Saint-Lazare in 1632, Dehorgny took over the direction of the Collège des Bons-Enfants, which he retained until 1635, then took up again (1638-43, 1654-59). He was Assistant to the Superior General (1642-44, 1654-67); Superior of the house in Rome (1644-47, 1651-53); and Director of the Daughters of Charity (1660-67). In 1640, 1641, 1643, 1644, 1659, and 1660, he made the visitation of 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 (cf. vol. III, nos. 1043 and 1064). Dehorgny died on July 7, 1667. We still have twenty-three of his conferences to the Daughters of Charity and several letters. (Cf. Notices, vol. I, pp. 153-220.)

2. A village in the province of Genoa.

Letter 1296. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, file 22, no. 23, copy made from the original.

1. According to no. 1308, this is M. des Vergnes.

2. Removal of a case from a lower to a higher court.

3. Reformed Augustinians of the Chancelade monastery.

4. Cf. no. 1187.

5. The Parlement of Toulouse.

6. Antoine de Salignac, Marquis de Magnac, Lieutenant-General in the government of La Marche. Fénelon (François de Salignac de la Mothe, future Archbishop of Cambrai) was his nephew.

7. Magnac-Laval (Haute-Vienne).

8. Jean-Jacques Olier.

9. 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.

Letter 1297. - Abelly, op. cit., bk. II, chap. I, sect. VII, §6, p. 115.

1. The recipient of this letter, mentioned neither by Abelly nor Collet, was a papal missionary in Algiers and Vicar-General of Carthage who had succeeded several "deceased priests" of the Congregation of the Mission. This limits

our choice to four Vicars-General of Carthage appointed under Saint Vincent, namely: Fathers Boniface Nouelly, Jacques Lesage, Jean Dieppe, and Philippe Le Vacher, and more probably to the last two. It is unlikely that the letter was sent to M. Dieppe, who had not yet arrived in Algiers on March 4, 1649, as far as Saint Vincent knew (cf. vol. III, no. 1093), and who would die on the following May 4. That leaves Philippe Le Vacher; perhaps Abelly did not mention him because he was still living when Abelly published his life of Saint Vincent.

2. No. 1435, dated December 21, 1651, speaks of Philippe Le Vacher just arriving in Algiers. Because of this, Coste changed the year for this letter from [1650 or 1651], which he had previously assigned to it, to read [1652]. (Cf. vol. XIII, p. 849.)

3. Saint Vincent used the term "Turks" both for the inhabitants of the Ottoman Empire and for the members of the Muslim religion. The context of the letter usually dictates to which group he was referring.

4. Brother Jean Barreau.

Letter 1298. - Abelly, op. cit., bk. III, chap. XI, sect. V, p. 157.

1. The period during which Saint Vincent was a member of the Council of Conscience.

Letter 1299. - Abelly, op. cit., bk. III, chap. XI, sect. V, p. 157.

1. Cf. Mt 5:10. (D-RB)

Letter 1300. - Reg. 2, p. 33.

Letter 1301. - Reg. 2, p. 314 and p. 8. The second fragment begins with the words "I am distressed at the weakness...."

1. The vows.

Letter 1302. - The last known location of this original autograph letter is 5, rue du Pré-aux-Clercs, 75006 Paris, in the office of the Saint Vincent de Paul Society.

1. Jean Dehorgny was making a visitation there.

2. This word was omitted in the original.

3. Cf. Lk 3:16; also Jn 1:27. (NAB)

4. Saint Vincent probably had Étienne Blatiron in mind.

Letter 1303. - Reg. 2, p. 232.

Letter 1303a. - Saint-Vincent-de-Paul Church, Le Havre (France), original autograph letter. The text was published with the original spelling in Annales C.M. (1939), p. 194, and reprinted in Mission et Charité, 19-20, no. 62, p. 84. This edition uses the latter text.

1. Dufour had been assigned to Madagascar, but his departure was delayed for various reasons until 1656. In the meantime, he was on temporary assignment in Sedan.

2. Saint Vincent sometimes used this term of his day to designate Madagascar.

Letter 1304. - Archives of the Diocese of Cahors, Massabie, Alain de Solminihac collection, file 2, no. 55, original signed letter.

1. Vitet and Parrot.

2. In the holy habit of the Chancelade monks. In no. 1256 mention was made of their not wearing the habit while in Rome, which was reason for excommunication.

3. The Sainte-Geneviève monks.

4. Agent in Rome for the French King.

5. Jacobins was the name popularly given to the Dominicans, whose house in Paris was on rue Saint-Jacques.

6. Charles Bayart (cf. no. 1224, n. 3) and Denis Laudin.

Denis Laudin was born in Provins (Seine-et-Marne) on January 15, 1622. He entered the Congregation of the Mission on April 21, 1647, took his vows in September 1649, and was ordained a priest on December 25, 1649. After ordination he asked and obtained permission to remake a little of his Internal Seminary. He was next sent to Montauban, then to Richelieu as Procurator (1651-57). He was Superior in Le Mans (1657-68), Troyes (1668-75), Angers (1675-79), and Fontainebleau (1679-90), and Visitor of the Province of Champagne (1682-86). In 1690 he was changed to Saint-Cyr, becoming Superior there the following year. Serious illness and poor eyesight prompted his return to Saint-Lazare, where he was given the direction of the coadjutor Brothers and where he died on April 12, 1693. (Cf. Notices, vol. II, pp. 365-88.)

7. Philibert de Brandon.

Letter 1305. - Abelly, op. cit., bk. II, chap. XI, sect. III, p. 398. Abelly assembled here excerpts from several letters written from various places.

1. Cf. Relations, January 1651.

Letter 1306. - Abelly, op. cit., bk. II, chap. XI, sect. III, p. 399. We have regrouped here as no. 1306 excerpts from various letters put together by Abelly.

1. Cf. Relations, January 1651.

Letter 1307. - Reg. 2, p. 268 and p. 8.

1. The first fragment ends here.

2. At the Bons-Enfants, then at Saint-Charles, and finally at Saint-Lazare.

3. Saint Jerome Emiliani, Founder of the Congregation of Clerks Regular (Somaschi), was born in Venice in 1481 and died in Somascha on February 8, 1537.

4. It became a religious Order with solemn vows by a brief of December 6, 1568.

Letter 1308. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, file 22, no. 24, copy made from the original.

1. Jean Garat, a Chancelade monk and Vicar-General for the Bishop of Cahors.

2. Simon Treffort, born in Villiers-Herbisse (Aube) on October 2, 1611, entered the Congregation of the Mission on October 5, 1642, and took his vows on October 7, 1645. He was Superior in La Rose (1668-77) and died in Cahors on July 16, 1682. In a letter written a few days after his death, Edme Jolly, Superior General, highly praised his virtues.

3. Louis d'Estaing, Bishop of Clermont-Ferrand (1651-54). He established a major seminary in his episcopal city.

4. Philibert de Brandon.

Letter 1309. - Abelly, op. cit., bk. II, chap. XI, sect. II, p. 393.

1. The first sentence appeared in Relations, January 1651. Letter 1310. - Reg. 2, p. 200.

1. Étienne Blatiron, born and baptized on January 6, 1614, had entered the Congregation of the Mission on January 6, 1639.

2. Cf. Mt 19:28. (NAB)

Letter 1311. - Reg. 1, f 10 v .

1. Charles de Montchal (1628-51) was one of the most remarkable Bishops of the seventeenth century because of his piety, zeal, and learning, and his firmness in defending the rights of the Church against the encroachments of the State.

2. This letter was written between the letter of February 4, 1650 to M. Alméras and the death of Charles de Montchal on August 22, 1651.

3. Languedoc was one of the eight judicial districts of France. It was customary to offer a certain sum of money to a Parlement before establishing a house in its jurisdiction. Letter 1312. - Reg. 2, pp. 86 and 231. The second fragment begins with the words "As for your statement..."

1. The contents of the first fragment of this letter should be compared with no. 1314, written in 1651. The second fragment, dealing with M. Alméras' health, appears to be a continuation of the same subject discussed in no. 1307, also written in 1651. It seems reasonable, therefore, to conjecture that no. 1312 was written in the same month and year as the other two.

2. Company of the Blessed Sacrament, of which Christophe d'Authier de Sisgau, Bishop of Bethlehem, was the founder.

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

The business mentioned here concerned the office of Bishop of Babylon, which both men coveted.

4. Nicolò di Bagno.

5. Cf. Mk 14:34. (NAB)

6. A commendatory letter. By means of this letter the competent superior bears witness to the bearer's legitimate ordination to the priesthood, his good moral standing in his own diocese or religious group, his freedom from any irregularity, and his consequent commendable status in

general. In recent times this was referred to as a celebret and applied to priests, but since Saint Vincent used commendatory letters for Visitation nuns (cf. vol. XIII, no. 40), he did not limit this practice only to the clergy. Letter 1313. - Abelly, op. cit., bk. II, chap. I, sect. VII, §3, p. 104.

1. Mazarin had accompanied him to Normandy, Guyenne, and Burgundy to pacify the rebellious provinces. The King, who left in the month of June, returned to Paris on November 15.

2. The French referred to the Turkish government as the Sublime Porte. In 1650 the dominion of the Sultan of Constantinople stretched from the steppes of Russia to Algeria. The Sultan governed this vast empire by means of Pashas appointed to its various regions.

3. On this treaty see Abel Boutin, Les traités de paix et de commerce de la France avec la Barbarie (1515-1830) [Paris: Pedone, 1902], p. 278.

4. Jean Barreau was soon released from prison, where he had spent seven months. Murad, the Pasha, hearing that another Pasha, Mahamet, was being sent to Algiers to replace him, accepted the 350 piastres the prisoner was offering, preferring to pocket the Consul's ransom himself rather than leave it to his successor. (Cf. Abelly, ibid.).

Letter 1314. - Reg. 1, f 41 v, copy made from the signed and verified original.

Letter 1315. - Reg. 2, p. 102.

1. Jacques Lucas was Superior in Luçon (1650-56).

2. Élie Laisné, Sieur de la Marguerie et de la Dourville, Ordinary State Councillor. After the death of his wife, Laisné entered the priesthood; he died October 3, 1656.

3. Pierre de Nivelles.

Letter 1316. - Abelly, op. cit., bk. II, chap. XI, sect. III, p. 402.

1. Edme Deschamps, born in Saint-Dié (Vosges) in 1617, entered the Congregation of the Mission on October 5, 1643, took his vows on September 24, 1646, and was ordained a priest in 1650 or 1651. Saint Vincent sent him to assist the people of Champagne and Ile-de-France, which were being devastated by the civil war. Exhausted by his devoted labors, Deschamps died in Basville, near Étampes, in October 1652.

2. Mission et Charité (19-20, no. 63, p. 85) cites the following passage from Collet (op. cit., vol. I, pp. 487-88) in which he summarizes a letter, dated in the margin February 15, 1651, from Deschamps to Saint Vincent: "After the battle of Rethel, in which Archduke Léopold and Vicomte de Turenne were defeated by Maréchal du Plessis, the bodies of two thousand Spaniards were left behind, and no one would bury them. More than two months after the engagement, they were still on the battlefield. Some became the food of dogs and wolves; the rest were giving off a stench which fouled the air and would gradually have spread infection and death throughout the surrounding area. The Missionary [Edme

Deschamps] who was covering this canton was horrified by the spectacle. He informed Vincent de Paul about it, assuring him that with one hundred écus he could take care of things. A light frost facilitated the execution of this painful task. If ten more days had passed, it would have become so difficult that even a thousand écus would not have sufficed to get the job finished." It is not certain whether this is the same letter which Abelly quotes, although there are similarities. The event to which both citations refer took place in December 1650.

3. Cf. Lk 6:27 and Mt 5:44. (NAB)

4. During the civil war of the Fronde, Turenne's troops, beaten by the royal army on December 15, 1650 near Saint-Étienne and Saint-Souplet, had left on the battlefield more than fifteen hundred dead, many of them Spaniards. Saint Vincent wrote to Edme Deschamps, who was bringing help to the people of the surrounding area, to go immediately to the place and get the dead buried.

5. For practical purposes three livres equal one écu.

Letter 1317. - Abelly, op. cit., bk. II, chap. XI, sect. II, p. 395.

1. Abelly states that these were "Priests of the Mission sent to the area around Reims, Rethel, etc."

In his corrections and additions, Cost (VIII, 628) added the following note for no. 1322, which the present editors have placed here: "Unfortunately, of the correspondence between Saint Vincent and the civil or Church authorities on the occasion of the assistance sent from Paris, very few letters are still extant. We read in the Mémoires of Oudard-Coquauld, burgher of Reims (p. 216): 'On February 26, 1651, it was decided that the town should write to M. Vincent, who is taking care of the alms collected in Paris to be distributed for the necessities of the poor in the province, in order to lay before him the needs of the region and to request him to continue his solicitude.' This letter is doubtless not the only one which the town of Reims had sent to the Saint."

2. This excerpt was published in Relations, January 1651.

Letter 1318. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, file 22, no. 25, copy made from the original.

1. For to me, to live is Christ: and to die is gain. Phil 1:21. (DR-B)

2. Alain de Solminihac died on December 21, 1659, almost eight years after this letter was written. He was succeeded as Bishop of Cahors by Nicholas Sevin, Bishop of Sarlat, Solminihac's own choice.

Letter 1319. - Bibl. mun., Forli (Italy), original.

Photocopy in the Archives of the Mission, Paris. Coste used the original, made available to him by M. L. Azzolini of Rome.

1. Léon Bouthillier, Comte de Chavigny and Comte de Besançois, a relative of Jean-Jacques Olier, was born in

Paris on March 28, 1608. Although he had been personally appointed by Louis XIII as 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.

2. Probably the four-page Relations for January 1651, which included the state of the poor in Champagne and Picardy, where the enemy armies had encamped, and what was done for their relief.

Letter 1320. - Abelly, op. cit., bk. II, chap. XII, p. 418.

1. The Bishops of Alet (Nicolas Pavillon), Cahors (Alain de Solminihac), Pamiers (François-Étienne de Caulet), La Rochelle (Jacques-Raoul de la Guibourgère), Luçon (Pierre de Nivelles), Boulogne (François Perrochel), and some others, according to René Rapin (Mémoires [ed. Aubineau, 3 vols., Lyons: E. Vitte, n.d.], vol. I, p. 318). Saint Vincent himself tells us (cf. no. 1341) that the letter was also sent to the Bishop of Dax (Jacques Desclaux).

2. Jansenism.

3. On January 24, 1647 Pope Innocent X condemned, as opposed to the constitutions of the Church, the Jansenist doctrine which espoused the equality of Saints Peter and Paul. The condemnation by Rome did not put an end to the polemics over this idea and others contained in De la fréquente communion (cf. vol. III, no. 867).

4. Sess. XXV, chap. XXI. "But if...any difficulty should arise, or something should turn up which requires explanation or definition...the council trusts that, besides other remedies established by this council, the most blessed Roman Pontiff will see to it that ...the necessities of the provinces be provided for either by summoning persons whom he shall judge competent to discuss the matter, especially from those provinces where the difficulty has arisen; or even by celebration of a general council, if he should deem it necessary; or in any other way as shall seem to him more suitable, keeping in mind the needs of the provinces, the glory of God and the peace of the Church." (Cf. H. J. Schroeder, Canons and Decrees of the Council of Trent, p. 256.)

5. The letter was composed by Isaac Habert, Bishop of Vabres. A French translation of the Latin text (cf. Appendix I of this volume) was published in Collection des Procès-verbaux des Assemblées Générales du Clergé de France (9 vols., Paris: Guillaume Desprez, 1767-80, vol. IV, pp. 39ff).

6. Thanks to the zeal of Saint Vincent and Father Jacques Dinet, S.J., chaplain to Louis XIV, eighty-five bishops had signed the letter by the time it was sent to Rome.

Letter 1321. - Collet, op. cit., vol. II, p. 96.

Letter 1322. - Collet, op. cit., vol. I, p. 482.

Letter 1323. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

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

2. Nicolas Foucquet, born in Paris on January 27, 1615, became Attorney General of the Parlement of Paris in 1650, and Superintendent of Finances in 1653. Accused of embezzlement and arrested in Nantes on September 5, 1663, he was judged, condemned to life imprisonment, and incarcerated in the Château de Pignerol, where he died in March 1680. He became reconciled with God in his last years and even composed some books of devotion. (Cf. Jules Lair, Nicolas Fouquet, procureur général, surintendant des finances, ministre d'État de Louis XIV. [2 vols., Paris: Plon et Nourrit, 1890].)

3. Saint-Lazare had seigneurial rights in its domain, i.e., the right of high, medium, and low justice, depending on the gravity of the case. It was allowed to treat of matters which involved capital punishment, incarceration or a lesser penalty, and matters of minor importance.

4. 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 took part in the installation of the foundlings in Bicêtre, where she devoted herself for many years. She showed great prudence and astuteness, especially during the first war of the Fronde (1648-49), when upheavals made it very difficult to obtain 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.

5. Saint-Nicolas-du-Chardonnet.

6. Sister Julienne Loret.

Letter 1324. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, file 22, no. 32, copy made from the original.

1. Jacques Lescot was the commissioner delegated to settle the differences pending between Sainte-Geneviève Abbey and Chancelade. Born in Saint-Quentin in 1593, he was 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. Nicolas Sevin.

3. Philibert de Brandon.

4. Jean Daffis (1628-55).

5. François-Étienne de Caulet.

6. Nicolas Pavillon.

7. Jacques-Raoul de la Guibourgère, born in 1589, was the widower of Yvonne de Charette and father of several children when he was ordained. In 1631, he became Bishop of Saintes,

succeeding his uncle, then went on to Maillezais, and finally to La Rochelle, when the episcopal See was transferred there. Very few other bishops were so intimately associated with Saint Vincent. He died in 1661.

8. Henri de Béthune.

9. This monastery depended on Chancelade Abbey.

10. Louis de Bassompierre.

Letter 1325. - Archives of the Diocese of Cahors, Massabie collection, file 3, no. 2, original signed letter. The postscript is in the Saint's own handwriting.

1. No. 1318 describes Bishop Solminihac's recent health crisis.

2. Jacques Lescot.

3. Solminihac chose Nicolas Sevin, Bishop of Sarlat, as his successor.

4. Gabriel de la Baume de Foursat, Abbot of Saint-Astier, in the Périgueux diocese (1631-55).

Letter 1326. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, file 22, no. 26, copy made from the original.

Letter 1327. - Reg. 2, p. 43.

Letter 1328. - Archives of the Mission, Turin, original signed letter.

1. In April Thomas Berthe brought alms to the devastated regions of Picardy and Champagne and stopped in Sedan, where Marc Coglée was able to discuss his problems with him. (Cf. no. 1349.) Born in Donchery (Ardennes), Berthe entered the Congregation of the Mission on December 26, 1640 at the age of eighteen, and took his vows on December 8, 1645. After ordination in 1646, he was assigned to Sedan. Convinced that he had been sent there as Superior, he felt humiliated to see less important work entrusted to him, and he returned to his family. A short time later he came to his senses, and Saint Vincent, who recognized his virtues and appreciated his talents, joyfully took him back. He subsequently served the Community in many important positions: Superior of the Bons-Enfants Seminary (1649-50) and in Rome (1653-55), Secretary of the Congregation (1660), Assistant to the Superior General (1661-67), Superior in Lyons (1668-71), Saint-Charles Seminary (1673-82, 1687-89), and Richelieu (1682-85). 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. He proposed the two names 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. Berthe died in 1697. (Cf. Notices, vol. II, pp. 247-313.)

2. Cf. no. 1293, n. 3.

3. Abraham de Fabert.

4. Brother-in-law of the Marquis de Fabert.

Letter 1329. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. A place near Richelieu.

2. The Saint was planning to call the principal Superiors to Paris to discuss various questions concerning the internal organization of his Congregation. This General Assembly met from July 1 to August 11, 1651. In attendance were the Superiors of the houses in Rome, Genoa, Richelieu, Cahors, Saint-Méen, and Agen. These were Messieurs Blatiron, Lambert aux Couteaux, Antoine Lucas, Gilbert Cuissot, Thibault, and Grimal. To them Saint Vincent joined Messieurs Portail, Alméras, Le Gros (Superior of Saint Charles), Jean Bécu, Dehorgny, Pierre Duchesne, and Gilles (cf. no. 1378). According to the official report of this Assembly, some of the topics treated were: vows, missions, the election of a Superior General, the Common Rules, and the obligations of poverty (cf. vol. XIII, no. 104).

3. Bertrand Drouard, Intendant of the Duchesse d'Aiguillon.

4. Denis Pennier was born in Torigni (Manche) on November 19, 1619. He entered the Congregation of the Mission on August 12, 1644, was ordained a priest on Holy Saturday, March 31, 1646, and took his vows in December 1646. He was Superior of the Tréguier house (1653-54).

5. Simon Manceau was born in Kalembourg, in the commune of Laumesfeld (Moselle). He 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 the spring of 1651.

6. Jean Lejeune, coadjutor Brother, born in Meaux (Seine-et-Marne) on October 10, 1630, entered the Congregation of the Mission on September 28, 1645, and took his vows on November 13, 1648.

Letter 1330. - Property of the Daughters of Charity, 10 rue d'Austerlitz, Marseilles, original signed letter.

1. Village in the Ardennes, in the district of Vouziers.

Saint Louise had just sent Sisters Guillemine Chesneau and Jeanne-Françoise to organize a small hospital there.

2. Commune of Reims (Marne).

Letter 1331. - 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 1332. - Chambre des Députés, manuscript, p. 142.

1. 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 Sister Servant in Nantes (1646), where great difficulties were being encountered. In 1654 she headed the foundation in Châteaudun, and in 1657 at the Salpêtrière (cf. Spiritual Writings, op. cit., 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 [Name of Jesus], where she had to be committed because of mental illness.

2. The French has February 29, but this date is obviously a mistake because 1651 was not a leap year.

Letter 1333. - Pémartin, op. cit., vol. II, p. 319, L. 780; reprinted in Annales C.M., 1951, pp. 377-78. The original, which Pémartin apparently used, was also copied by J. L. A. M. Lochet in Saint Vincent de Paul et ses institutions dans le Maine [Angers, 1859] pp. 77-78. The present location of the original is unknown. (Cf. Mission et Charité, 19-20, no. 64, p. 86.)

1. Antoine Lucas.

2. François Gorlidot, born in Charly (Aisne) on January 10, 1623, entered the Congregation of the Mission on March 3, 1647, took his vows on September 30, 1649, and was ordained a priest in 1650.

Letter 1334. - Abelly, op. cit., bk. III, chap. XI, sect. IV, p. 140.

1. Date of the foundation of the Richelieu house.

2. "About twenty major problems," states Abelly.

Letter 1335. - Reg. 1, f 39, copy made from the unsigned rough draft.

1. Royal Council for Ecclesiastical Affairs (Council of Conscience).

2. Commune in the district of Sarlat (Dordogne).

3. A secret and illicit contract by which a person gives or sees that a benefice is given to someone else, while reserving its disposition or income to himself.

4. The Peyraux family had retained Châtres Abbey as a "confidence" since the thirteenth century.

5. Charles Bayart and Denis Laudin had been living at Périgueux for only three months; the Bishop had asked for them to run his seminary.

Letter 1336. - Reg. 1, f 41, copy made from the unsigned verified rough draft.

1. Balthazar Brandon de Bassancourt, brother and Vicar-General of Philibert Brandon, Bishop of Périgueux, had left the post of Master of Accounts to enter the priesthood. He was ordained on May 21, 1633, as was Jean-Jacques Olier, and shortly afterward he entered the so-called Bons-Hommes Community but stayed only a short time. The Tuesday Conferences attracted him from the start, and he became a

very assiduous member. He was among the select number of priests who grouped themselves around Father de Condren and divided their time between giving missions in the city or in rural areas and visiting the sick in hospitals. When Olier was starting his little Community in Vaugirard, M. de Bassancourt, attracted by the new Institute, joined him in his solitude. He was ideal for training young clerics for the ceremonies and the divine service, and Olier was very happy to have him. Eventually de Bassancourt became discouraged by the difficulties connected with the endeavor and followed his brother to Périgueux.

Letter 1337. - Abelly, op. cit., bk. I, chap. XLI, p. 191.

1. In this letter Saint Vincent notifies his Community of the death of Adrien Le Bon, former Prior of Saint-Lazare, who had died on April 9.

2. Saint Vincent assembled all the Missionaries in the house around Le Bon's bed and there, on his knees like the others, recited the prayers for the dying. When Le Bon breathed his last, Saint Vincent asked his confreres to pray for the Prior daily and to remain ever grateful to him and to the monks of the old Saint-Lazare. Then he implored Our Lord to apply to the soul of the Prior what little good the Company had accomplished up to the present. He also gave instructions for a solemn funeral and had a marble memorial plaque placed in the chapel so that posterity would not forget the benefits received from M. Le Bon. Engraved in Latin, below the portrait of the deceased, was the following epitaph, of which the verses were written by Jacques de la Fosse, C.M. (cf. Piganion de la Force, Description historique de la ville de Paris et de ses environs [new ed., 10 vols., Paris: Desprez, 1765], vol. III, p. 427):

D[eo] O[ptimo] M[aximo]

He who lies here does not lie here, he lives in heaven
above;

Only the grave of his soul has he left in this grave.

To the venerable man, Reverend Adrien Le Bon, born in Neufchâtel, Rouen diocese; priest, Canon Regular of the Order of Saint Augustine, former Prior of this house. Out of a desire to assist the clergy and promote the salvation of poor country people, he called us, Priests of the Congregation of the Mission, to take possession of this house on January 8, in the year of human salvation 1632.

Mindful of such great benefits, we have erected to our most worthy benefactor this monument as a sign of our lasting gratitude. His devotion to the Blessed Virgin was outstanding; his generosity to the poor truly Christian; his zeal for souls exceptional; his support of the missions singular. For such works he is deserving of highest commendation. He died on April 9, 1651, at seventy-four years of age.

Say a good word for a good man [Le Bon]; say a prayer for
his repose;

The one who says this to you will soon be like him.

The letters D. O. M., the abbreviation for Deo Optimo Maximo, are frequently found over the doors of many churches, on altars, monuments, and, as here, plaques.

The Saint ordered that a solemn Mass be celebrated annually for Le Bon at Saint-Lazare on April 9, the anniversary of his death. (Cf. Abelly, op. cit.) Letter 1338. - Saint Paul manuscript, p. 17.

1. The content of the letter prompted Coste to assign this date.

2. Mademoiselle Virole was Treasurer of the Ladies of Charity of the Hôtel-Dieu. Born Madeleine Deffita, she was the widow of Jacques Virole, Counselor at the Châtelet in Paris. 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.

3. The faubourg Saint-Marcel.

4. After the château of Bicêtre was abandoned, Saint Louise took a number of the foundlings into her house temporarily; others were boarded with private families. Shortly afterward, some of them, perhaps the older ones, were sent back to Bicêtre. At a meeting in May 1651, the Ladies of Charity adopted the project of finding a place for the others. They chose a house opposite Saint-Lazare, rue du faubourg Saint-Denis, on approximately the site of what is now the Gare du Nord.

Letter 1339. - Abelly, op. cit., bk. II, chap. I, sect. III, §2, p. 68.

1. Bernardino Spada, Nuncio in France (1623-27), named Cardinal in 1626 and Cardinal-Bishop of Albano (1646-52), died in Rome on November 10, 1661.

Letter 1340. - Abelly, op. cit., bk. III, chap. XI, sect. IV, p. 140.

Letter 1341. - René Rapin, Extrait des dix-huit tomes in-folio sur l'affaire des jansénistes, qui sont au Saint-Office, à Rome, Bibl. Nat., fr. 10576, reg. f 54 v .

1. Jacques Dinet, S.J., born in Moulins (Allier) in 1580, received into the Society of Jesus in 1604. He filled the post of Rector successively in Orléans, Tours, Reims, and Paris and became Provincial of France and Champagne. In March 1643 he had replaced in the service of the King his confrere, Father Sirmond, who had to resign his post because of deafness. Dinet died of edema on December 22, 1653, a few months after his appointment as confessor to Louis XIV.

2. Cf. Appendix I for a copy of the letter which the Bishops sent to the Pope.

3. Jacques-Raoul de la Guibourgère.

4. Eleven Jansenist Bishops addressed and signed a counter-petition to the Pope: the Archbishop of Sens and the Bishops of Agen, Comminges, Valence, Orléans, Saint-Papoul, Lescar, Châlons, Amiens, Angers, and Beauvais. The document was published by Rapin, op. cit., vol. I, pp. 380ff.

5. Jacques Desclaux.

6. Jean Dolce (1643-81).

7. Collet, (op. cit., vol. I, pp. 538-39) gives a résumé, quoting in places the response which the Bishops, Nicolas Pavillon (Alet) and François-Étienne Caulet (Pamiers), jointly wrote to Saint Vincent on April 22, 1651. They stated that they respected the course of action proposed to them "of requesting of the Holy See the decision on the principal questions of a doctrine which is judged suspect." It seemed important to them, nevertheless, "that the Bishops make themselves in no way suspect nor offensive to any side by declaring for one or the other, in order to be able at the proper time to mediate peace more easily because of the trust everyone will have reason to place in them." They would not accept Saint Vincent's letter nor ally themselves with those who embraced a contrary view. They feared contributing "to a schism between very influential persons over the doctrine, which could cause great harm. It could also give rise to derision from freethinkers and heretics and to scandal among good Catholics."

Further on they proposed to Saint Vincent: "Thus, we think it more advisable, Monsieur, since men are not able to settle matters peaceably because of our sins..., we should work at joining together to ask the Holy See to issue a Bull prohibiting all persons, of whatever quality or condition, under pain of grave sin, from disputing the current questions in pulpits or in schools, orally or in writing, in public or in private, until it judges the time more proper to settle them." (Cf. Mission et Charité 19-20, no. 65, pp. 86-88.)

Saint Vincent responds to their views in no. 1367. Letter 1342. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. Louis Eudo de Kerlivio, Vicar-General of Vannes, had founded a hospital in Hennebont (Morbihan) and asked Saint Vincent to send Daughters of Charity there.

2. Sister Geneviève Doinel.

3. Breton was spoken in Hennebont.

Letter 1343. - Collet, op. cit., vol. I, p. 491.

Letter 1344. - Abelly, op. cit., bk. III, chap. XXIV, sect. I, p. 347.

1. Cf. Mk 10:45. (NAB)

2. In a moment of ill temper, the recipient of this letter had written to the Saint that he preferred to direct animals rather than men.

3. The Superior was replaced (cf. no. 1366).

Letter 1345. - Abelly, op. cit., bk. II, chap. XII, pp. 419ff.

1. Jansenism (cf. Appendix I for this letter).

2. Antoine Arnauld, Considérations sur la lettre composée par M. l'évêque de Vabres, pour être envoyée au pape en son nom et de quelques autres prélats dont il sollicite la signature (Paris, 1650).

3. Council of Trent (1545-63).

4. Sess. XXV, chap. XXI.

5. The Pope.
6. The Council.
7. The Pope.
8. Mathieu Molé.
9. An ad hoc commission to judge whether doctrines were heretical or not.
10. Abelly omitted this name.
11. Saints Peter and Paul. Cf. vol. III, no. 867.
12. An anonymous, forty-five page pamphlet, published in Paris in 1650, edited by Mathieu Feydeau, Doctor of the Sorbonne and assistant at Saint-Merry. The author stated that the decree of condemnation of the book was published "in Paris with a great deal of stir. Hawkers rushed through the streets like madmen yelling at the top of their lungs, 'All the Jansenists have been excommunicated!' They stopped under our windows so as to incite the parish against us, having been sent expressly for this purpose." (Cf. Ernest Jovy, ed., Les Mémoires inédits de Mathieu Feydeau. [Vitry-le-François: J. Denis, 1905].)
13. Jean Labadie was born in Bourg (Gironde) on February 13, 1610. After fifteen years with the Jesuits, he left them in April 1639. His eloquence, coupled with a certain touch of mysticism, had an irresistible influence over the crowd. Several bishops invited him to preach in their dioceses and to direct convents of nuns. The Bishop of Amiens appointed him Canon in his Cathedral Church in 1640. Accused of having drawn pious persons, including some nuns, into a sensual and degrading mysticism, Labadie withdrew to Port-Royal, then to a Carmelite monastery near Bazas (Gironde). In October 1650 he embraced Calvinism, which seemed attractive to him then but soon became in his eyes only a corrupt Church, with lazy pastors, in urgent need of reform. He made enemies by stating this openly in his conversations and sermons. Driven out of Montauban, Orange, Geneva, and Middelburg (Holland), he founded a sect in Veere and then in Amsterdam. In 1670 he took refuge in Herford (Westphalia), then in Altona where he died on February 13, 1674. After his death, his followers withdrew to a castle in Waltha, Friesland, where they lived a common life. The Labadists disappeared in 1744. Their founder set forth his doctrine in several little-known documents. (Cf. Jean-Pierre Nicéron, Mémoires pour servir l'histoire des hommes illustres dans la République des Lettres [44 vols., Paris: Briasson, 1727-45], vol. XVIII, pp. 386-411, and the rectifications of Abbé Goujet, vol. XX, pp. 140-69.)
14. Déclaration de sentiments de Jean Labadie, ci-devant prêtre, prédicateur et chanoine d'Amiens, (Montauban: Philippe Braconnier, January 1, 1651).
15. The Considérations of Arnauld.
16. Saint Vincent is quoting here from the letter of Alain de Solminihac (no. 1324). Letter 1346. - Abelly, op. cit., bk. II, chap. XI, sect. III, p. 399.

1. Excerpt from a letter published in Relations, April 1651.
2. By the "bashful" poor, Saint Vincent seems to be referring to those persons, impoverished by civil and military disorders of the times or by some catastrophe, who were ashamed or embarrassed to ask for assistance.
Letter 1347. - Coste did not assign any date to this letter in Volume IV but repeated the letter in Volume V, no. 2026, with the date "Monday [March 1656]." The editors, therefore, have repositioned this letter to Volume V.
Letter 1348. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. This letter is the response to the preceding one.
Letter 1349. - Archives of the Mission, Turin, original signed letter. The postscript is in the Saint's own handwriting.

1. The Ladies of Charity, particularly Mesdames de Lamoignon and de Herse, who were in charge of collecting the alms to be distributed in the ruined provinces.
2. Thomas Berthe, Superior of the Missionaries sent to Picardy and Champagne.
3. Abraham de Fabert.
4. A small village in the Ardennes, near Vouziers.
5. M. Demyon.

Letter 1350. - Archives of the Diocese of Cahors, Alain de Solminihac collection, f 22, no. 27, copy made from the original.

1. Gilbert Cuissot, born November 5, 1607 in Moulins (Allier), had been a priest for six years when he entered the Congregation of the Mission on May 14, 1637. After serving as Superior of the Luçon house, he was appointed to the same office in La Rose (1640-44), then at the Collège des Bons-Enfants (1644-46), where he took his vows November 11, 1644. We find him next at the Le Mans Seminary (1646), then at Saint-Lazare (1646-47). He was also Director of the Cahors Seminary (1647-62) and Superior of the Richelieu house (1662-66). He declared 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 said 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. Cuissot died in 1666.

2. Philibert de Brandon, Bishop of Périgueux.

3. Balthazar Brandon de Bassancourt, Vicar-General of Brandon.

4. Project de l'establissement d'un séminaire dans un diocèse by a member of the clergy [Jean-Jacques Olier], (Paris, 1651). The second part of this treatise was still in manuscript form in 1921, when Coste published this volume of letters.

5. Commune in the district of Gourdon (Lot).

6. The Bishop of Cahors had enemies even among his own clergy. His first biographer (Chastenet, op. cit., p. 358) wrote: "One day during the synod, they forced the doors of the episcopal palace, brought armed laymen into the assembly of the priests of Jesus Christ to incite rioting and violence, harassed the doorman, and dragged out by the hair one of the ushers who was standing at the door of the hall, shouting at him at the top of their lungs, 'tyranny, tyranny, oppression, oppression....' A prior, who had no right to enter the synod, took over his [the Bishop's] throne and performed episcopal functions." This unfortunate incident had taken place on April 20. (Cf. Abel de Valon, op. cit., p. 176.)

7. Pierre Séguier.

Letter 1351. - Collet, op. cit., vol. I, p. 491.

Letter 1352. - Archives of the Mission, Paris, original autograph letter.

1. This year coincides with the appointment of a new Assistant.

2. Saint Vincent seems to be giving instructions to Saint Louise for a Council meeting at which he would not be present.

3. Perrette Chefdeville was born in Villiers-sous-Saint-Leu and entered the Company of the Daughters of Charity in 1640 or 1641. She served the poor in Saint-Germain-en-Laye, Fontenay, and Serqueux. In 1653 she assisted the war victims in Châlons (cf. Spiritual Writings, L. 526, p. 355, n. 1). "She is a very good sister," Saint Louise wrote of her in L. 328. "I have never seen such obedience, or at least none greater than hers."

4. Sister Françoise Carcireux, born in Beauvais, entered the Company of the Daughters of Charity around 1640-41. Stationed first at Saint-Germain-l'Auxerrois, then with the foundlings at Bicêtre, she was sent to Richelieu in June or July 1649. 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.

Letter 1353. - 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 Saint-Mandé, born Marie de Fortia, was a Lady of Charity of the Confraternity for the Foundlings.

3. The foundlings had returned to Paris. No. 1338, n. 3, states that a house had been found for them in the faubourg Saint-Laurent, not far from the Sisters' Motherhouse.

Letter 1354. - Reg. 2, p. 149.

1. Léonor d'Estampes de Valençay, Archbishop of Reims, had died in April.

2. The King's lawyer in Sedan.

3. Abraham de Fabert, Governor of Sedan.

4. A fortified town near Sedan.

5. Cf. Wis 11:20. (NAB)

Letter 1355. - Archives of the Mission, Turin, original signed letter.

1. Dom Grégoire Tarrisse (1631-48) or Dom Jean Harel (1648-60).

2. Saint-Maur was a Benedictine Abbey, situated near Saint-Germain-des-Près. Founded in 1621, it devoted itself to strict observance of the Benedictine Rule, education, preaching, and especially to ecclesiastical and historical scholarship.

3. Saint Vincent was Vicar-General of Saint-Ouen Abbey in Rouen. Under this title he had the right of presentation for the parish of Sainte-Croix-Saint-Ouen (cf. Departmental Archives of Seine-Maritime, G 1247) and in 1650, for the parish of Montaure (cf. Departmental Archives of Eure, G 20). Veuclin (op. cit., p. 1) thought that Saint Vincent obtained this title around 1643 and kept it for about ten years. Perhaps he kept it longer because in 1657 he had the right to present a nominee for the parish of Bruquedalle in Bray, Rouen diocese (cf. vol. VI, no. 2256). According to his secretary, Brother Robineau, it was in July 1659 that the Saint was named Vicar-General so as to take care of the benefices of Emmanuel-Joseph Vignerod, Comte de Richelieu during the latter's detention. Richelieu was also Abbot of Saint-Ouen in Rouen and of Marmoutiers, and Prior of Saint-Martin-des-Champs in Paris. Apparently, the Saint was nominated twice to the office of Vicar-General; because of the objections he raised, the second appointment was not upheld. (Cf. Louis Robineau, Notes sur les vertus de Saint Vincent de Paul, Ms. p. 26; see also, André Dodin, C.M., Monsieur Vincent raconté par son secrétaire [Paris: O.E.I.L., 1991].)

Letter 1356. - Reg. 1, f 29.

Letter 1357. - Abelly, op. cit., bk. III, chap. XI, sect. IV, p. 143.

1. Abelly states that this letter is addressed to a "holy Bishop who took the trouble to give the ordinands a daily conference during their retreat." These words bring to mind the Bishop of Cahors. The contents of the letter change probability into certainty.

2. This letter is a reply to no. 1350.

Letter 1358. - Abelly, op. cit., bk. III, chap. XXIV, sect. I, p. 347.

1. This letter is a reply from the Superior to whom no. 1344 is addressed.

Letter 1359. - Municipal Archives of Rethel, GG 80, copy.

1. Whether this letter is still extant is unknown.

2. Part of the word is missing because age has damaged the copy.

3. We read in Relations, May-June 1651: "The center of the calamity is Rethel and the surrounding area. It is such that nothing but murders, pillage, sacrilege, fires, violence, sickness, and famine are seen and spoken of there. Most of the inhabitants eat only the flesh of dead animals

and a little grain that has been sown.... Our hospital in Boult is filled with patients; our poor are so starved that they eat grass like animals and devour dead dogs and horses. It is feared that they may also be digging up corpses."

(Cf. [Léon Brétaudeau] "Les oeuvres de saint Vincent de Paul dans le Rethelois," Revue historique Ardennaise [1902], pp. 5ff.)

Letter 1360. - Municipal Archives of Rethel, GG 80, original signed letter.

1. Henri de Savoie, the last Duc de Nemours, born in 1625, was named Archbishop of Reims in 1651 but was never ordained. He resigned his bishopric to marry Marie d'Orléans de Longueville on May 22, 1657 and died on January 14, 1659.

Letter 1361. - Archives of the Mission, Paris, original signed letter.

1. Jean Dolce.

2. Jacques-Adhémar de Monteil, Bishop of Saint-Paul-Trois-Châteaux (Drôme).

Letter 1362. - 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. Julienne Loret. In the Council meeting of April 15, 1651 (cf. vol. XIII, no. 164) it had been decided to send her to Chars, where her prudence and intelligence ameliorated the situation of the Sisters with regard to the new Pastor, M. Pouvot, who was a Jansenist.

Letter 1363. - Municipal Archives of Rethel, GG 80, copy.

Letter 1364. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Brother Ducournau wrote "May 1651" on the back of the original. Since Saint Louise made her annual retreat from Ascension to Pentecost (which in 1651 fell on May 28), she probably wrote this letter on May 23.

2. Le Mémorial de la Vie Chrestienne by the Spanish Dominican, Luís de Granada. Renowned for his holiness, sermons, and writings, he was the author of several other highly esteemed works of piety and eloquence, which were translated into French: La Guide des Pescheurs [The Sinners' Guide], a catechism, some meditations, and the life of Dom Bartholomew of the Martyrs. His sermons have been published. Gregory XIII stated that Luís de Granada had wrought more miracles through his writings than if he had brought the dead back to life and given sight to the blind. Together with Thomas à Kempis and Saint Francis de Sales, he was one of the favorite authors of both Saint Vincent and Saint Louise. (Cf. vol. I, no. 758a, for the letter from Simon Martin, dedicating to Saint Vincent the French translation of La Guide des Pescheurs.)

Letter 1365. - Archives of the Mission, Turin, original signed letter.

1. 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 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 di 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 fellow Missionaries were called "the holy Fathers." In 1665 René Almérás asked him to head the house in Rome. This was a painful sacrifice for 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. 260-72.

2. Étienne Blatiron and Jean Dehorgny were among those summoned to Paris for an assembly of the principal Superiors of the Congregation.

3. The younger Manceau, recently deceased, was Simon (cf. no. 1329). His elder brother, Nicolas, born August 10, 1613 in Laumesfeld (Moselle), entered the Congregation of the Mission November 30, 1646 and took his vows in April 1651. Letter 1366. - Abelly, op. cit., bk. III, chap. XXIV, sect. I, p. 347.

1. The Superior to whom no. 1344 was addressed.

2. The recipient of this letter remained in the house after leaving office.

Letter 1367. - Abelly, op. cit., bk. II, chap. XII, p. 422. Although Abelly provides the basic text for this letter, it has been completed and corrected with material provided by Collet (op. cit., vol. I, p. 540). The variants in Collet's text are given in the notes.

1. Collet stated that he had the original letter from these two Bishops, dated April 22, but its present location is unknown. "The Saint," he added, "probably did not receive it until the end of May." Coste, therefore, assigned June as the date of Saint Vincent's reply.

2. Jansenism. From early in 1651, Saint Vincent worked energetically to obtain the bishops' signatures on a letter to the Holy See, by which they would request the Papacy to condemn formally the Five Propositions of Jansenism. The two Bishops to whom this letter is addressed did not subscribe to the attempts of the Saint and other bishops to urge the Pope to denounce the Jansenist tenets. They gave their reasons in a letter of April 22, excerpts of which were quoted above (cf. no. 1341, n. 8). The Saint's reply here refutes their arguments.

3. Collet has "matter."
 4. Arnauld wrote in his Considérations, p. 7: "It may be asserted that all the bishops who did not sign this letter disapprove of and disavow it." Saint Vincent may perhaps be alluding to this statement.
 5. Reference to the Jansenist teaching on the equality of Saints Peter and Paul (cf. vol. III, no. 867, notes 3, 10).
 6. Abelly's text ends here; the remainder is taken from Collet.
 7. The Bishop of Alet never forgave Saint Vincent for his hostile attitude toward Jansenism. Alain de Solminihac remarked "at a meeting of a few bishops and other priests" that no one showed "less liking for" and "more opposition to" the Saint than Nicolas Pavillon, who even asked the Superior of the Cahors Seminary to inform Saint Vincent of the fact. This occurred in 1651, and when Saint Vincent heard of it he was visibly affected. "Whereupon," says Gilbert Cuissot, the Superior, "he began to say to me: 'O Monsieur, how sad that those whom one has served....' Then, realizing that he was about to give vent to his feelings in my presence, he stopped abruptly...and began to speak of other things, saying, 'Let us leave that matter alone'." (Manuscript note of Gilbert Cuissot, Archives of the Mission, Paris.)
Letter 1368. - Archives of the Mission, Turin, original signed letter.
Letter 1369. - 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. Montmirail (Marne), on the De Gondi estates, was the parish where Saint Vincent began his works of charity. The Confraternity of Charity was established there in 1618, and he sent Saint Louise to visit it several times after 1627. The Daughters of Charity were sent there in 1647. (Cf. Alexandre-Clément Boitel, Histoire de Montmirail-en-Brie [Montmirail: Brodard, 1862]; and Spiritual Writings, L. 307, p. 357.)
 3. Monsieur Georget and Mademoiselle Amaury were from Saint-Jean-en-Grève parish in Paris.
 4. Sister Jeanne-Baptiste the younger had been at Saint-Jean-en-Grève parish before being sent to Montmirail. From Saint Vincent's response (no. 1370) it appears he was anxious to know who really asked for her: the people from Saint-Jean or a young man who wanted to marry her. Jeanne-Baptiste remained in Montmirail, but in 1658, while stationed at the hospice of the Nom-de-Jésus, she abruptly left the Company.
 5. Nicole Haran, born in 1627, entered the Company of the Daughters of Charity on July 28, 1649. In October 1650 she was sent to Montmirail, and in 1653 to Nantes where she encountered many difficulties over the years. In May 1655 the Administrators of the hospital proposed her as Sister

Servant; she was still in Nantes at the death of Saint Louise (1660). In 1673 she was named Superioress General for three years, after which she went to serve the foundlings in the faubourg Saint-Antoine in Paris, where she died on June 5, 1679.

6. Marie de Maupeou, wife of François Fouquet, Vicomte de Vaux, Master of Requests, and Councillor of State. Among her eight children were Nicolas Fouquet, the celebrated Superintendent of Finance; François, Bishop of Narbonne; Louis, Bishop of Agde; and several daughters who entered the Visitation Order. Marie-Thérèse became Superior 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.

7. Parishes in Paris.

Letter 1370. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. This letter seems to be a reply to the preceding one.
2. Pierre Loisel, born in Compiègne June 6, 1606, qualified as a Doctor of the Sorbonne on June 26, 1636. He was Pastor of Saint-Jean-en-Grève parish from June 26, 1637 to May 20, 1679, the day of his death, Chancellor of the University of Paris and Rector seven times. In 1654 he was exiled to Compiègne for a time in punishment for his attachment to Cardinal de Retz.

3. Probably Mademoiselle Amaury.

4. A word omitted by the Saint.

5. This paragraph is a little confusing. The person in question is not the Sister who married, but Sister Jeanne-Baptiste, whom Saint Louise had withdrawn from Saint-Jean and sent to Montmirail in October 1650, to the great displeasure of the Ladies of Charity. Jeanne-Baptiste had entered the Company at the end of 1648; after Montmirail she was placed at the Nom-de-Jésus hospice but soon left the Company.

Letter 1371. - Abelly, op. cit., bk. II, chap. XI, sect. II, p. 394.

1. This excerpt appeared in Relations, June 1651.

2. A region of Picardy which included the towns of Vervins, Guise, Hirson, Aubenton, Montcornet, and Marle. It is now the northern part of the department of Aisne.

Letter 1372. - Archives of the Mission, Paris, original signed letter.

1. Pierre de Saint-Remy, later a Doctor of Theology, Licentiate in Law, and Canon and Archdeacon of Châlons.
2. At the suggestion of François, his brother, Pierre was planning to dedicate to Saint Vincent and his Congregation the thesis in philosophy he was about to defend at the conclusion of his studies. Thinking it would please the Saint, François had informed him of the idea. (Cf. Deposition of Pierre de Saint-Remy at the beatification process of Saint Vincent.)
3. Pierre did not dare displease Saint Vincent. He contented himself with dedicating his thesis to Jesus Christ preaching in the desert, as the model of all missionaries and the author of all the good they effect.
4. Jacques Charton.
5. Jansenism.

Letter 1373. - Archives of the Mission, Turin, original signed letter.

1. Cf. no. 1329, n. 2 for a list of delegates to this General Assembly of 1651.

Letter 1374. - Archives of the Mission, Turin, original signed letter.

1. Gabriel Damiens, born in Bourseville (Somme), entered the Congregation of the Mission March 30, 1640, at nineteen years of age, took his vows on October 16, 1642, was ordained a priest in 1646, then taught philosophy at the Bons-Enfants. The Saint, who knew the tendency of young people to side with doctrines too violently attacked, removed Damiens from teaching because of his persistence in combating Jansenism.

Letter 1375. - Collet, op. cit., vol. II, p. 277.

Letter 1376. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, file 22, no. 28, copy made from the original.

1. Nicolas Sevin.
2. For Chancelade Abbey.

Letter 1377. - Archives of the Mission, Paris, original autograph letter. The rough draft, written in Saint Louise's hand, is in the Archives of the Daughters of Charity, Paris. It appears that Saint Louise attached such importance to the letter that she herself made a copy of it before sending Saint Vincent the original.

1. From the way the date is written at the top of the original, it is difficult to ascertain whether the year is 1651 or 1652, but Brother Ducournau has clearly written on the back of the letter the date as it appears above.
2. On July 5, 1624 Saint Louise was not yet under the guidance of Saint Vincent. A letter of July 26, 1625 from Jean-Pierre Camus, Bishop of Belley, informs us that she had already been making her confession to the saintly priest for some time (cf. vol. I, no. 49, n. 2). On December 24, 1659, she herself declared (cf. vol. VIII, no. 3054) that she had

opened her conscience to Saint Vincent for thirty-five years. Consequently, it was late in 1624 or early in 1625 that she put herself under the Saint's direction.

3. Since 1645 or earlier, Saint Louise had been anxious for official ecclesiastical approbation for the Company of the Daughters of Charity. Certain aspects of the initial diocesan approval in 1646 did not please her. Written Rules and--what was of great importance in her mind--the perpetual guidance of the Superiors General of the Congregation of the Mission were essential elements in any approbation. What she desired was finally obtained on January 18, 1655 from Cardinal de Retz, the recently installed Archbishop of Paris.

Letter 1378. - Archives of the Mission, Turin, original signed letter.

1. Saint Vincent is alluding to the General Assembly of July 1-August 11, to which he had called all the local Superiors.

2. Stefano Cardinal Durazzo.

3. Étienne Blatiron.

Letter 1379. - Abelly, op. cit., bk. II, chap. I, sect. VII, §3, p. 104.

1. Jean Barreau had been imprisoned for seven months. The efforts of Saint Vincent to obtain his release are detailed in no. 1313. Barreau was released sometime in 1651. Letter 1380. - Archives of the Mission, Turin, original signed letter. The postscript is in the Saint's handwriting.

1. This appears to be a group similar to the Tuesday Conferences in Paris.

The meetings known as the Tuesday Conferences began on June 13, 1633 as an outgrowth of the retreats for ordinands. They were to serve the clerical and spiritual development of priests selected for their proven holiness and learning. By the rules devised at the initial organizational meetings (cf. vol. XIII, no. 35), members committed themselves to meet every Tuesday (hence the name) at Saint-Lazare or the Bons-Enfants "to honor the life of Christ, the Eternal Priest"; to celebrate daily Mass and confess once a week to a regular confessor; to make a spiritual retreat once a year; to spend time each day in mental prayer and the Divine Office; to read the New Testament; to make an examination of conscience; to attend the funerals of members; and to offer three Masses for the souls of the deceased.

They met at three o'clock in the afternoon from All Saints to Easter and at three-thirty from Easter to All Saints, beginning with the Veni Creator, followed by discussion on the topic proposed at the previous meeting. In his letters and conferences, Saint Vincent mentions some of these topics proper to priests, such as the Beatitudes, the sanctification of Lent, modesty, humility, the spirit of poverty in the use of ecclesiastical goods, and censures. Members also gave reports on the works undertaken: confession for the sick at the Hôtel-Dieu, exhortations for prisoners, missions, etc.

The Superior of the Congregation of the Mission, or his delegate, directed the Conferences at Saint-Lazare, which were attended by more than 250 priests during Saint Vincent's lifetime. Of these priests, twenty-two became bishops. Similar conferences, modeled on those of Saint-Lazare, were organized in dioceses throughout France and Italy.

Letter 1381. - Municipal Archives of Rethel, GG 80.

1. Cf. Lk 11:9. (NAB)

Letter 1382. - Archives of the Mission, Turin, original signed letter.

Letter 1383. - Reg. 2, p. 315.

1. Jacques Le Soudier was at this time assisting the unfortunate people ruined by the war. Born in Vire (Calvados) on October 28, 1619, he 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 (1652-54) and Montmirail (1655-56). A long illness interrupted his work and he died in Montauban on May 17, 1663.

Letter 1384. - Pémartin, op. cit., vol. II, p. 346, L. 805.

1. Nicolas Bonichon, born in Ferrières-Gâtinais (Loiret) on July 30, 1619, entered Saint-Lazare on September 24, 1641, took his vows on June 9, 1644, and was ordained a priest on September 21, 1647.

2. He had been called to Saint-Lazare for the Superiors' assembly.

Letter 1385. - Manuscript life of Monsieur Edme Jolly, p. 95. (Cf. Notices, vol. III, p. 440, for a slightly different version.)

1. Edme Jolly, born in Doué (Seine-et-Marne) on October 24, 1622, was acquainted in his youth with the Marquis de Fontenay-Mareuil, Ambassador of France in Rome, who took him to that city. He entrusted Jolly with a delicate mission in the service of the King, which the young man handled most successfully. Before being admitted to Saint-Lazare on November 13, 1646, he had a post in the Apostolic Datary [an office of the Roman Curia in charge of examining the fitness of candidates for Papal benefices and of handling the claims of those with rights to pensions]. After his seminary, he returned to Rome, reviewed philosophy, theology, and Canon Law, and was ordained a priest on May 1, 1649. In May 1654 he became Director of the Saint-Lazare Seminary, and in 1655 he was appointed Superior of the house in Rome, from where Thomas Berthe had just been recalled by order of the King. Jolly rendered immense service to his Congregation because of the concessions he obtained from the Holy See. After the

Saint's death he became Assistant to the Superior General of the Congregation and of the Motherhouse. The General Assembly of 1673 elected him successor to René Alméras as Superior General. His generalate was one of the most fruitful that the Company has ever known. Jolly died in Paris on March 26, 1697. His biography, written by a contemporary, has been published, after some alterations, in vol. III of Notices, pp. 387-512.

2. We end the letter here, although in the manuscript life of Jolly it is longer. An old marginal note gives a different date to the part that follows. The excerpt used here may have been composed from various fragments; the third sentence is found verbatim in vol. V, no. 1966.

Letter 1386. - Motherhouse of the Priests of the Sacred Hearts (Picpus Fathers), Rome, original signed letter; photocopy in the Archives of the Mission, Paris.

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

2. Hamlet of Maisse, a commune near Valpuiseaux.

Letter 1387. - Abelly, op. cit., bk. II, chap. XI, sect. III, p. 405.

1. Period during which groups of Missionaries traveled throughout Champagne distributing relief.

Letter 1388. - Archives of the Mission, Turin, original signed letter.

1. Stefano Cardinal Durazzo.

Letter 1389. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. Sister Anne Hardemont was still ill.

2. Louis Eudo de Kerlivio, founder and Director of the Hennebont hospital.

3. Cf. Acts 4:32. (NAB)

Letter 1390. - Archives of the Mission, Turin, original signed letter.

Letter 1391. - Sainte-Geneviève Library, Ms. 2555, copy.

The original, formerly the property of this library, appeared in the catalogue of autograph letters sold at the Hôtel Drouot in Paris on November 15, 1899; it was also listed in Charavay's catalogues. The present location is unknown.

1. Antoine Sconin was born in La Ferté-Milon (Aisne) on September 27, 1608, professed at Sainte-Geneviève on October 9, 1628, ordained a priest on December 18, 1632, and on September 14, 1650 was elected for three years as Superior of the Congregation of France. In 1653 he became Prior of the Regular Chapterhouse of Uzès and died in Uzès on January 10, 1689. Sconin was also the uncle of the French dramatist, Jean-Baptiste Racine (1639-99).

2. Thomas Mede. He was not a member of the Congregation of the Mission.

3. Jean Fronteau, born in Angers in 1614, entered Sainte-Geneviève in 1636, and was Chancellor of the University of Paris (1647-September 18, 1652). Ousted from his chair of theology because of Jansenist leanings, he retired to Benais

(Indre-et-Loire) where the Marquis de Bellay offered him a modest benefice. The well-known Jansenist distinction of fact and of right is attributed to him. In 1661 a lettre de cachet forbade him to leave his benefice; his signing of the anti-Jansenist statement restored his freedom. Returning to Paris in January 1662, he was appointed to Sainte-Madeleine parish, Montargis, but died that April. He wrote all his works in Latin with rare elegance. (Cf. the manuscript life by Claude du Molinet in the Sainte-Geneviève Library, Ms. 1889, and Abbé Pierre Féret, L'abbaye de Sainte-Geneviève et la Congrégation de France [2 vols., Paris: Champion, 1883], vol. II, pp. 215ff.)

Letter 1392. - This letter was mentioned at the process of beatification by the two hundred ninety-third witness, Pierre de Saint-Remy, Canon and Archdeacon of Châlons.

Letter 1393. - Letter mentioned at the process of beatification by Pierre de Saint-Remy.

Letter 1394. - Abelly, op. cit., bk. III, chap. XXII, p. 324.

Letter 1395. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. Henriette Gesseume, a highly intelligent, resourceful, but very independent Daughter of Charity. A skilled pharmacist, she was of great assistance at the Nantes hospital (1646-55). 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.

2. Claude Gesseume, coadjutor Brother, born in 1615 in Villers-sous-Saint-Leu (Oise), entered Saint-Lazare on December 6, 1643.

Letter 1395a. - Arch. Nat., LL 1619-21. Three-volume manuscript of the study by Jean Broutel, Histoire de l'union de l'abbaye royale et impériale de Saint-Corneille et Saint-Cyprien de Compiègne à l'abbaye royale du Val-de-Grâce de Paris, vol. I, p. 12 and vol. III, p. 1677. Coste included this letter in his supplement (vol. XIII, pp. 844-45, no. 3322). Its date prompts its insertion here.

1. Simon Le Gras, Bishop of Soissons.

2. About the union of the Saint-Corneille Abbey with that of Val-de-Grâce.

3. Anne of Austria.

4. Three men named L'Argentier, or Largentier, worked for Anne of Austria: Nicolas, as ordinary secretary (1641); Jean-Baptiste, as Master of Requests (1645-49); and Jean, as ordinary secretary (1626-31, 1640-48), agent for transactions (1636-42), and secretary of the Council (1644). One of the three is probably referred to here.

5. François de Verthamon, Master of Requests and Councillor of State.

Letter 1395b. - Broutel, op. cit., vol. I, p. 12 and vol. III, p. 1656. Coste included it in vol. XIII, p. 846, no.

3323. This is a response to the matter mentioned in the preceding letter.

1. Cf. no. 1395a, n. 4.

2. The union of the two abbeys took place in 1657, after the death of Simon Le Gras, Bishop of Soissons, who had, in fact, done all in his power to prevent it.

Letter 1396. - Sainte-Geneviève Library, Ms. 2555, copy.

1. François Boulart, born in Senlis (Oise) in 1605, received the Augustinian habit in 1620 at 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 (1640-43, 1665-67), 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. Saint Vincent was still subject to a chronic fever that greatly worried those around him. (Cf. Spiritual Writings, L. 324, p. 370.)

3. Louis Laisné, Attorney General of the Dijon Parlement, Intendant of Burgundy and, later, Presiding Judge of the Dijon Parlement. He and his brother, a Cistercian monk, were the sons of Élie Laisné, seigneur de la Marguerie.

4. A Cistercian abbey situated in the region of Villiers-le-Duc (Côte-d'Or).

Letter 1397. - Archives of the Mission, Turin, original signed letter.

1. Antonio Morando, born in Croce, Tortona diocese (Italy), on January 13, 1613, was ordained a priest on September 20, 1636. He entered the Internal Seminary of the Congregation of the Mission in Genoa on March 25, 1650, took his vows in September 1652, and died on July 15, 1694. His obituary (cf. Notices, vol. II, pp. 439-47) is a great tribute to his virtue.

Letter 1398. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, file 22, no. 29, copy made from the original.

1. The Queen Regent, Anne of Austria. Louis XIV was not crowned until 1654.

2. Bishop Solminihac is apparently referring to a local democratic assembly known as a Provincial Estate. From what he says further on, it would seem he had been named a delegate to the Estates-General, which met in Paris. This is not at all certain, since the Estates-General was not summoned between 1614 and 1789. Perhaps it is a question of a periodic meeting known as the Assembly of the Clergy.

3. Charles de Montchal had died on August 22.

4. Henri de Béthune, former Bishop of Maillezais, was Bishop of Bordeaux (1646-80). More than once his patience was tried by the Duc d'Épernon, Governor of Guyenne.

Letter 1399. - Archives of the Mission, Paris, original signed letter.

1. Jean Lequeux, born in Châlons-sur-Marne (Marne), entered the Internal Seminary of the Congregation of the Mission in

Paris as a coadjutor Brother on June 22, 1639, at the age of nineteen. He took his vows on November 13, 1643.

Letter 1400. - Original put on sale by M. Charavay. The above passage is an excerpt from his catalogue. The unsigned rough draft is in the Archives of the Mission, Curia Generalitia, Rome.

1. Dominique Séguier, Bishop of Meaux (1637-59).

Letter 1401. - Reg. 1, f 49 v, copy made from the unsigned rough draft of the letter.

1. Father Guillaume Desdames; Nicolas Guillot, a subdeacon; Stanislaw-Kasimierz Zelazewski, a seminarian; and Jacques Posny, a coadjutor Brother. Lambert aux Couteaux was their Superior.

2. Probably Alain de Solminihac, Bishop of Cahors.

3. Jerzy Tyskiewicz (1650-56), Archbishop of what is today Vilnius (Lithuania).

4. Visitation nuns.

5. André du Saussay.

6. Jean-François de Gondi, first Archbishop of Paris from February 19, 1623 to March 21, 1654.

7. Anne of Austria.

Letter 1402. - Archives of the Mission, Paris, copy; the original was written in Latin.

1. What the Saint says here about the state of his health and the return of M. Blatiron to Genoa allows no other date.

2. External seminaries were established in accord with the mandates of the Council of Trent to form priests for the diocesan clergy. At the time of Saint Vincent's death (1660), his Congregation ran seminaries in the French dioceses of Annecy, Cahors, Le Mans, Saint-Méen, Marseilles, Tréguier, Agen, Périgueux, Montauban, Narbonne, and Saintes.

Internal Seminary was the term used for the novitiate in which members of the Congregation of the Mission strengthened their vocation. During the lifetime of Saint Vincent there were four: Saint-Lazare, Richelieu, Rome, and Genoa.

Letter 1403. - Reg. 2, p. 201.

1. At the Superiors' assembly, Étienne Blatiron had complained that several coadjutor Brothers in Genoa were unwilling to do anything and were inclined to dress in black like priests instead of wearing the grey habit.

2. As we see in the letter of January 19, 1652 (cf. no. 1446), this Brother left the Congregation.

Letter 1404. - Archives of the Mission, Turin, original signed letter.

1. Stefano Cardinal Durazzo, Archbishop of Genoa.

Letter 1405. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. All the details of this letter--Michel le Gras' serious illness, Saint Vincent's recent illness, the large number of sick Sisters, the plan for recalling Sister Cécile--suggest this date. The many illnesses are all mentioned in letters Saint Louise wrote in late September and early October 1651.

(Cf. Spiritual Writings, L. 328, p. 371; L. 329, p. 373; and L. 330, p. 376.)

2. Saint Louise's son, Michel Le Gras, was born on 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; a daughter, Louise-Renée, was born to them in 1651. Saint Vincent had witnessed the marriage contract and also procured for Michel the post of bailiff at Saint-Lazare, which in time he had to give up because of deafness. Michel died in February 1696.

3. Cécile-Agnès Angiboust entered the Company of the Daughters of Charity a few years after her older sister, Barbe. She went to Angers in December 1639, was named Sister Servant in 1648, and remained there till October 1657, rendering such great service to the Community that Saint Vincent, after seeing her work, said: "Sister Cécile is invaluable." The numerous letters of Saint Louise to her, which she carefully preserved, enable us to trace the history of the Community at the hospital. On her return to Paris in 1657, she was sent to the Petites-Maisons, succeeding Sister Anne Hardemont.

The hospice of the Petites-Maisons, made up of cottages for the patients, sheltered four hundred elderly and infirm persons of both sexes, affected by skin diseases, dementia, or social diseases. Saint Vincent himself had preached a mission there before the establishment of the Congregation of the Mission (cf. Abelly, op. cit., bk. II, chap. I, sect. II, p. 20). He later sent members of the Tuesday Conferences there, where they did considerable good (cf. ibid., bk. II, chap. III, sect. III, p. 257). The site of the Petites-Maisons is now occupied by a park, Boucicaut Square; it is next to the Bon Marché department store, close to rue du Bac.

4. Saint Louise gives one of the reasons in a letter to Guy Lasnier, Abbé de Vaux, Vicar-General of Angers: "I am very much afraid that Sister Cécile takes too many liberties in her dealings with the Reverend Bishop of Angers [Henri Arnould]. In the name of God, Monsieur, be so good as to advise her how to conduct herself in these matters." (Cf. Spiritual Writings, L. 330, pp. 376-77.)

5. Anne Hardemont was Sister Servant in Hennebont before being changed to Nantes in 1651.

6. Julienne Loret, then Sister Servant in Chars.

7. Henri Cauchon de Maupas du Tour, a member of the Tuesday Conferences, Bishop of Le Puy (1641-61) and of Évreux from 1661 to August 12, 1680, the day of his death. He was a renowned orator and preached the funeral panegyrics for Saint Jane Frances de Chantal and for Saint Vincent. He also wrote the biographies of Saints Francis de Sales and

Jane Frances and was one of the two Bishops who approved Abelly's life of Saint Vincent.

Letter 1406. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. On September 27 Saint Louise wrote to Abbé de Vaux that Michel was "very ill." (Cf. Spiritual Writings, L. 329, pp. 373-74.

2. Physicians who served Saint-Lazare.

Letter 1407. - Archives of the Motherhouse of the Daughters of Charity, Recueil de pièces relatives aux Filles de la Charité, p. 11. The register states that the text is only an excerpt from a letter.

1. When this letter was written Michel Le Gras was Bailiff at Saint-Lazare, and his health was a source of great anxiety to his mother. These two details suggest the date proposed here.

2. Alexandre Véronne, coadjutor Brother, born May 15, 1610 in Avignon, entered the Congregation of the Mission on July 22, 1630. He was infirmarian at Saint-Lazare and was so dedicated and capable that he won the esteem of all, particularly of Saint Vincent. His death on November 18, 1686 was announced to the whole Company in a circular from the Superior General. Brother Chollier wrote his life, which was published in Miroir du frère coadjuteur de la Congrégation de la Mission, (Paris, ; 1875), pp. 145ff., and which served as the basis for his biography in Notices, vol. III, pp. 528-48.

Letter 1408. - Abelly, op. cit., bk. II, chap. XI, sect. II, p. 395. Abelly's text is composed of fragments from three different letters; only one fragment is quoted here.

1. This excerpt appeared in Relations, September-November 1651.

Letter 1409. - Reg. 2, p. 174.

1. Salomon Patriarche, born on the island of Jersey, 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 was among the group that went to Ireland in September-October 1646. He returned to France in 1649 because of mental problems, was assigned to Saint-Méen, and completely lost his mind in 1651.

2. One league equals about two and one-half miles or four kilometers. Therefore, Saint-Méen was some 250 miles from Paris.

Letter 1410. - Property of the Daughters of Charity, 10 rue d'Austerlitz, Marseilles, original signed letter.

1. Sister Henriette Gesseume.

Letter 1411. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

Letter 1412. - Abelly, op. cit., bk. II, chap. XI, sect. III, p. 406.

1. This was the period during which bands of Missionaries crisscrossed Champagne to distribute aid there.

Letter 1413. - Reg. 2, p. 164.

1. Marc Coglée [Marc Cogley], Superior of the Sedan house.
2. Abraham de Fabert.

Letter 1414. - Reg. 2, p. 315.

1. 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 Richelieu (1651), and died in Paris on December 26, 1659.

Letter 1415. - Reg. 2, p. 39.

Letter 1416. - Reg. 1, f 57 v , copy made from the unsigned rough draft; the original was written in Latin.

1. Cristoforo Monchia was a Genoese priest of noble lineage. He had contributed from his personal fortune to the foundation of the Genoa house and continued to assist it financially. (Cf. Abelly, op. cit., bk. I, chap. XLVI, p. 223.)

Letter 1417. - Archives of the Mission, Paris, original autograph letter.

1. Nicolas Pavillon, Bishop of Alet, and François-Étienne Caulet, Bishop of Pamiers, turned a deaf ear to Saint Vincent's supplications with regard to the condemnation of Jansenism.

Letter 1418. - Archives of Propaganda Fide, II Africa, no. 248, f^{os}. 124-25, original signed letter; photograph in the Archives of the Mission, Curia Generalitia, Rome.

1. Nicolò di Bagno.

Letter 1419. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, file 22, no. 30, copy made from the original.

1. Bernard Coignet de Marmiesse, Doctor of the Sorbonne, Canon of Toulouse, representative of the clergy at their assemblies of 1645, 1650, and 1653. He was appointed Bishop of Couserans on May 28, 1653 and died on January 22, 1680.
2. Anne de Levis de Ventadour (1651-62).
3. Nicolas Sanguin (1622-53).

4. François de Bosquet, Bishop of Lodève (1648-57) and Montpellier (1657-76). (Cf. Abbé Paul-Émile-Marie-Joseph Henry, François Bosquet [Paris: Ernest Thorin, 1889].)

5. Philibert de Brandon (1648-52).

Letter 1420. - Reg. 1, f 38, copy made from the signed rough draft.

1. Longchamp Abbey, a convent of Franciscan nuns, was situated on a plain of this name in the Bois de Boulogne, near Paris.
2. Henri d'Estampes, Bailiff of Valençay.
3. The Queen requested the reform of the monastery, and Rome appointed Saint Vincent to carry out the investigation. He describes further on (cf. no. 1564) the pitiful state into which that poor abbey had fallen.

Letter 1421. - Collet, op. cit., vol. II, p. 44.

Letter 1422. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, file 22, no. 31, copy made from the original.

Letter 1423. - Archives of the Mission, Paris, original signed letter.

1. Cf. no. 1401.

2. Jerzy Tyskiewicz, Archbishop of Vilnius.

Letter 1424. - Reg. 2, p. 315.

1. Martin Lucas, Provost of the collegial church of Notre-Dame-de-Coëffort in Le Mans and a benefactor of the Missionaries in that town.

Letter 1425. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. November 25, feast of Saint Catherine of Alexandria.

2. Year added on the back by Brother Ducournau.

3. In 1645 a petition was presented to Jean-François de Gondi, Archbishop of Paris, for the formal ecclesiastical approval of the Company of the Daughters of Charity.

4. May 30, 1647 (cf. vol. IX, no. 30).

5. The document for the official establishment of the Daughters of Charity approved in 1646 (cf. vol. XIII, no. 146) mentioned that the Daughters of Charity were under the jurisdiction of the bishops. Saint Louise persisted in the idea that the Company should depend on the Superior General of the Congregation of the Mission. (Cf. Spiritual Writings, L. 130d, p. 187, and L. 199, p. 234.) The episcopal approbation issued by Cardinal de Retz on January 18, 1655 (cf. vol. XIII, no. 150) sanctioned her wishes.

6. Bertrand Ducournau was born in 1614 in Arnou (Landes).

Although he was engaged to be married, he was still uncertain about his choice of a state in life. A retreat made at Saint-Lazare helped him come to a decision. He entered the Congregation of the Mission July 28, 1644 as a coadjutor Brother and took his vows on October 9, 1646.

Ducournau had fine penmanship and common sense and, from the various positions he had occupied in the world, had learned to be shrewd, frank, and reliable in business affairs; Saint Vincent made him his secretary in 1645. By his devotion, tact, and love of work, this good Brother rendered inestimable services to the Saint and to the Congregation. By his preparation of materials and his personal notes, he probably contributed more than Abelly himself to the first biography of Saint Vincent. 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, pp. 377ff.

Letter 1426. - Reg. 2, p. 316.

1. Saintes, at that time in the power of the party of the Fronde, was governed by Chambois. When the royal army, under the command of Henri de Lorraine, Comte d'Harcourt, was approaching, Chambois set fire to the faubourgs to facilitate defense of the place, sparing only the convents of the Benedictines and the Poor Clares, which served as shelters for the homeless inhabitants. There was a great

deal of destitution in the town and the alerts were constant.

Letter 1427. - Archives of the Mission, Paris, original signed letter.

1. Jean-Baptiste Gilles, from the Avranches diocese, had been headmaster and professor of philosophy at the Collège de Lisieux, situated on rue de Beauvais in Paris. He entered 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. When the Nuncio asked the Saint to propose a candidate for Coadjutor Bishop of Babylon, he thought of Jean-Baptiste Gilles. Gilles participated in the second General Assembly (1651) and 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 Jansenism 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. 110-14. 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.)

2. In no. 1482, Saint Vincent gives the circumstances under which Gilles was sent to Crécy.

3. Cf. Lk 4:23. (NAB)

4. First redaction: "I can reply." The words "it is true" are in the Saint's handwriting.

Letter 1428. - Chambre des Députés, Paris, manuscript, p. 141.

Letter 1429. - Abelly, op. cit., bk. III, chap. X, p. 100.

Letter 1430. - Archives of the Mission, Paris, original signed letter.

1. Christophe Hébrard, Abbé de la Garde-Dieu.

2. Alain de Solminihac.

3. Claude-Antoine Hébrard de Saint-Sulpice, Grand Archdeacon of the Church in Cahors.

4. The farm in Cayran. Hébrard had willed it to the Priests of the Mission of the Cahors Seminary on February 1, 1649. (Cf. Arch. Nat., S 6703-04.)

5. Cuissot was going by the text of the will. The Cayran farm had been willed to the Priests of the Mission on condition that they "feed and educate a student aspiring to Holy Orders and the priesthood, and also the person to be put in his place by the heirs of the testator, without, however, any obligation of the priests to clothe him."

6. On January 20, 1652, Gilbert Cuissot bought from Raymonde Anjalbert a garden and stable adjacent to the seminary enclosure. Could this be the garden Saint Vincent mentions here?

7. Antoine Dupuich, coadjutor Brother, born on May 26, 1620 in Arras, entered the Congregation of the Mission on November 7, 1642 and took his vows on November 21, 1646.

8. Jean-Armand Dubourdieu, born in Garos (Pyrénées-Atlantiques), entered the Congregation of the Mission in La Rose on November 8, 1644 at eighteen years of age, and took his vows on December 13, 1647. In 1658, although he was only a coadjutor Brother, Saint Vincent chose him for the position of Consul in Algiers, but circumstances delayed his departure until 1661. He set sail with Brother Louis Sicquard, who had been given him as chancellor, and Philippe Le Vacher, who was going to settle the affairs of Brother Jean Barreau. The new Consul carried out his office with intelligent zeal. His correspondence testifies to his concern for the interests of religion and of France, and how touched he was by the sad plight of the slaves, whose well-being was the object of his constant care. He returned to France in 1673 and died at Saint-Lazare on April 15, 1677. Edme Jolly announced his death and eulogized him in a circular letter to all the houses of the Company. Brother Dubourdieu's biography was published in vol. IV of Notices, pp. 21-24.

Letter 1431. - Abelly, op. cit., bk. II, chap. I, sect. I, p. 3.

Letter 1432. - Reg. 1, f 38 v, copy made from the rough draft.

Letter 1433. - Reg. 2, p. 317.

1. Jean-Pascal Goret, born in Angers in 1613, entered 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.

2. In the district of Soissons (Aisne).

Letter 1434. - Reg. 2, p. 79.

1. These nuns had come to Richelieu a few years before to teach little girls.

2. The manuscript has ten years. The copyist undoubtedly misread it because Saint Vincent was appointed Superior of the Visitation of Paris in 1622.

3. Saint Francis de Sales had entrusted to Saint Vincent the direction of Saint Jane Frances de Chantal and the first convent of the Visitation nuns, which she had established in Paris.

4. The "higher authority" was Jean-François de Gondi, Archbishop of Paris.

Letter 1435. - This letter was published in 1875 by Études Religieuses (vol. VIII, p. 285). It was taken from the original, which was in Nancy.

1. Jan Casimir and Louise-Marie de Gonzague. Louise-Marie had married Wladyslaw IV in 1645. He died three years later; his brother and successor, Jan Casimir, married Louise-Marie in 1649.

2. François de Fleury, chaplain to the Queen of Poland. He was considered to have Jansenist leanings.

3. Charles Ozenne, born in Nibas (Somme) on April 15, 1613, was ordained a priest in 1637 and entered the Congregation of the Mission on June 10, 1638. After his Internal Seminary (novitiate), he was assigned to Troyes, where he took his vows on August 29, 1642 and became Superior in 1644. Saint Vincent recalled him in 1653 to direct the mission in Poland. "He is a zealous and detached man of God," he said, "who has the grace of leadership and is capable of winning men exteriorly and interiorly."

Unfortunately, this excellent Missionary's career was brief: he died in Warsaw on August 14, 1658. (Cf. Notices, vol. III, pp. 148-54.)

4. The town of Limerick had surrendered to Oliver Cromwell's troops on October 27, after a siege of five and a half months. Henry Ireton had Terence Albert O'Brien, Bishop of Emly, put to death. Along with him died a Franciscan named Wolf; Major-General Purcell; Barrow, a member of the Council; and Stritch, mayor of the city. Fathers Gérard Brin and Edmund Barry managed to escape in disguise. Edmund Dwyer, Bishop of Limerick, also escaped the soldiers and was able to get to Belgium.

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 (1652-53) and Montauban (1653-80). While in Montauban, he directed the seminary (1657-64, 1675-80). He died there in 1680.

5. Philippe Le Vacher.

6. 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 (1649-52), returning to France by way of Marseilles in May of 1652, 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; 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. 221-30.) It is evident from many letters that Saint Vincent sent seminarians to various houses before ordination and usually referred to them as "Brother."

7. In 1645 Saint Vincent established within the Saint-Lazare enclosure a seminary for youths completing their humanity studies, although not all the students necessarily aspired to Holy Orders. Before he died, Cardinal Richelieu had endowed twelve students; the others paid room and board.

8. Nicolas Guillot, born in Auxerre (Yonne) on January 6, 1627, entered the Congregation of the Mission on June 12, 1648, took his vows on June 11, 1651, and was ordained a priest on December 24, 1651. While still a subdeacon, he was sent with the first group of Missionaries to Poland. There he dedicated himself to the works of his vocation, but after the death of Lambert aux Couteaux, he was overcome by discouragement and returned to France in May 1654. Saint Vincent gently reproved him for his fault, inspired him with regret, and persuaded him to go back in July. But this was not for long: the misfortunes of Poland, invaded by the Swedes, constrained four of the seven Missionaries, including Guillot, to leave the country in November 1655. The Saint assigned him as Superior of the Montmirail house, then in 1658 called him to Saint-Lazare to occupy the chair of Philosophy. Later, René Almérás named him Superior in Amiens (1662-67); he filled the same duty in Le Mans (1667-70).

9. Stanislaw Kazimierz Zelazewski, born in Warsaw, entered Saint-Lazare on October 19, 1647 at the age of eighteen and was sent to Poland as a seminarian with the first group of priests. He was ordained a priest some time between 1651 and 1655, but because of his instability he was always a trial to Superiors. After trying to retain him in the Company, which he wished to leave, Saint Vincent was finally obliged in 1655 to ask him to withdraw.

10. According to Collet (op. cit., vol. I, p. 509), Saint Vincent expressed himself in the same terms in another letter to Lambert aux Couteaux on January 2, 1652. Since no such letter is extant, it is possible that Collet gave the wrong date.

Letter 1436. - Reg. 2, p. 255.

1. This letter is addressed to "Monsieur N., Assistant of the Rome house, in the absence of the Superior." There are strong reasons for believing that this Assistant is Achille Le Vazeux. On the one hand, his recall from Rome coincides with the appointment of Thomas Berthe to that house as Procurator to the Holy See (cf. no. 1584); on the other hand, the character and ideas of the Assistant are remarkably like those of Le Vazeux. One of many illustrations of this: Saint Vincent wrote to Jean Dehorgny in regard to the latter's Assistant (cf. no. 1477), "In his last letter he went so far as to try to persuade me that our vows are null and void and that it is a mortal sin to make and renew them." The Journal des derniers jours de Saint Vincent says of Le Vazeux: "He still has a horrible aversion to vows, which he believes are the ruination of the Company" (cf. vol. XIII, no. 57).

Achille Le Vazeux, born in Bonneval (Eure-et-Loir) on June 22, 1620, entered the Congregation of the Mission on August 24, 1639, took his vows on June 7, 1643, and was ordained a priest on April 3, 1649. Shortly after ordination he was sent to Rome, where he remained until

1653. He was Superior of the Annecy Seminary (1653-58), then was recalled to Paris and sent to the Collège des Bons-Enfants. He left there a few days before the Saint's death and returned to his family. To certain good qualities, Le Vazeux added such conspicuous failings that Saint Vincent regarded his withdrawal from the Congregation as a blessing from God. Hasty and obstinate in his decisions, he found it hard to take advice from Superiors and to submit his will to theirs. Saint Vincent had frequent occasion to reproach him, as will be seen later on.

2. Henri de Levis, duc de Ventadour, Peer of France, Prince de Maubuisson and Comte de la Voulte, had married Marie Liesse of Luxembourg in 1623. His wife bore him no children and soon preferred the cloister to married life. She entered the Avignon Carmel in 1629, took vows in August 1634, and shortly afterward founded the Chambéry convent, where she died on January 18, 1660. Henri de Ventadour, after having fought successfully against the Huguenots of Languedoc, sought to extend the kingdom of God by means other than arms. In 1630 he established the Company of the Blessed Sacrament, together with Brother Philippe d'Angoumois, Capuchin; Father Jean Suffren, S.J.; Father Charles de Condren of the Oratory; Henri de Pichery, the day-to-day steward of the King; and other important persons. Drawn to the priesthood, de Ventadour received subdiaconate on September 22, 1641, and, having ceded his titles of Duke and Peer to his brother, Charles, accepted a canonry at Notre-Dame de Paris in 1650. The proposed Congregation of Missionaries for the Indies never materialized. De Ventadour was very devout and mortified. Saint Vincent states that he rose regularly at midnight to recite matins (cf. conference to the confreres, September 26, 1659, vol. XII, no. 213). He died on October 14, 1680, at the age of eighty-four. All that remains of his writings is a letter against the Jansenists. (Cf. Le duc et la duchesse de Ventadour; un grand amour chrétien au dix-septième siècle [Paris, 1889]; Raoul Allier, La Compagnie du Très-Saint-Sacrament de l'autel à Marseille [Paris: Champion, 1909], pp. 10ff.)

3. What Saint Vincent feared never happened.

4. Alphonse-Louis du Plessis de Richelieu, brother of the famous Minister of State, Armand du Plessis, Cardinal de Richelieu.

5. Clément de Bonzi.

6. Pierre Séguier.

7. A suburb of Paris. Adrien Le Febvre was Pastor there.

8. Dionigi Massari.

9. Nicolò di Bagno.

10. The Duc de Ventadour offered to send a large number of colonists to America at the same time as his priests. The departure from Paris took place on May 18, 1652 in tragic circumstances, the account of which is recorded in the Gazette de France of May 25: "Abbé de Lisle-Marivault,

Doctor of Theology, was Director of the Council of the Company for the land settled in America, and head of the clergy of the colony for the conversion of the natives and the establishment of commerce near the North Cape, located about four degrees from the equinoctial line. He left for Havre-de-Grâce on May 18 from the landing in front of the Louvre, with 800-900 people to wait for the rest of the passengers who were leaving for the colony. While passing from one boat to another, as he went to show his passport to the guards who had previously stopped him at the gate of the Conference, he fell into the water. Although he was a very good swimmer, he drowned, along with a strong, capable sailor who had jumped in to rescue him. His body was found the next day and buried in the convent of the Discalced Carmelites, where his brother was Prior." The Congregation of Missionaries for the Indies did not survive its leader. Letter 1437. - The original signed letter was formerly in the Major Seminary of Dijon. Its present location is unknown.

1. Saint Vincent is evidently talking about the two decrees of August 21 and September 7, 1632 opposing the establishment of the Priests of the Mission at Saint-Lazare. (Cf. vol. I, no. 102, n. 2, and Arch. Nat., M 212, f 4.) The words "without prejudice," etc., are at the end of the first decree.

Letter 1438. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. December 21.

2. The year is indicated on the back of the original and confirmed by the contents of the letter, particularly the reference to the death of Saint Louise's husband, Antoine Le Gras, on December 21, 1625.

3. M. des Jonchères, confessor and adviser of the Sisters in Nantes.

4. Sister Jeanne Lepeintre.

5. Sister Henriette Gesseume. Saint Vincent had written to her in August 1651 about this change (cf. no. 1395).

6. Anne de la Guiche, Duchesse de Schomberg, a Lady of Charity.

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

8. Jeanne de Schomberg, daughter of Maréchal Henri de Schomberg and wife of Roger de Liancourt du Plessis, was a pious and talented woman. Still extant is a booklet of hers entitled: Règlement donné par une dame de haute qualité à Madame ***, edited by Abbé Jean-Jacques Boileau, Paris, 1698. (Madame *** was her granddaughter, the Princesse de Marsillac.) The château of Liancourt was famous for its beautiful gardens and fountains. It was truly a princely residence and well known to high society. The Duchesse de Liancourt used to call Saint Louise her dear friend and received her in her home a number of times. She helped

Saint Louise considerably in her charitable works, encouraged the zeal of Adrien Bourdoise, and took under her patronage the Daughters of Providence. Both she and her husband were finally completely won over to Jansenism by Pascal, Arnauld, and Le Maistre de Sacy. The Duchess died in the château of Liancourt on June 14, 1674, at the age of seventy-four. Abbé Boileau included her biography in the introduction to the above-mentioned booklet. A sketch of her life is also found in the Jansenist work of Abbé Leclerc, Vies intéressantes et édifiantes des religieuses du Port-Royal et de plusieurs personnes qui leur étaient attachées, 1750-52, 4 vols., vol. I, pp. 411ff.

Letter 1439. - Reg. 2, p. 317.

Letter 1440. - Collet, op. cit., vol. I, p. 490, note.

Letter 1441. - Abelly, op. cit., bk. II, chap. XI, sect. II, p. 395. Abelly combined into one letter excerpts from three different letters; this is one of the excerpts.

1. This fragment appeared in Relations, January 1652.

Letter 1442. - Abelly, op. cit., bk. III, chap. XI, sect. VII, p. 172.

1. Against the Congregation of the Mission.

2. Cf. Mt 5:10. (NAB)

Letter 1443. - Archives of Propaganda Fide, II Africa, no. 248, f^{os}. 35 and 42, original; written in Italian.

1. Cf. vol. II, no. 827 and vol. III, no. 869.

2. This petition was presented on January 5, 1652 and resulted in the following, written in Latin:

Decree of the Sacred Congregation of Propaganda Fide, given at its meeting of January 15, 1652.

His Eminence, Cardinal Sabellio, submitted the petition in the name of Monsieur Vincent de Paul, Superior General of the Congregation of the Missionaries in France, asking that, whereas the Consul of the town of Salé in the kingdom of Fez in Africa urgently asks the petitioner to send there priests of his Congregation for the mission, the Sacred Congregation might deign to grant him faculties for the said mission, with the usual and necessary privileges, conditions, and faculties. Their Eminences sanctioned the mission in the aforesaid town and directed that, for the priests to be chosen by the petitioner with the participation of the Apostolic Nuncio of France, the usual faculties must be sent, for which the Holy Office should be approached at the proper time and place. In the meantime, a letter must be written to the said Nuncio to send here the names and qualifications of the said priests, indicating also who among them will be Prefect, so that the necessary instructions in the matter can be sent to him for the direction and advancement of the said Mission..

Cardinal PamphiliRDionigi Massari, Secretary of the Sacred Congregation

Letter 1444. - Reg. 1, f 27.

1. Henri de Guénégaud du Plessis, Marquis de Plancy, Commander of Montbrison, Treasurer General (1639), Secretary

of State (1643-69), Keeper of the Seals of the Orders of the King (1656). He died in Paris on March 16, 1676 at sixty-seven years of age.

2. Philippe de Bourbon, the future Duc d'Orléans, and only brother of Louis XIV was born at Saint-Germain-en-Laye in 1640. On April 16, 1661 he married Princess Henrietta of England; after her death in 1670 he married Charlotte-Elisabeth of Bavaria. He died in 1701. In the reign of Louis XIV he is referred to by the stylized title of Monsieur.

Letter 1445. - Archives of the Mission, Turin, original signed letter.

Letter 1446. - Reg. 2, p. 201.

1. Have begun to learn the language.

2. Patrice Valois [Patrick Walsh] (Valois was the usual French transliteration for Walsh). Born in Limerick (Ireland) in 1619, he entered the Congregation of the Mission on December 21, 1644, and was ordained a priest in 1646.

3. There is no information regarding Walsh's desire to return to Ireland; he was still in Genoa in 1652.

4. Thaddée Molony (Thady Molony) was born in Limerick in July 1623. He entered the Congregation of the Mission on September 4, 1643, was ordained a priest in Rome on March 6, 1650, and took his vows on November 14, 1655. He was in Le Mans in 1658-59.

5. Cf. no. 1403.

Letter 1447. - Reg. 2, p. 136.

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 (1651-54), and of Saint-Lazare (1655-60) (cf. vol. V, nos. 1908, 1912; vol. VI, no. 2157), and was Director of the Company of the Daughters of Charity (1668-72). Gicquel wrote an interesting diary of Saint Vincent's final days, which is preserved at the Motherhouse of the Congregation of the Mission.

2. Mazarin had returned to France at the head of an army and was nearing Paris. On learning this, the Parlement declared him guilty of high treason and promised one hundred fifty thousand livres from the sale of his personal property and library to whoever would deliver him up, dead or alive. On his part, Gaston, Duc d'Orléans, the brother of Louis XIII, recalled from the North all the troops faithful to him. All indications pointed to another civil war, worse than the preceding ones.

Letter 1448. - The original autograph letter was formerly in the Sainte-Geneviève Library (cf. Ms. 2555) before it became the property of the Marquis de l'Aigle, 12 rue d'Astorg, Paris. Its present location is unknown.

1. A monk of the old Saint-Lazare. He was Pastor of Lanneray.

2. This chapel, mentioned as early as 1529, was no longer in existence by 1730.

Letter 1449. - Reg. 1, f 35, copy made from the rough draft. This letter was published by Father Jean-Baptiste Rochias in the manuscript life of Charles Frémont (Frémon). The original was formerly in the archives of the Congregation of Sainte-Geneviève in a file entitled Lettres de prélats depuis l'an 1653 jusqu'en 1660. Added material in the footnotes has been taken from Mission et Charité, 19-20, nos. 67-69, pp. 89, 90.

1. The Order of Grandmont, taking its name from the place north of Limoges where the main monastery was situated, was founded in the eleventh century by Saint Stephen of Muret. Because of its Rule, it has been classified among the Benedictine Orders, although there are in it aspects of both the Cistercian and Carthusian Rules.

2. Henri-Auguste de Loménie, Secretary of State.

3. Brother Bertrand Ducournau.

4. During the whole time he was a member of the Council of Conscience, Saint Vincent fostered the reform of Grandmont, being careful, however, not to run counter to the Superior General of the Order. (Cf. Abbé Terre, "Saint Vincent de Paul et l'Ordre de Grandmont," in Mission et Charité, no. 3 [July 1961], pp. 368-72.)

5. Charles Frémont (Frémon), born in Tours in 1610, entered the Order of Grandmont at eighteen years of age. Shortly after ordination he was appointed Prior of Grandmont Abbey. Impelled by the idea of establishing the Reform, he requested and obtained permission to go to Paris as Prior of the Collège de Grandmont. It was at this time that he became a friend of Saint Vincent. After advanced studies in theology, he felt that the hour of Providence had come, and he informed his Superior General, Father Barny, of his plans, but the latter was not in favor of them. Thanks to Richelieu's intervention, however, Frémont was given complete liberty to establish the primitive Rule at Époisses, near Dijon, where he retired in 1642 with one of his confreres, Joseph Boboul. In 1650 the convent of Thiers was built, and it became the center of the Reform and the residence of Father Frémont. Progress was slow because of Father Barny's opposition. In 1668 a third monastery, Chavanon, in the Clermont diocese, accepted the Reform. Then followed Saint-Michel in Lodève (1679); Louyes, in the Chartres diocese (1681), Vieux-Pont, in the Sens diocese (1683), and Macherets, in the Troyes diocese (1687). The reformed monks spent more than eight hours daily praying the Divine Office and in mental prayer; they abstained all year long, fasted for almost eight months, lived in solitude, and rarely went out--never for the purpose of seeing their relatives. Father Frémont died in the odor of sanctity in Thiers in 1689.

6. In the manuscript Histoire de la Réforme de Grandmont by Pierre Legeay (Bibl. nat., Manuscripts, Fonds Français,

19682), vol. I, bk. II, chap. 3, p. 155, we find: "On July 1 of this same year 1651, he [Father Frémont] received a letter from Vincent de Paul, Founder of the Congregation of Saint-Lazare, asking him to go immediately to Paris for an important matter, which concerned the glory of God, the general good of the Order of Grandmont, and the particular good of the Reform, without giving him any further details." (Cf. Mission et Charité, no. 67, p. 89.)

7. In Legeay's manuscript we read: "This same Prelate [François Bosquet, Bishop of Lodève (1605-76)] wrote to him [Father Frémont] from Moulins in Bourbonnais on December 24 of the same year 1651, informing him that he had written from Tours to Dom Georges Barny and to M. Vincent asking the latter to urge the General to send him the vicarial powers he had requested." (Cf. Mission et Charité, no. 69, p. 90.) These powers would give him authority over the monasteries won over to the Reform.

8. The Legeay manuscript states: "As soon as Father Charles received these two novices, he wrote to Vincent and to the Bishop of Lodève that Providence had placed him in a position to be able to send some disciples, once he had the General's consent." With the arrival of these two novices, Father Frémont, in agreement with the Bishop, had envisaged establishing the Reform in Saint-Michel Priory in Lodève. Father Barny, however, turned a deaf ear to this, and so strongly opposed it that the union did not come about until 1679. (Cf. Mission et Charité, no. 68, p. 90.)

Letter 1450. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, file 22, no. 35, copy made from the original.

1. Unanimously.

2. Preserved in the Archives of the Congregation of the Mission, Paris, is an original manuscript containing "articles concerning the unionized priests of the Cahors diocese." This manuscript, replete with words crossed out, corrections, and additions, is signed on each page by Saint Vincent and Laisné de la Marguerie. It ends with the words: "The present articles and petitions were seen and examined by us, the undersigned, in Paris, on January 10, 1652, at the same time that the parties signed the decision and presented their difficulties and the present articles, discourses, and doubts to the above-mentioned parties. Laisné, Vincent Depaul."

Letter 1451. - Chambre des Députés, manuscript, p. 121. In the collection at the Motherhouse of the Daughters of Charity this same letter is dated January 15.

1. Gabrielle Cabaret, born in 1634 in Gionges (Marne); daughter of Bernard Cabaret, Seigneur of Gionges and of Fortel, and Anne de Launay. She entered the Daughters of Charity on October 7, 1651, although, as indicated here, Saint Vincent showed some reluctance about her admittance. The reprimand given her by Saint Louise regarding her faults completely transformed her; after a difficult adaptation she

was sent successively to Saint-Nicolas-du-Chardonnet, Saint-Denis Hospital, and Arras. In 1667 Sister Gabrielle was named an Officer [Councillor] of the Company; she died at Saint-Germain-en-Laye on February 5, 1669.

Letter 1452. - Reg. 2, p. 130.

1. Guillaume Delville, born in 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 Montmirail (1644-46, 1650-51). 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. A hamlet near Saclay (Essonne), where Saint Vincent had accepted the gift of a farm from Jacques and Élisabeth Norais (cf. contract signed on December 22, 1644, Arch. Nat., S 6687). The Orsigny farm provided the Congregation of the Mission with agricultural products and served as a place of rest and relaxation. As long as Jacques and Élisabeth Norais were alive, the Community possessed it in all tranquility. After their death, however, some cousins claimed it in a successful lawsuit (1658). The farm was later bought by the Congregation of the Mission at a court-ordered auction in 1684.

3. Farmlands in the suburbs of Montmirail, which were donated by François Malier de Houssay, Bishop of Troyes, to the house of the Congregation of the Mission in Montmirail.

4. Another farm of the Missionaries in Montmirail. It was willed to them by Louis Toutblanc, secretary of Pierre de Gondi, Duc de Retz.

Letter 1453. - Reg. 2, p. 69.

1. The Bull, Salvatoris Nostri, by which Pope Urban VIII erected the Congregation of the Mission, states the following: In cities and towns where there is an archbishopric, bishopric, Parlement, or bailiwick, the clerics and priests of the said Congregation shall not perform any public function of their Institute. (For the full text see vol. XIII, no. 81.)

2. Cf. Lk 15:3-7. (NAB)

Letter 1453a. - Cathedral Library, Vincennes, Indiana (USA), original autograph letter. This letter is numbered 1604 by Coste, but in vol. VIII, p. 628, he corrected the date from 1656 to 1652. For this reason, the editors have repositioned the letter.

1. Jean-Jacques Olier was Pastor of Saint-Sulpice from August 1642 to June 20, 1652.

Letter 1454. - Archives of the Mission, Krakow, original signed letter. This is apparently only a signed postscript; the remainder of the letter has been lost. Six short lines in Saint Vincent's own handwriting follow his signature, but the paper is torn and only a few letters are legible.

1. Comparison of this letter with nos. 1457 and 1463 shows clearly that it is from 1652 and was written before February 16. Moreover, Saint Vincent had just received a letter

dated January 1 from Lambert aux Couteaux, whose letters always took a month to arrive, and in his letter of February 16 the Saint states that he had written to him two weeks before. The conclusion is, therefore, that this postscript was written in early February.

2. Today, Vilnius (Lithuania).

Letter 1455. - Collection for the process of beatification; letter mentioned by Pierre Chollier, witness no. 102.

Pierre Chollier, born in Unienville (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 several Superiors General. He had a talent for writing, and 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.

Letter 1456. - Abelly, op. cit., bk. III, chap. III, sect. III, p. 25.

1. Cf. Rm 8:35. (NAB)

Letter 1456a. - Visitation monastery of Boulogne-sur-Mer, original autograph letter. The text was first published in Annales C.M. (1929), pp. 724-25, and reprinted in Mission et Charité, 19-20, no. 70, pp. 91-92. This edition uses the latter text.

1. The name of the addressee is missing from the original. From the text of the letter it is apparent that the addressee is a former Superior of the second Monastery of the Visitation in Paris (faubourg Saint-Jacques). This can only be Sister Anne-Marguerite Guérin. She entered the Visitation Order at the First Monastery in Paris (rue Saint-Antoine) and was sent to the Second Monastery as Assistant to the Superior at the time of its foundation in 1626. She was Superior there from May 24, 1640 to May 21, 1643; in 1659 she became the first Superior of the Third Monastery in Paris (rue Montorgueil). At the time this letter was written, she was at the monastery in the faubourg Saint-Jacques. She died on January 24, 1669, at seventy-seven years of age.

2. The last digit of the year is blurred on the original. Mention is made in the letter of "today, Sunday," but in 1652, February 13--clearly legible in the date--fell on a Tuesday. The editors think that the letter was actually written in 1650 but--with reservations--have followed the date assigned to it by Annales.

3. Superiors in office and those who, legitimately replaced at the end of their mandate (Déposées), retained a certain influence in their monastery.

4. First foundation of the Visitation by Saint Francis de Sales and Saint Jane Frances (1612). Although each monastery was autonomous, the Annecy Visitation maintained a moral preeminence within the entire Order.

5. Marie-Louise de Rochechouart de Chandénier (1620-94), Visitation nun, sister of the two Abbés de Chandénier, who

were close friends of Saint Vincent. Two of her sisters also became Visitation nuns.

6. Hippolyte Féret, Pastor of Saint-Nicolas-du-Chardonnet and Vicar-General of Paris.

7. Mother Marie-Agnès Le Roy.

Letter 1457. - Archives of the Mission, Krakow, original signed letter.

1. Born January 9 but died on February 20 of the same year.

2. Claude de Blampignon, born in Troyes in 1611. He was a Doctor of Theology, Abbot of Notre-Dame de l'Aumône, member of the Tuesday Conferences and of the Company of the Blessed Sacrament, Visitor General of the Carmelites, and Director of the nuns of Saint-Thomas. He introduced the Reform into several monasteries. Saint Vincent made use of his services in the missions at Saint-Germain (1641) and Metz (1658), and chose him several times to give the retreat to the ordinands at Saint-Lazare. Claude de Blampignon died in 1669.

3. A previous letter to Pierre Watebled, Superior in Saintes (cf. no. 1426), suggests another possible reason for Watebled's recall, apart from the troubles of the Fronde.

4. This place in the original has been eaten away.

5. The Prince de Condé.

6. The Duc de Rohan, Governor of Anjou, had drawn the entire province over to the side of the Prince. Besieged by the Royal Army, Angers capitulated on February 28 and was obliged to pay 180,000 livres to the victor.

7. It is impossible to determine the identity of Brother Guy from the personnel lists of the Congregation of the Mission of this period, which give no coadjutor Brother by this name. A Michel Guy entered the Congregation in 1649 as a priest; as such he would not normally be referred to by the appellation Brother, which Saint Vincent often used for seminarians. Moreover, Michel Guy was apparently still alive in September 1659.

8. 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 (1648-51), then Superior of Saint-Charles Seminary (1651). He was still at Saint-Lazare in 1652-53, and was Superior in Richelieu (1653-55). 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 226-30.)

The variations encountered in the date of death given for Jean-Baptiste Le Gros reveal the difficulties caused by inaccurate record keeping and/or the work of copyists in past centuries. Coste lists the date of his death as November 5; Notices, vol. III, pp. 146-48, states that he died on December 31; while vol. V, p. 370 of Notices gives January 7, all in 1655.

9. Antoine Maillard had succeeded Le Gros as Procurator of Saint-Lazare.

10. Nicolas Demonchy, born on March 21, 1626 in Eu (Seine-Maritime), entered the Congregation of the Mission on August 19, 1646, and took his vows on March 6, 1649. He was ordained a priest on March 4, 1651, and was Superior in Toul (1653-55, 1657-58, 1669-74), Metz (1661-69), Tréguier (1680-84), and La Rose (1689-92).

Letter 1458. - Reg. 2, p. 202.

1. 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. One day, seeing his portrait in one of the rooms at Saint-Lazare, the humble Doctor became upset and 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.) Duval was also the uncle of two Priests of the Mission, Jean and Philippe Le Vacher.

2. This may refer to a nephew who came to Paris in 1630 to consult Saint Vincent about a promise of marriage (cf. vol. I, no. 54, n. 2).

Letter 1459. - Municipal Archives of Rethel, GG 80.

Letter 1460. - The first part of this letter, as far as the words "the usefulness of this piece of advice," was quoted by Jean Bonnet, Superior General of the Congregation of the Mission, in his circular letter of December 10, 1727; the second part is from Reg. 2, p. 317.

1. François Guesdon, born in the Rouen diocese, entered the Congregation of the Mission on December 13, 1646, at twenty-five years of age. He was ordained a priest in March 1649 and took his vows in Saint-Méen on the following April 12. He was assigned to Le Mans until he was recalled in October 1653.

2. Bernard Codoing. (Cf. vol. II, nos. 562 and 575.)

3. Cf. no. 1457, n. 6.

Letter 1461. - Archives of the Mission, Paris, original autograph letter.

1. Claude-Charles de Rochechouart de Chandénier, Abbot of Moutiers-Saint-Jean and Louis de Rochechouart de Chandénier, Abbot of Tournus.

Letter 1462. - Reg. 2, p. 130.

1. Coste mistakenly wrote Jacques Delville but the letter is clearly meant for Guillaume Delville, who was in Montmirail at the time. Notices lists no Jacques Delville, C. M., during Saint Vincent's lifetime.

Letter 1463. - Archives of the Mission, Krakow, original signed letter.

1. Jerzy Tyskiewicz, Archbishop of Vilnius.

2. Claude-Félicine Moulin, wife of Charles-François Testart, Seigneur des Essarts, Councillor and former majordomo of the King, Master of the Robes for the Queen of Poland. Madame des Essarts took care of business for the Queen in Paris. The influence her husband wielded over the Queen finally roused the jealousy of the Polish lords, who saw to it that he was sent away. He was assigned various missions in France, Poland, and Italy. Madame des Essarts died in March 1667.

3. François Berthod enjoyed the confidence of Cardinal Mazarin, who entrusted to him various missions in Paris, and especially in Bordeaux during the Fronde. He was Guardian of the Franciscan convent (Cordeliers) in Brioude. His Mémoires, published by Petitot (2nd series, vol. XLVIII) and by Michaud and Poujoulat (2nd series, vol. X), enlighten us on his political role.

4. Minister residing at a foreign court, e.g., a Consul or an Ambassador.

5. Taxes formerly levied in France on produce and merchandise passing through the gates of Paris. Throughout French history, increases in these taxes almost always gave rise to unrest.

6. The Rougemont farm, situated in the Bondy forest in the commune of Sevran (Seine-Saint-Denis), covered a vast expanse of woods and cultivated land. Adrien Le Bon donated it to Saint Vincent on February 11, 1645, "on account of the great friendship and affection" he bore the priests of Saint-Lazare. (Arch. Nat., S 6698, pièces 1 and 2.) Besides helping to provision Saint-Lazare, the farm served as a place of rest for confreres.

7. Farm in Saclay.

8. Jacques Posny, born in Vendôme (Loir-et-Cher), entered the Congregation on May 16, 1649, at twenty-seven years of age.

Letter 1464. - Reg. 1, f 44, copy made from the signed and annotated rough draft.

1. Order of Canons Regular, founded by Saint Norbert in 1120 at Prémontré, near Laon. Its abbey followed the basic Rule of Saint Augustine. Aspects of the Cistercian regulations were added to this Rule, since it was intended by its Founder to blend the contemplative with the active religious life. Throughout its history the Order has experienced a number of reforms. Today's members are also known as Norbertines.

In this letter Saint Vincent appears to be writing in his capacity as a member of the Royal Council for Ecclesiastical Affairs (Council of Conscience).

2. Isidore Amour, Abbot of Cuissy (Aisne) (1649-73).

3. A person with the honorary title of abbot, having legal rights with regard to the revenues of the abbey but no religious jurisdiction over the monks.

Letter 1465. - Archives of Propaganda Fide, II Africa, no. 248, f 4, original signed letter. Photograph in the Curia Generalitia, Rome.

1. Nicolò di Bagno.
2. Henri Prat.
3. This word is missing from the original.
4. Cf. no. 1443.

Letter 1466. - Reg. 2, p. 151.

1. René-Louis de Fiquelmont, Abbot of Mouzon, had ceded the Sedan parish to the Congregation of the Mission. He later gave four hundred livres for the establishment of the Confraternity of the Blessed Sacrament at the Sedan church.

Letter 1467. - Pémartin, op. cit., vol. II, p. 397, L. 850.

1. 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 (1649-52), and Notre-Dame de Lorm (1652-54).

2. Villeneuve-sur-Lot (Lot-et-Garonne).

3. Pierre Ducasse, Canon Theologian of the Aire diocese, who considered entering the Congregation of the Mission and, as indicated here, worked with the Missionaries.

4. Pierre du Chesne entered the Congregation of the Mission as a priest in 1637. He became one of the best Missionaries of Saint Vincent, who entrusted him with the direction of the houses in Crécy (1641-44), the Bons-Enfants (1644), the Mission of Ireland and Scotland (1646-48), Marseilles (1653-54), and Agde (1654). He also summoned him to attend the two General Assemblies convoked at Saint-Lazare during his lifetime. Du Chesne died in Agde on November 3, 1654.

Letter 1468. - Abelly, op. cit., bk. I, chap. XLIII, p. 205.

1. Internal evidence indicates that this letter was probably written a short time before March 23, 1652, the day Saint Vincent wrote to Nicolas Sevin, Bishop of Sarlat (cf. no. 1474).

Letter 1469. - Archives of Propaganda Fide, II America, no. 260, f 43, original unsigned petition.

1. The date, March 13, 1652, is written at the end of the résumé on the back of the petition. The year, written in another hand, is given also at the top on the front of the document.

2. The expedition mentioned here is the one organized by Henri de Levis de Ventadour, Canon of Paris (cf. 1436, n. 10). In no. 1494 Saint Vincent states why the departure of his two Missionaries never took place.

3. Nicolò di Bagno.

Letter 1470. - Archives of Propaganda Fide, II Africa, no. 248, f 102, original unsigned petition.

1. Date of Easter Sunday in 1652.

2. Year written at the top of the document in a different hand.

3. The ship was unable to set sail.

Letter 1471. - Collet, op. cit., vol. I, p. 491, note.

1. In the part of the letter that is missing, Saint Vincent states that the Visitation nuns had been forbidden by the Archbishop to leave Paris under pain of excommunication.

(Cf. Collet, ibid., vol. I, p. 510, note.)

Letter 1472. - Abelly, op. cit., bk. III, chap. V, sect. II, p. 45.

Letter 1473. - Archives of the Mission, Krakow, original signed letter.

1. The secretary mistakenly wrote "1651." On March 22, 1651 Lambert aux Couteaux was still in France.

2. Jerzy Tyskiewicz, Archbishop of Vilnius.

3. This name is in the Saint's own handwriting.

4. This word is also in the Saint's own handwriting.

5. Guillaume Gallais, a very talented Missionary, was born in Plouguenast (Côtes-du-Nord), entered 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 (1643-44), Crécy (1644-45), and Le Mans (1645-47).

6. Thaddée Lye (Thady Lee), born in Tuogh (Ireland) in 1623, entered the Congregation of the Mission on October 21, 1643, and took his vows on October 7, 1645. While still a seminarian, he was sent to Ireland, probably in 1646. It is certain he was there in March 1651, where he died, as Saint Vincent describes, at the hands of Ireton's army.

Letter 1474. - Reg. 1, f 51, copy made from the unsigned rough draft.

1. This reply is probably no. 1468.

2. The Prince de Condé.

Letter 1475. - Reg. 2, p. 151.

Letter 1476. - Collet, op. cit., vol. II, p. 470.

Letter 1477. - Reg. 2, p. 229.

1. Achille Le Vazeux, Assistant of the house in Rome.

2. The petition censured here by Saint Vincent and the decree that resulted from it are given in the Appendix, nos. 3 and 4.

Letter 1478. - Reg. 2, p. 257.

1. Cf. no. 1436, n. 1.

2. March 29.

3. Cf. Lk 10:41-42. (NAB)

4. Cf. Mt 10:29-30. (NAB)

5. Henri de Levis, Duc de Ventadour.

Letter 1479. - Archives of the Mission, Krakow, original signed letter.

1. March 29.

2. He had died on February 20.

3. Adrien Gambart, born in Croye, in the Noyon diocese, on September 27, 1600, was ordained a priest in 1633. Soon after ordination he made a retreat at Saint-Lazare and took Saint Vincent as his guide. He became a member of the Tuesday Conferences and participated from time to time in the Saint's missionary activities. Aware that Gambart was a

prudent man, he convinced him to accept the position of confessor for the Visitation nuns of the Second Monastery of Paris. He was also Director of the Daughters of Providence of Saint-Joseph and often taught catechism in the hospitals. Le missionnaire paroissial, published in 1668 and dedicated to Saint Vincent, is the best known of his writings. It was thought erroneously that Gambart was a member of the Congregation of the Mission. He died a holy death on December 18, 1668, after an illness of one week. His manuscripts and part of his library were willed to Saint-Lazare. His biography, Abrégé de la vie d'Adrien Gambart, prêtre missionnaire, was published in Paris in 1670.

4. Probably Stanislaw Kasimierz Zelazewski.

Letter 1480. - Reg. 2, p. 349.

1. Léonard Lamirois, coadjutor Brother, born in Paris on October 17, 1626, entered the Congregation of the Mission in 1644, and took his vows in October 1647.

2. This letter was certainly written after 1652. In that year Lamirois was in Lagny (cf. no. 1577); we know from Saint Vincent's letter to him on March 14, 1653 that he was definitely in Genoa at that time.

3. The kitchen and the storeroom.

Letter 1481. - Reg. 2, p. 318.

1. Cf. Mt 8:21-22. (NAB)

2. Cf. Mk 10:21; Mt 19:21; Lk 18:22. (NAB)

3. Cf. Lk 4:16-30. (NAB)

Letter 1482. - Archives of the Mission, Krakow, original signed letter.

1. The Queen's confessor was a well-known Jansenist, François de Fleury. She corresponded with the Jansenists in France, especially with Mère Angélique Arnauld.

2. Jerzy Tyskiewicz, Archbishop of Vilnius.

3. The Franciscan, François Berthod, Chargé d'Affaires of Poland in Paris.

4. According to a legend widely prevalent at the time, the Scandinavian elk, hunted especially in Poland and in the North, was very susceptible to epilepsy. It was said that it stopped the seizures immediately if it could put its left foot in its ear; hence the belief that elk's foot was a specific cure for this illness.

5. Mère Marie-Agnès Le Roy, Superior of the Second Monastery of the Visitation in Paris. It was from this monastery that the nuns expected in Poland were to depart.

6. A member of the Company of the Indies.

7. Jean Ennery [John McEnery], born in December 1616 at Castle Mak Ennery, today Castletown [Castletown McEnery, Co. Limerick, Ireland], 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.

8. Pierre Watebled.

Letter 1483. - Reg. 2, p. 256.

1. Cf. no. 1436, n. 1.

2. The priests of Propaganda Fide.

3. François-Christophe de Levis-Ventadour, brother of the Duc de Ventadour.

Letter 1484. - Reg. 2, p. 320.

1. Balthazar Grangier de Liverdi.

Letter 1485. - Reg. 2, p. 319.

1. The copyist of Register 2 wrote: "To a lax Missionary, endowed with fine talents for the functions of the Company."

2. Cf. Mt 7:13. (NAB)

3. Cf. Mt 9:37-38. (NAB)

Letter 1486. - Reg. 2, p. 228.

1. Cf. nos. 1477 and 1483.

Letter 1487. - Abelly, op. cit., bk. II, chap. I, sect. VII, §2, p. 100.

1. This letter seems to have been written at the beginning of Philippe Le Vacher's sojourn in Algiers; it must be some months later than no. 1435, which has the certain date of December 21, 1651.

Letter 1488. - Reg. 2, p. 152.

1. Cf. Nm 11:29. (NAB)

2. Cf. Mt 9:37-38. (NAB)

Letter 1489. - Reg. 2, p. 321.

1. Village in Aisne, celebrated for its pilgrimages.

Letter 1490. - This original signed letter was formerly at the Hôtel-Dieu of Quebec (Canada). Its present location is unknown.

1. Catherine Vironceau had arrived in Canada from France on July 8, 1640, made her profession as a Sister of Mercy on August 29, 1645, and died on August 29, 1687, at the age of seventy-eight.

Letter 1491. - Abelly, op. cit., bk. II, chap. I, sect. VII, §9, p. 127.

1. Jean Le Vacher, born in Écouen (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 was sending 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. 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 Consul and head of the Mission. 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].)

2. The years Jean Le Vacher was in Tunis while the Saint was still alive.

Letter 1492. - Reg. 2, p. 21.

Letter 1493. - Archives of Propaganda Fide, II Africa, no. 248, f 121, original signed letter, written in Latin.

1. Cf. 1 Pt 2:9. (NAB)

2. May 3.

Letter 1494. - Archives of the Mission, Krakow, original signed letter.

1. Relations first mentions the distress of Paris in the March-April 1652 issue. Soup kitchens were organized for poor families with a large number of children and for those unable to work. Nine hundred poor persons were assisted at Saint-Hippolyte parish, three hundred at Saint-Martin, and six hundred at Saint-Laurent. Lack of funds prevented soup kitchens from being established to help other poor persons or parishes of the capital. Several parishes were in distress, especially Saint-Médard, where there were more than eighteen hundred workers' families in extreme need, and a large number of refugees who had come from La Beauce and areas surrounding Paris. In places near the capital, destitution defied imagination. Relations states that "the sole topic of conversation is murder, pillage, thefts, rapes, and sacrileges. The churches there are as subject to looting as those of the border towns, and the Blessed Sacrament has been thrown on the ground so that the ciboria could be stolen. Villages are abandoned, most of the wheat has been cut down, pastors have fled and have no flock, and the peasants have taken refuge in the woods, where they suffer hunger and the well-founded fear of being killed by the soldiery."

2. Villeneuve-sur-Lot (Lot-et-Garonne).

3. Louis Thibault.

4. Jean Le Vacher. His brother, Philippe, served in Algiers.

5. Saint Vincent had just sent François Le Blanc (Francis White), Dermot Duiguin (Dermot Duggan), and Thomas Lumsden there.

Thomas Lumsden, born in the Aberdeen diocese (Scotland), entered the Congregation of the Mission on October 31, 1645. On his return to his homeland, he traveled through northern Scotland: Murray, Ross, Sutherland, Caithness, and as far as the Orkney Islands. Driven out by persecution in 1663, he returned to France and died there in 1672.

6. Cf. no. 1482, n.4.

Letter 1495. - Reg. 1, f 30 v .

1. Pierre de Bertier (cf. no. 1249, n. 3.) esteemed Saint Vincent highly, as we see from the following comment, written the day after the Saint died: "God had given me such respect and affection for Monsieur Vincent that I truly believe that none of his children felt his death more than I did."

2. The plan concerned the sanctuary of Notre-Dame de Lorm (or Notre-Dame de l'Orme), which de Bertier wanted to entrust to the Priests of the Mission. The act of union was passed on September 5, 1652. (Cf. no. 1502 and Abbé Perducet, Notre-Dame de Lorm, paroisse de Castelferrus, diocèse de Montauban [Toulouse, 1875].)

Letter 1496. - Abelly, op. cit., bk. III, chap. XXIV, sect. II, p. 358.

1. This priest had requested a change of house.

Letter 1497. - Collet, op. cit., vol. I, p. 488.

1. Donat Cruoly (Donat 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 (1653-54) and sent him next 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 (1660-61), Saint-Charles (1662-64), Montauban (1664-65), Agen (1665-66), and Saint-Brieuc (1667-70). Sent to Le Mans in 1676, he was Superior there (1687-90). There is no trace of him after 1690.

Letter 1497a. - Archives du Ministère des Affaires Étrangères, Correspondance de Venise, vol. 84, f 200, original signed letter. Only the postscript is in the Saint's handwriting. The text was published in Annales C.M. (1927), pp. 236-37, and reprinted in Mission et Charité, 19-20, no. 71, pp. 92-93, no. 71. This edition uses the latter text.

1. Marc-René de Voyer d'Argenson (1623-1700). When his father, René, resigned as French Ambassador to Venice to become a priest in 1651, Marc-René succeeded him (1651-55). From 1655 to his death he lived in retirement, occupied with good works and the writing of devotional works. An active

and influential member of the Company of the Blessed Sacrament, he is the author of the famous Annales de la Compagnie..., published in 1900 by Dom Beauchet-Filleau. Letter 1498. - Revue des Questions historiques, new series (1907), vol. XXXVII, p. 222, copy of the original autograph letter made available to Coste by the Comte de Ségur-Lamoignon and conserved at the château of Méry-sur-Oise (Val-d'Oise). The present location of the original is unknown.

1. An account of the skirmish is given in "Extrait du livre des choses mémorables de l'abbaye de Saint-Denis en France pour l'année 1649 et suivantes" [excerpt from the diary of the Abbey of Saint-Denis for 1649 and subsequent years], found at the end of vol. III of Registres de l'hôtel de ville de Paris pendant la Fronde, edited by Adrien Le Roux de Lincy and Louis-Claude Douet d'Arcq (3 vols., Paris, 1847).

After a brilliant victory before the gates of Étampes, the royal army, commanded by Turenne, had advanced to Etréchy and Palaiseau and occupied Saint-Denis. Paris was in turmoil. Hearing that the royal army was trying to take the Saint-Cloud bridge, Condé, the leader of the Frondeurs, left Paris at the head of 10,000 soldiers. Repulsed, he moved on Saint-Denis, seized it, and took 300 prisoners. On the eleventh, the Frondeurs were in turn driven from Saint-Denis. A number of Condé's troops barricaded themselves within the Abbey, and held out until the thirteenth. François de Bourbon, Duc de Beaufort, hurried to their assistance with a few squadrons of cavalry and some infantry. By a rapid and skillful maneuver Saint-Mégrin turned their flank and cut off the escape route to Paris. Caught in a cross fire, the Frondeurs dispersed in all directions. "They were slaughtered like sheep," says the author of the "Extrait" (p. 374). He goes on to say: "It was truly a spectacle deserving of compassion to behold the number of corpses that lay on the highway and in the fields, from the town of Saint-Denis right up to Paris. Seven lay up against the door of the La Chapelle church; these poor wretches had thought they would find asylum in that holy place, but they were all slaughtered unmercifully, trumpets proclaiming, at the officers' commands, that no one should be spared." The victors lost only fifteen or twenty men on the battlefield.

2. Guillaume de Lamoignon (1617-77), brother of Mademoiselle de Lamoignon. On October 2, 1658 he was named Chief Judge of the Parlement of Paris.

3. In writing to M. Portail from Villepreux on January 22, 1649 (cf. vol. III, no. 1087, n. 4), Saint Vincent was unaware that six hundred soldiers, quartered at Saint-Lazare, had pillaged and sacked the house, sold part of the corn, and burned the firewood (cf. Abelly, op. cit., bk. I, chap. XXXIX, p. 182; Collet, op. cit., vol. I, p. 471). When the city fathers heard of this, orders were given to

Colonel de Lamoignon that, until further notice, he was to send soldiers every day to Saint Lazare for its "safety and preservation" (cf. de Lincy and d'Arcq, op. cit., vol. I, p. 204).

4. Mademoiselle de Lamoignon was being strongly urged by various persons to accept a marriage proposal. She preferred to serve God free of any ties. Might this be the resolution praised by Saint Vincent?

Letter 1499. - Reg. 1, f 29.

Letter 1500. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Since this letter is undated, we do not know whether Saint Louise is referring to the battle of May 13, 1652 or the passage of the frondeurs near the Saint-Lazare enclosure on the evening of July 1. Coste made no determination; Sister Élisabeth Charpy, D.C., editor of Écrits spirituels (L. 348, p. 396), opted for July 1.

2. The Hôtel de Ville (City Hall) was situated on the Place de Grève.

3. The City Magistrates of Paris.

4. Geneviève Poisson, who directed the foundling home in Bicêtre.

Letter 1501. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. This letter is a reply to no. 1500 and was written shortly after it.

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 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. An obsolete measure for grain. One setier equals about thirty-seven hectoliters; one hectoliter equals about 2.84 bushels.

4. In June the militia guards at the gates of Paris stopped a cart of provisions, which Saint Vincent was sending to Palaiseau. The safe conduct written by Saint Vincent is found in vol. XIII, no. 108.

5. Sister Geneviève Poisson.

Letter 1502. - Archives of the Mission, Krakow, original signed letter.

1. Jean-François de Gondi.

2. For authorization to send the Visitation nuns to Poland.

3. The Bull of Erection of the Company (cf. vol. XIII, no. 81).

4. Pierre de Bertier.

5. Notre-Dame de Lorm.

6. The words from "to whom the last possessor" are in the Saint's handwriting.

7. The foundation was accepted, and the Priests of the Mission were able to take over the new establishment in the course of the year.

Letter 1503. - Abelly, op. cit., bk. II, chap. IX, p. 351.

1. This letter has been attributed to Sister Nicole Haran, based on the contents of a letter from Saint Vincent to her dated January 16, 1658 (vol. VII, no. 2512), which seems to be a reply to the first-mentioned letter. (Cf. La Compagnie des Filles de la Charité aux Origines [Tours: Mame 1989], ed. Sister Élisabeth Charpy, D.C., ed., Document no. 711, p. 813.)

2. The letter could only have been written after the Daughters of Charity were established at the Angers hospital (1639) because it was the first hospital outside of Paris in which they ministered.

Letter 1504. - Reg. 2, p. 41.

1. This priest, received at Saint-Lazare, had returned home before completing his Internal Seminary because "of a tightness around his head." He was now asking to return to the Company.

2. Saint Francis de Sales.

Letter 1505. - Archives of the Mission, Turin, original signed letter.

1. 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.

2. Jacques Raoul de la Guibourgère.

3. Louis Rivet was 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 Saintes Seminary, which he directed for several years (1648-50, 1656-62, 1665-73).

4. Among the father's blessings was his family, well represented in the Vincentian family: his widow entered the Daughters of Charity, and three sons--François, Jacques, and Louis--were members of the Congregation of the Mission.

Letter 1506. - Reg. 2, p. 258.

Letter 1507. - Reg. 1, f 29 v .

1. This letter, in which Maurisse had offered two priories in Saintes to Saint Vincent, is no longer extant.

2. Nicolas Pavillon.

3. Louis de Bassompierre.

Letter 1508. - Reg. 2, p. 322.

1. Letter no. 2813 (cf. vol. VII) gives an indication that Saint Vincent probably refers here to 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 passion he killed one of his friends. He went to Rome to seek absolution for this murder and died there tragically some time before 1659.

2. Mental illness.

3. Cf. Mk 8:33. (NAB)

4. Cf. Mt 21:12-13. (NAB)

Letter 1509. - Reg. 2, pp. 36, 71, and 87.

1. The first fragment ends here.

2. A plenary assembly of the Ladies of Charity, and not a meeting of the members of the Company of the Blessed Sacrament, as Father Charles Clair believed (cf. "La Compagnie du Saint-Sacrement" in Études Religieuses [XLV], p. 547; also, Allier, op. cit., p. 60). No. 1360 informs us that these Ladies had invited the Archbishop of Reims to preside over one of their meetings. We also know from Annales de la Compagnie du Saint-Sacrement, that he was not received into this society until 1653.

3. Henri de Savoie-Nemours.

4. A town in Umbria.

5. Francesco Angelo Cardinal Rapaccioli, a benefactor of the Congregation of the Mission (cf. vol. VI, no. 2305).

6. The second fragment ends here.

7. Who may grant that all the people might prophesy and that the Lord give them His Spirit? Cf. Nm 11:29. (NAB)

8. Cf. Mt 5:10. (NAB)

Letter 1510. - Reg. 1, f 50 v , copy made from the unsigned rough draft.

1. François Hallier, born in Chartres (Eure-et-Loir) in 1595, was Officialis of his native diocese, then Doctor of the Sorbonne, chairman of the theology faculty (1645), and Bishop of Cavailon (1657). He wrote several works of philosophy and theology in Latin. Hallier died on July 23, 1659.

2. Jérôme Lagault, born in Paris, was a Doctor of the Sorbonne; he died in Switzerland in October 1653, on his way home from Rome.

3. In a letter from Rome, Pierre Colombet, Pastor of Saint-Germain-l'Auxerrois, had read: "Those braggarts, the Molinists, who made so much noise in Paris, dare not appear in Rome." This determined him to accept the challenge: with one thousand écus collected from his parish he went to François Hallier, the man he judged best fitted to win a victory. The latter, accompanied by Lagault and by François Joysel, also a Doctor of the Sorbonne, arrived in Rome on May 24, 1652 to try to thwart the influence of the those

working at the Roman Court to prevent the condemnation of Jansenism. In the audience granted them, the Pope manifested great benevolence. When the Bull Cum Occasione of May 31, 1653, censuring the Five Propositions taken from Jansenius' Augustinus was issued, they tried to mitigate the consequences.

4. Although this letter is directed to both Hallier and Lagault, Saint Vincent uses the singular, "Monsieur," throughout, as he does also in no. 1517.

5. Saint Vincent assisted the three Doctors with money, advice, and his influence; he also gave orders to his priests in Rome to do everything in their power for them (cf. Collet, op. cit., vol. I, p. 546).

6. The Queen had given them letters of introduction to the French Ambassador in Rome. He invited them, as well as the theologians of the opposition, to dinner and treated them all magnificently.

7. The Archbishop of Paris had ordered special processions; the closing one, in honor of Saint Genevieve, the patroness of Paris, took place on June 11. Her relics were carried with great solemnity from her church to Notre-Dame, amidst throngs of the faithful. The Princes and the court nobility were present, as well as the members of Parlement in their scarlet robes and other civic bodies in their ceremonial garb. A detailed account is given in Registres de l'hôtel de ville de Paris pendant la Fronde (vol. II, pp. 370-77).

8. Charles, Duc de Lorraine, had entered Paris on June 2, and on June 6 began negotiations with the King. He promised to leave the kingdom within five days, provided the King raised the siege of Étampes on the tenth, if that city was still holding out. The King was also to withdraw the royal army about ten miles from its walls. Charles kept his word and left Paris, but he plundered everything that lay in his path.

9. The very day the Duc de Lorraine left Paris, the deputies of the Parlement received assurances from the Court that, if the Princes promised to disarm, to induce their followers to submit, to break off relations with foreign powers, and to give solid guarantees of the sincerity of their promises, the Cardinal would be allowed to leave and would be provided with a post farther away, after justice had been done and his honor vindicated. The negotiations fell through.

10. Mère Angélique Arnauld, in one of her letters (Lettres [3 vols., Utrecht, 1742-44], vol. II, p. 139), writes that persons lay in wait at the city gates for young girls forced by famine to take refuge in Paris, and tried to lead them astray or to trade on their youth and beauty. Pastors and other charitable persons gathered these poor creatures into municipal buildings, where they were supplied with food for both body and soul. The girls were able to earn some money by working, which had the twofold advantage of preserving them from the dangers of idleness and of providing them with some means for their return home.

11. Visitation nuns. (Cf. Annales de la Compagnie du Saint-Sacrement, p. 127.)

Letter 1511. - Archives of the Mission, Krakow, original signed letter.

1. François Berthod, Chargé d'Affaires for Poland in Paris.
2. Antoine Barillon, Sieur de Morangis, Master of Requests.
3. These words, from "I can assure you," are in the Saint's handwriting.

4. Jean-François de Gondi persisted in his refusal. The Visitation nuns who finally went to Poland were chosen from monasteries in dioceses other than Paris.

5. The Bull of Erection of the Congregation of the Mission. (Cf. vol. XIII, no. 81.)

6. André du Saussay.

7. Nicolò di Bagno.

8. Florian Kazimierz Czartoryski (1650-54).

9. Cf. Annales de la Compagnie du Saint-Sacrement, p. 128.

10. In another letter on this subject (no. 1512), Saint Vincent gives this number as eight thousand.

Letter 1512. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. The village of Valpuiseaux, near Étampes, had suffered greatly from acts of banditry and theft on the part of the troops. The inhabitants, and the Sisters as well, had sought refuge in the towns.

2. The dangers arose not only from soldiers and bandits; wild animals were prowling about the countryside, and even in the towns, looking for corpses. It was reported in the August Relations that even in Étampes three women had been devoured by wolves.

3. No. 1511 has five thousand.

4. Saint Louise.

Letter 1513. - Reg. 1, f 7, copy made from the original autograph letter.

1. The letter is addressed to "The Mother of the Visitation of Saint-Jacques," that is, to the Superior. This is obviously an error. The Saint was probably writing to Sister Marie-Agnès Le Roy, who had finished her second three-year term on May 13, 1652.

2. The fears of the Visitation nuns of Saint-Jacques Monastery must have been caused by the events occurring at this time in Paris.

3. For six months the First Monastery gave hospitality to the Sisters from Saint-Denis, Chaillot, and Dammartin. The Sisters of the Second Monastery remained at home and came to no harm.

4. Mother Marie-Augustine Bouvard, one of several daughters of the chief physician of Louis XIII, who had entered the Visitation Order. She was a nun for twenty-eight years, dying at the Second Monastery on November 15, 1659, at the age of forty-eight.

Letter 1514. - Abelly, op. cit., bk. II, chap. I, sect. V, pp. 75ff.

1. This letter has been erroneously attributed to Jean Martin by the author of his biographical sketch (cf. Notices, vol. I, pp. 277ff). It was actually written by a Missionary familiar with the Pyrenees, i.e., by Étienne Blatiron, former Superior of the Alet house. In fact, in his letter of August 9, 1652 to Jean Martin (cf. no. 1535), Saint Vincent himself attributes it to Blatiron.

2. The contents show that the letter could not have been written before the month of July.

3. On the island of Corsica.

4. This is the work; in this is our labor.

5. Former name for the city of Bastia (Corsica).

Letter 1515. - The first part of this letter has been preserved for us in Reg. 2, p. 64; the second, by the author of the manuscript life of Monsieur Alméras, p. 33.

1. On July 1, 1652, the rebel army of the frondeurs, led by Louis II de Bourbon, Prince de Condé, retreated and fortified itself behind barricades in the faubourg Saint-Antoine on the outskirts of Paris. That same day, the royal army, led by Henri de la Tour d'Auvergne, Vicomte de Turenne, marched from Saint-Denis toward Paris, where the battle of the faubourg Saint-Antoine was fought on July 2. Saint-Charles Seminary, situated at the far end of the Saint-Lazare enclosure, on the road between Paris and Saint-Denis, was directly in the path of both armies.

2. Superior of Saint-Charles Seminary.

3. Frédéric-Maurice de la Tour d'Auvergne, Turenne's brother.

Letter 1516. - Archives of the Mission, Krakow, original signed letter.

1. In a previous letter (no. 1511) Saint Vincent had suggested that the Queen, Louise-Marie de Gonzague, personally write to the Archbishop of Paris, Jean-François de Gondi, to ask him to allow some Visitation nuns to depart for Poland.

2. Cf. no. 1482, n. 4.

3. July 1.

4. Among the members of the assembly held at the Hôtel de Ville on July 4 were twenty deputies from the various religious Congregations in Paris. Jean-Baptiste Le Gros, C.M., represented Saint-Lazare.

5. July 4, 1652, is counted among the saddest days in the history of Paris. A frenzied mob assaulted the Hôtel de Ville, set it on fire, pillaging and killing without a second thought. Legras, Minister of Requests; Ferrand, Counselor in the Parlement; Legrand, parliamentary lawyer; Leboulanger, Auditor of Accounts; and Guillois, First Alderman, were among the victims. (Cf. Registres de l'hôtel de ville, vol. III, pp. 51-73.)

Letter 1517. - Reg. 1, f 51.

1. As the contents indicate, this letter belongs to the period when Hallier and Legault had first taken up residence in Rome; it must have followed closely on no. 1510.

2. Cf. no. 1510, n. 4.

Letter 1518. - Abelly, op. cit., bk. I, chap. XLIII, p. 206.

1. The Court arrived at Saint-Denis on the evening of June 28 and settled in Pontoise on July 17. This letter belongs between the two dates since, according to Abelly, the Saint went to see the Queen at Saint-Denis. If we take the events in Paris into consideration, it is quite probable that it was written after July 4.

2. From Saint-Denis.

3. Gaston, Duc d'Orléans, uncle of Louis XIV who was still in his minority.

4. Henri-François-Alphonse d'Ornano, chief equerry of the Duc d'Orléans.

5. Louis II de Bourbon, Prince de Condé.

6. Of the Cardinal.

7. Probably that Mazarin leave the kingdom.

8. These efforts of the Saint were futile. By accepting the title of Lieutenant-General of the kingdom on July 20, the Duc d'Orléans only widened the rift that separated him from the Court.

Letter 1519. - Abelly, op. cit., bk. II, p. 94.

1. The mention of the four priests and the Brother who became ill in Palaiseau is a sure indication that this letter precedes no. 1527, which mentions seven or eight persons being ill. It must also have been written later than no. 1516, which says nothing of the sick persons who came from Palaiseau.

2. Principal town of a canton in Essonne. Turenne had established his headquarters there for three weeks.

3. Cf. Lk 2:34. (NAB)

Letter 1520. - Archives of the Mission, Paris, original autograph letter.

1. Because of its contents, this letter should be placed near no. 1522 of July 19, 1652, and L. 349 in Spiritual Writings, pp. 401-02, dated July 14, 1652.

2. A locality in the district of Châteaudun (Eure-et-Loir), situated on a hill about 25 miles west of Orléans. The four Daughters of Charity who were eventually sent for the Châteaudun hospital did not begin their service until July 16, 1654.

3. Sister Perrette was a widow when she entered the Company of the Daughters of Charity. She was at Saint-Germain in 1642 and in Issy in 1649.

4. According to Sister Élisabeth Charpy, editor of Écrits spirituels (p. 398), this is Sister Élisabeth Jousteau. She recovered and in December 1654 was sent to Sainte-Marie-du-Mont, where she was still serving in January 1658.

Letter 1521. - Archives of the Mission, Paris, original signed letter.

1. Genoa.

2. There is some confusion about this confrere. Coste states that he is Guillaume-Seguain Patrocle, seminarian of the Mission, who was born in Paris and entered the

Congregation of the Mission at the age of thirty-four. Notices, vol. I, p. 477, lists him under this name with the priests and seminarians who entered the Congregation of the Mission in 1650. However, in Notices, vol. V, p. 562, he is listed as Patrocle-Guillaume Seguin, a coadjutor Brother, who was born in Paris in 1616, entered the Internal Seminary in Paris on October 9, 1650, and died in Étampes in 1652. Letter 1522. - The last known proprietor of this original autograph letter was M. Lorenzo, priest of Saint-Dominique parish, 14 rue de la Tombe-Issoire, Paris; copy in the Archives of the Mission, Paris.

1. Date added on the back by the secretary.

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 (Switzerland), 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 close 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 her and some other Ladies the distribution of her personal alms. Madame de Herse died in 1662.

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

4. Girls driven from their homes by the war and sheltered in the house called Le Refuge. (See no. 1511 for Saint Vincent's description of the plight of the refugees in Paris and the efforts to alleviate it.)

Letter 1523. - Abelly, op. cit., bk. I, chap. XLIII, p. 204.

1. This letter must have been written shortly after the disturbances of the Fronde in the southwest of the country. Letter 1524. - Reg. 1, f 34 v .

1. This letter was written near harvest time, at a moment when Paris was surrounded by bands of soldiers bent on pillage, which places it around July or August 1652.

2. Mère Angélique wrote on July 5 (cf. Lettres, vol. II, p. 153): "The need for flour is so great in Paris that bread, as black as can be, is already worth ten sous a pound.... We have wheat, but it is very difficult to get it ground

because the soldiers are robbing the mills." On July 16 (ibid., p. 161) she wrote: "They try to send the peasants back from Paris to harvest the grain, but as fast as they take it in the soldiers come and beat them, rob them, and put everyone to flight."

3. Probably in the interview mentioned in no. 1518. Letter 1525. - Reg. 1, f 70, copy made from the original autograph letter.

1. Brigadier General in the King's army.

2. This letter was written shortly after no. 1518.

3. The copyist read "Lucès;" the farm in question was probably Rougemont, situated in Sevrans, near the Livry woods.

4. Vicomte de Soudé and Comptroller.

Letter 1526. - Reg. 1, f 70 v, copy made from the original autograph letter. This letter was written on or about the same day as no. 1525.

1. Henri de la Tour, Vicomte de Turenne, born in Sedan on September 11, 1611. His successes in Lorraine during the Thirty Years' War and in Italy won for him in 1643 the Field Marshal's baton. The victories of the Army of the Rhine, which he commanded with Condé, increased his prestige and reputation. His love for the Duchesse de Longueville drew him initially to the side of the Fronde, but, defeated by the Royal Army at Rethel (1650), he returned to the King and remained faithful to him. After the Fronde he distinguished himself by a series of victories and conquests in Artois, Champagne, Flanders, the Palatinate, and on the Rhine. A convert of Bossuet, he abjured Protestantism in 1668 and died on the battlefield at Salzbach on July 27, 1675.

Letter 1527. - Archives of the Mission, Turin, original signed letter.

1. Charles Le Blanc, born in Roye (Somme) on July 15, 1625, entered the Congregation of the Mission on November 20, 1649, took his vows on November 21, 1653, and was ordained a priest the following month. In 1658 he set sail for Madagascar but had to return to Paris, after a violent storm snapped the masts and rudder and imperiled the lives of the passengers, forcing the ship to drop anchor at Lisbon.

2. Louis Robineau, coadjutor Brother, born in Neuville-en-Dunois (Eure-et-Loir), entered the Congregation of the Mission on November 8, 1642, at twenty-one years of age, and took his vows on November 1, 1650. He was Saint Vincent's secretary for thirteen years; the notes he wrote for the Saint's biographer are still extant. (Cf. Dodin, op. cit.)

3. Martin Lucas, Provost of the collegial church of Notre-Dame de Coëffort in Le Mans.

4. Pangois was a priest of the collegial church of Coëffort when it was united to the Congregation of the Mission.

5. Jean David, born in Mézières (Ardennes), entered the Congregation of the Mission on August 26, 1645 at the age of eighteen, took his vows on October 29, 1647, was ordained a priest in February 1651, and died on July 15, 1652. David

had asked to go to Madagascar and the Saint was planning to send him.

6. The army of the Princes (frondeurs) had left Étampes (Essonne) on June 23, after a two-month stay and a one-month siege. The utter misery in which the population was living after the departure of the soldiers defies description.

"The surrounding countryside," wrote Maxime de Mont-Rond, quoting an eyewitness, "shared in these sad calamities; the fields were ruined, as after a violent storm, and most of the villages were abandoned, offering only a spectacle of mourning and desolation." (Cf. Essais historiques sur la ville d'Étampes [2 vols., Étampes: Fortin, 1836-37], vol. I, p. 124.) The Daughters of Charity had also gone to Étampes; several died victims of their dedication there. Four shelters were set up, two for the people of Étampes and two for the localities in the environs; an orphanage was organized in a spacious house in the town. (Cf. Abelly, op. cit., bk. I, chap. XLII; also Relations, May 1652.) Feillet writes in 1862 (op. cit., p. 414) that Étampes showed its gratitude to Saint Vincent and his sons and daughters by "an iron cross erected near Saint-Basile church, at the Carrefour des Ormes."

Letter 1528. - Collection for the process of beatification.

1. Jean-François de Gondi.

2. Saint-Lazare.

3. The Collège des Bons-Enfants.

4. Stefano Cardinal Durazzo.

5. Having become perfect in a short while. Cf. Wis 4:13.

(NAB)

6. Near Étampes. Turenne's army had been encamped there before going to Palaiseau.

7. Jacques de la Fosse, born in Paris on November 25, 1621, entered the Congregation of the Mission on October 8, 1640, took his vows on April 7, 1643, and was ordained a priest in September 1648. Immediately after his ordination Saint Vincent entrusted to him the humanities at Saint-Charles Seminary. He "often reenacted Christian tragedies there," wrote Collet (op. cit., vol. I, p. 326), "whose spirit and sublimity drew the applause of connoisseurs in Paris." In 1656 he went to Marseilles where he served in turn as missionary and seminary professor. Two years later he was sent to Troyes. He died in Sedan on April 30, 1674. De la Fosse was as generous as he was capricious, becoming easily enthused and just as easily discouraged. Several times he almost left the Company; only Saint Vincent's paternal encouragements kept him from doing so. His writings, all in Latin, made a name for him among the Latinists of the seventeenth century. Collet says he was "an orator, philosopher, and theologian all in one, and such a great poet that Santeuil considered him his rival and sometimes his master" (op. cit., vol. I, p. 277); Dom Calmet added: "In general, there is great passion in M. de la Fosse's poetry and many noble, generous thoughts, but his penchant

for mythology, even in his sacred verses, sometimes renders them obscure because of his unusual expressions and frequent allusions to fable." (Cf. Augustin Calmet, Bibliothèque lorraine [Nancy: A. Leseure, 1751], p. 376.) His works are found in the Bibliothèque Nationale (Ms. L. 10.331, 11.365), in the Bibliothèque de l'Arsenal (Ms. 1137, 1138), and in the Bibliothèque Mazarine (Ms. 3910-19, 4312, imp. 10.877). See also, Édouard Rosset, C.M., Notices bibliographiques sur les écrivains de la Congrégation de la Mission (Angoulême: J.-B. Baillarger, 1878).

8. Claude Férot, born in Saint-Quentin on July 6, 1630, entered the Congregation of the Mission on October 3, 1647, took his vows on October 15, 1649, and was ordained a priest in Agen in March 1656. He was Superior in Montmirail (1662-66).

Letter 1529. - Reg. 1, f 70, copy made from the original autograph letter.

1. Vicar-General of the Périgueux diocese.

2. Philibert de Brandon had died in Paris on July 11.

Letter 1529a. - Archives of the Mission, Turin, original autograph outline for a letter. Coste placed it in his First Supplement, vol. VIII, no. 3309; because of the date he assigned it, the editors have repositioned it here.

1. This letter belongs to the period when Hallier and Lagault were in Rome (May 1652-53) and precedes the publication of the Bull, Cum Occasione (May 21, 1653).

Letter 1530. - Reg. 1, f 52 v, copy made from the unsigned rough draft.

Letter 1530a. - Visitation monastery of Boulogne-sur-Mer, original signed letter. The postscript is in the Saint's handwriting. Because the top of the letter has been cut off, some material on both sides has been lost. The text was published first in Annales C.M. (1929), pp. 725-26, and reprinted in Mission et Charité, 19-20, no. 72, pp. 93-94. This edition uses the latter text.

1. The letter bears no addressee; it is apparent from the text that it was intended for the Superior of a religious Community over which Saint Vincent had authority, and which had to leave its monastery and take refuge elsewhere with its pupils. These indications allow us to think it concerns the Visitation nuns of Saint-Denis who, during the troubles of the Fronde (July 1652), had been forced to seek shelter at the First Monastery of the Visitation in Paris. At that time Mother Marie-Agnès Chevalier was Superior at Saint-Denis.

2. Date when the Saint-Denis nuns had to flee to Paris.

3. The Visitation nuns of rue Saint-Antoine in Paris.

4. Louise-Eugénie de Fontaine, Superior of the Visitation of rue Saint-Antoine, born in Paris of Huguenot parents on March 13, 1608, entered the Visitation Monastery (rue Saint-Antoine) in 1630, seven years after her abjuration of heresy. She soon became Mistress of Novices; after her election as Superior in 1641, she was reelected so often

that the convent had her as its head for thirty-three years. In 1644 she went to La Perrine Abbey near Le Mans to establish the renewal. 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, 1874-80], vol. VIII, p. 446, note.) She died September 29, 1694, at the age of eighty-six, leaving the reputation of a holy religious. "God always blessed her leadership and her undertakings," states the Book of Professions (Arch. Nat. LL 1718). Her biography has been written by Jacqueline-Marie du Plessis Bonneau, Vie de la vénérable Mère Louise-Eugénie de Fontaine, religieuse et quatrième supérieure du premier monastère de la Visitation Sainte-Marie de Paris (Paris: F. Muguet, 1696).

5. Their boarders.

Letter 1531. - Abelly, op. cit., bk. II, chap. I, sect. VII, §9, p. 128.

1. The length of time Jean Le Vacher remained in Tunis during Saint Vincent's lifetime.

2. A quintal equals approximately 220 pounds.

Letter 1532. - Reg. 2, pp. 160 and 82.

1. Reg. 2 omitted his name, but Saint Vincent is evidently speaking here of the Superior of the Sedan house.

2. The first fragment ends here.

Letter 1533. - Reg. 1, f 72 v, copy made from the original autograph letter. This is the last letter in Reg. 1; it was continued on a page that is now lost.

1. When the Queen of Poland sent the twelve thousand livres in April, she had expressed the desire that the distribution be entrusted to Mademoiselle de Lamoignon and Mother Angélique Arnould. The latter consulted her on May 16 as to the use of the money (cf. Lettres, vol. II, p. 115), suggesting that "a certain amount could be lent to some, then passed on to other needy persons when the first recipients were able to pay it back. I have still another idea, which would be to buy cows and lease them to our poor people; if they can pay, we could give the price to others." On June 9 the royal benefactress replied that she was satisfied with these suggestions. It is easy to imagine the astonishment of Mother Angélique when she heard in July that the Queen had reneged on her original intention and was entrusting the distribution of the twelve thousand livres solely to the Ladies of Charity! She wrote to Mademoiselle de Lamoignon expressing her surprise (cf. Appendix 5 in this volume). Saint Vincent was consulted; this letter (no. 1533) is his answer. Allier took advantage of this misunderstanding and of a mistaken date, attributable to Alphonse Feillet (op. cit., p. 243), to cast unkind and unfounded insinuations on the Ladies of Charity, the Saint,

and the editor of his letters. (Cf. Raoul Allier, La cabale des dévots [Paris: Colin, 1902], p. 85.)

Letter 1534. - Abelly, op. cit., bk. III, chap. V, sect. I, p. 38.

Letter 1535. - Archives of the Mission, Turin, original signed letter.

1. Cf. no. 1514.

Letter 1536. - Reg. 2, p. 202.

Letter 1537. - Reg. 2, p. 322.

1. "French by birth," the register adds. This was probably Brother Sébastien Nodo (cf. no. 1565), born about 1603 in the Rouen diocese, entered the Congregation of the Mission in 1633.

Letter 1538. - Archives of Propaganda Fide, II, Africa, no. 248, f 119, original unsigned letter; photograph in the Archives of the Mission, Curia Generalitia, Rome.

1. Not even one was left because Charles Nacquart had died on May 29, 1650. Two years later Saint Vincent was still unaware of this loss.

2. Today Mauritius, an island in the Indian Ocean, east of Madagascar.

Letter 1539. - Vatican Archives Particolari, vol. XVII, f 87, original signed letter, written in Latin; Archives of the Mission, Curia Generalitia, Rome, photograph.

1. The result of the Fronde.

2. But please do not grow angry, Lord, if I speak up. Cf. Gn 18:30. (NAB)

3. I am speaking to my Lord, though I am but dust and ashes. Cf. Gn 18:27. (NAB)

4. Nicolò di Bagno.

5. Cf. Is 59:1. (NAB)

Letter 1540. - Archives of the Mission, Paris, original signed letter.

1. Nicolas Sevin, Bishop of Sarlat and Coadjutor Bishop of Cahors.

2. Alain de Solminihac.

Letter 1541. - Reg. 1, f 3, copy made from the original autograph letter.

1. François de Rochechouart, Marquis de Chandénier and Baron de la Tour en Auvergne, lived an unsettled life but was very brave in battle. The Queen, Anne of Austria, whose favor he had won, conferred on him the great honor of coming to his wedding, celebrated at the Palais-Bourbon in 1646 in the King's presence. On February 10, 1651 he fell into disgrace for refusing to serve in place of the Duc de Gèvres and was ordered to sell his office of Captain of the King's bodyguards. He refused to do so and withdrew to his estates, where Mazarin's implacable anger pursued him and had him imprisoned in the château of Loches. Misfortune embittered him; his greed and fits of anger were a source of great suffering to his family, especially to his brothers, Louis and Claude. The brothers refused to resign in his favor the abbeys of Tournus and l'Aumône, from which they

were already paying him a pension of 20,000 livres. One day, when the Abbot of Tournus was on his way to Rome, François, accompanied by armed men, fell on him and took him prisoner. For two months the irascible Marquis led his brother from château to château, threatening to put him out to sea where he would be washed up on the shores of Barbary or England, but Louis held fast. Towards the end of his life, the Marquis de Chandénier withdrew to Sainte-Geneviève Abbey, where he died on August 14, 1696, at eighty-five years of age. His name is often mentioned in the Mémoires, of Madame de Motteville. (Cf. Général-Comte de Rochechouart, Histoire de la maison de Rochechouart, [2 vols., Paris: E. Allard, 1859], vol. I, pp. 188-217; and the obituary of the Abbot of Tournus in vol. II of Notices, p. 531.)

2. Louis de Chandénier, Abbot of Tournus.

3. Louise de Montberon, married to Jean-Louis de Rochechouart on September 11, 1609, died on May 31, 1654.

4. Saint Vincent undoubtedly wrote or meant to write "Madame," the title due to Chandénier's mother, as is noted in no. 1552.

Letter 1542. - Archives of the Mission, Turin, original signed letter.

1. A hogshead holds approximately 7.6 bushels of grain; Saint Vincent estimated that some 200 to 230 bushels of grain would be lost.

Letter 1543. - Lyons manuscript.

1. The date of death of Jean-Baptiste Gilles. The letter was probably written after no. 1542.

2. Jean-Baptiste Gilles, who had profound reverence for Saint Vincent, had expressed the wish that, should he survive the Saint, and with the approval of the Company, his heart be buried under the feet of Saint Vincent. (Cf. Arch. Nat., Ms. 211, f 1.)

Letter 1544. - Archives of the Mission, Paris, original signed letter.

1. Jacques Water [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.

2. Jacques Le Soudier.

Letter 1545. - Archives of the Discalced Carmelites, Rome, original signed letter; photocopy in the Archives of the Mission, Curia Generalitia, Rome.

1. César de Saint-Bonaventure, of the Order of Discalced Carmelites, was the son of Piet Berti, a converted Calvinist pastor. He died on October 25, 1665, after having successfully evangelized his native Holland.

2. Alexandre-Gabriel de Bosses, a converted Protestant, bearer of the letter of recommendation from Father César.

Letter 1546. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. The earliest date that can be assigned this letter is 1645, the year Brother Ducournau became Saint Vincent's secretary. Furthermore, the Daughters of Charity were not established in Serqueux, near Forges-les-Eaux (Seine-Maritime), until November 13, 1645, by M. de Saint-Luc, castellan of Taillefontaines.

2. Forges-les-Eaux (Seine-Maritime); for several years Saint Vincent had formerly gone to its mineral springs for his health. Because the Pastor of Serqueux was deaf, Saint Louise had allowed the Sisters to go to the Pastor of Forges for confessions. (Cf. Spiritual Writings, L. 292, p. 431.)

Letter 1547. - Collet, op. cit., vol. II, p. 162.

Letter 1548. - Reg. 1, f 19 v, copy made from the signed, annotated rough draft.

Letter 1549. - Reg. 1, f 3, copy made from the handwritten rough draft.

1. Pierre de Bertier received the title of Bishop of Utica when he was appointed Coadjutor of Anne de Murviel, Bishop of Montauban, whom he succeeded.

2. Cf. no. 1345, n. 9.

3. Samuel Martineau.

4. The Reformed religion, the Huguenots.

5. The Edict of Nantes (April 15, 1598) granted a legal status or a kind of toleration to the Huguenots. The observance of the Reformed religion--permission to hold religious services in their own households--was permitted to nobles having the right of criminal jurisdiction and to the citizens of a certain number of cities and towns.

Nevertheless, the edict prohibited public worship among Huguenots in all episcopal and archiepiscopal cities, at the King's court, and in Paris, as well as within a radius of twenty miles of the capital. Montauban was one of the centers of the Reformed religion.

The religious toleration guaranteed by the Edict of Nantes was revoked by Louis XIV on October 18, 1685. The observance of the Reformed religion in France was forbidden, and children had to be educated in the Catholic faith.

Letter 1550. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Approximate date of the rough draft of the Rules for the Daughters of Charity on which Saint Louise is giving her observations. Charpy (Écrits spirituels, op. cit., p. 385) dates this letter [Around 1651].

2. Title used by Saint Louise and given to the Superioress General in official documents of the period.

Letter 1551. - Reg. 1, f 45, copy made from the signed, annotated rough draft.

1. The clergy of Paris, led by Cardinal de Retz, had gone to Compiègne on September 9 to urge the King to return to the capital. The King simply requested that "the Parisians do something to hasten this return by no longer tolerating the

violent influence of those persons anxious to prolong the disturbances." This answer was obviously suggested by Mazarin. Saint Vincent wrote this letter in order to overcome the resistance of the Cardinal-Minister.

2. Mazarin was suspicious of several Ladies of Charity and especially of their President, the Duchesse d'Aiguillon, whom he suspected of connivance with the frondeurs. (Cf. Jules Cardinal Mazarin, Lettres [9 vols., Paris: Chéruel, 1872-1906], vol. V, pp. 4, 213, 346, 358, 438, 439, 475.)

3. Allusion to June 25, the day on which the people invaded the palace and pummeled the Counselors in the Parlement to oblige them to end their deliberations.

4. Allusion to the riot of July 4, which resulted in the massacres at the Hôtel de Ville.

5. The Duc d'Orléans.

6. The Prince de Condé.

7. Charles VI reigned from 1380 to 1422.

8. The Maillotin Rebellion (1382), severely punished by the King after the victory of Rosbecque; the tentative constitutional reform of the Carmelite, Eustache de Pavilly; the excesses of the Cabochians (1413); the civil war of the Burgundians and Armagnacs (1410-35).

9. After the murder of the Guises during the civil war known as the Wars of Religion (1562-98), Henry III (1574-89) placed Paris under siege. He was assassinated in Saint-Cloud by Jacques Clément.

10. Louis XIV. It appears that Saint Vincent, referring to violent political upheavals in French history, is advising Mazarin that Louis XIV, for whom Queen Anne of Austria and Mazarin ruled during the Regency, would suffer a similar lack of support.

11. Charles III reigned from 893 to 923.

12. Saint Vincent made a jumble of history here. Charles III did not yield Normandy to the English, but to the people of Normandy; he did not die hidden in a village, but as a prisoner in the château de Péronne. The King who gave some towns of Flanders to the English was Charles V (1364-80).

13. War with Spain, an outgrowth of the Thirty Years' War (1618-48), ended in 1659 with the Treaty of the Pyrenees. Two of Spain's French allies, the Duc de Lorraine and Condé, were granted pardons.

14. The King, urged personally by his uncle, Gaston d'Orléans, one of the Regents, then by a deputation of the citizen militia, finally gave in. He made his entry into the capital on October 21 amidst public acclamation, and granted a broad amnesty to the rebels.

15. The Saint had particularly in mind Cardinal de Retz.

Jean-François-Paul de Gondi, Abbé de Buzay, Cardinal de Retz, 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 of Nantes, from which he escaped to Spain and then to Italy. In Rome the Priests of the Mission gave him hospitality, 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 (1655), who was less benevolent to him than Innocent X, Cardinal de Retz left Rome and on 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. The Cardinal died on August 24, 1679.

16. There is reason to believe that this letter displeased Mazarin because a few days later he dismissed Saint Vincent from the Council of Conscience.

Letter 1552. - Reg. 1, f 71, copy made from the original autograph letter.

1. Hippolyte Féret, Pastor of Saint-Nicolas-du-Chardonnet parish in Paris.

2. François de Chandénier.

3. Mother and sister of the Chandénier brothers. The latter, Marie de Chandénier, never married. She died in Paris in 1701 at eighty-seven years of age and left her estate to Guillaume de Lamoignon, Chief Justice of the Parlement.

4. Anne de Lamoignon, wife of François-Théodore de Nesmond, Presiding Judge of the Court of Justice.

5. The abbey of l'Aumône or Le Petit-Cîteaux, situated in the commune of La Colombe (Loir-et-Cher) in the Marchenoir forest, was dependent on the Benedictine Order. Its Abbot, Claude-Charles de Chandénier, became Abbot of Moutiers-Saint-Jean in 1655. From 1650 to 1660 his life merges with that of his brother, Louis, Abbot of Tournus, whom he followed to Alet, Paris, and Rome. Their mutual affection made them inseparable. Both refused a bishopric; both loved Saint Vincent and his Congregation deeply. Claude lived until May 18, 1710. François Watel, Superior General, announced his death to his confreres and recommended the deceased to their prayers. A long, beautiful epitaph written on Claude de Chandénier's tombstone is found in Collet (op. cit., vol. I, pp. 584-88).

Letter 1553. - Reg. 2, pp. 89 and 72.

1. The first fragment ends here.
2. That is exactly what happened.

Letter 1554. - Pémartin, op. cit., vol. II, p. 481, L. 909.

1. A hamlet near Dax.
2. Another hamlet near Dax.
3. Jacques Desclaux, Bishop of Dax.
4. Emerand Bajoue, Superior of Notre-Dame de La Rose.
5. Jean de Saint-Martin, Councillor for the chancery in Dax.
6. Thomas Butler is not listed as a Vincentian, nor is he mentioned again in the letters of the Saint, so he may have spent some time in Saint-Charles Seminary and returned home.

Peter Butler (listed as Pierre Buthleer in Notices, vol. I, p. 482, and vol. V, p. 102), born in April 1632 in the Cashel diocese (Ireland), entered the Congregation of the Mission in Richelieu on August 22, 1654, and took his vows there on August 15, 1656 (cf. vol. VII, no. 2694). This same letter (no. 2694) and others speak of Saint Vincent's attempt in 1658-59 to obtain dimissorial letters for Peter Butler's ordination. The title for ordination in the Congregation of the Mission and the authority of the Superior General were at variance with the attempts of Propaganda Fide to have all Irish clerical students ordained on the continent take an oath to return as missionaries to Ireland.

7. Pierre du Chesne.
8. Saint-Charles Seminary.
9. Charles Admirault (listed as Amiraut in Notices, vol. I, p. 462, and Admirault in vol. V, p. 17), born in Chinon (Indre-et-Loire) on September 20, 1622, entered the Congregation of the Mission on December 1, 1640, took his vows on December 2, 1642, and was ordained a priest in December 1646. For several years he was assigned to the Bons-Enfants Seminary, where he died in August 1661, after a long illness.
10. Jean Geneset, a coadjutor Brother, born in Saint-Mihiel (Meuse) in Lorraine, entered the Congregation of the Mission around 1643, at about twenty years of age, and died in September 1652.

11. The words in brackets were read in the French by Pémartin as: Gach, mission, and encore, which make the sentence incomprehensible.

12. Jean de Fonteneil, a friend of Saint Vincent.

Letter 1555. - Reg. 2, p. 153.

1. Abraham de Fabert, Governor of Sedan.
2. Cf. Lk 18:18-23. (NAB)

Letter 1556. - Abelly, op. cit., bk. II, chap. I, sect. X, p. 190.

Letter 1557. - Archives of the Mission, Turin, original signed letter.

1. A twelve-page report published in October 1652 (Estat sommaire des misères de la campagne et besoins des pauvres aux environs de Paris, les 20, 22, 24 and 25 octobre 1652),

gives us an accurate idea of the misery at the gates of the capital (p. 3): "Some hide in the dung heap by night like animals and come out by day to get warm in the sun, even though they are already full of worms and are dead before dying. Fifty of these persons were brought to the Hôtel-Dieu and were barely able to survive two or three days. They were so infected that the boatmen ferried them only because of the pressing entreaties of the priests of Saint-Nicolas-du-Chardonnet Seminary, who rendered them this charitable assistance. Others were seen climbing up the dung heaps like lizards; others so exhausted that they lay motionless on straw; still others in cesspools and stables like persons already condemned, and rendered so insensitive by languor and extreme suffering that they can barely listen when spoken to about God, more like dumb animals than reasonable creatures." "At Étiolles," states the same publication (p. 5), "the houses are like stables, the people in them sick, and the sick on the point of dying. The Missionaries bury people every day."

Relations, September-October, tells of the death of a Daughter of Charity in Étampes: "No woman could be found to stay with one of the Sisters of Charity, who ended her days serving the poor of that area, after having assisted the poor for almost two years in Picardy and Champagne." It was presumed that this was Sister Marie-Joseph, whose heroic death Saint Vincent describes in his conference to the Daughters of Charity of June 9, 1658 (cf. vol. X, no. 97). In actual fact, there is no proof that Sister Marie-Joseph died in 1652 or even in 1653.

2. In Bâville, a hamlet of the commune of Saint-Chéron, in the district of Rambouillet (Yvelines).

3. Guillaume de Lamoignon.

4. Thomas Goblet, born in Rohan (Morbihan), entered the Congregation of the Mission on August 18, 1648, at twenty-two years of age.

5. Michel Caset, born in Vautortes (Mayenne), entered the Congregation of the Mission on October 31, 1649, at twenty-four years of age, took his vows in November of 1651, and was ordained a priest in 1653. He was Superior in Toul (1659-60), then in Crécy (1662-70), after having spent some time in Fontainebleau. He later became a diocesan priest and died as Pastor of Crouy-sur-Ourcq (Seine-et-Marne).

6. Pierre Watebled.

7. Guillaume Cornuel, born in Bar-sur-Aube (Aube), entered the Congregation of the Mission on November 29, 1644, at twenty-three years of age, took his vows in 1646, was ordained a priest in December of that same year, and died in the Troyes diocese in 1666. He was twice Superior in Montmirail (1649-50), 1658-59), also at the Collège des Bons-Enfants (1652-54), and Troyes (1665-66). Pierre de Vienne, Seigneur de Torvilliers, his first cousin, mourned his death with several lyric poems in Latin, published in Troyes, to which Jacques de la Fosse, C.M., made a suitable

reply by several odes. (Cf. Abbé Jean-Baptiste-Joseph Boulliot, Biographie ardennaise [2 vols., Paris: n. p., 1830], vol. I, p. 420; Bibl. Maz., Ms. 3912).

8. M. Maurisse had offered two priories in Saintes to Saint Vincent (cf. no. 1507).

Letter 1558. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, file 22, no. 38, copy made from the original.

1. Nicolas Sevin.

2. Jules Cardinal Mazarin.

3. Charles Paulin, S.J., the King's confessor.

4. Saint Vincent was no longer a member of the Council of Conscience.

5. It appears from the context that Bishop Solminihac was referring to an Estates-General. This national assembly could be convoked only by the King, for the sole purpose of advising him. It was divided into three sections: First Estate: clergy; Second Estate: nobility; Third Estate: everyone else. Representatives from each Estate met and voted independently of the other Estates. The majority opinion of each became the vote of that group (each Estate had one vote). Since no Estates-General met between 1614 and 1789, Solminihac's speculation did not materialize. Local assemblies, modeled on the Estates-General, did meet during this period, but he was probably referring to the national assembly because of his anxiety about absence from his diocese, his reference to the King, and his request for information from Saint Vincent, who resided in Paris in whose environs an Estates-General would meet.

Letter 1559. - Archives of the Mission, Turin, original signed letter.

1. Ferdinand de Neufville de Villeroy.

Letter 1560. - Archives of Propaganda Fide, II Anglia e Scozia, no. 297, f 383.

1. This petition could not have been addressed to Propaganda Fide before May 3, 1652 because at that time Saint Vincent did not yet know what had become of Gerard Brin, driven from Ireland by Cromwell's persecution (cf. no. 1494). It could not have been written after May 29, 1654 because Thomas Lumsden was already in Scotland by then (cf. vol. V, no. 1746).

2. The six Missionaries Saint Vincent had sent to Scotland and the Hebrides in 1646 had all returned to France, except perhaps Dermot O'Brien, who died in November 1649. Dermot Duiguin [Duggan], who had left again in 1651 with François Le Blanc [Francis White], was requesting assistance. The Saint counted on sending him Gerard Brin, Jean Ennery [John Mc Enery], and Thomas Lumsden, but only the last-named was able to go.

Letter 1561. - Reg. 2, p. 154.

1. Everything is lawful for me--but that does not mean everything is good for me. Cf. 1 Cor 6:12. (NAB)

2. Cf. Mt 9:29-31; Mk 1:40-44; Mk 7:32-36; Lk 5:12-14. (NAB)

Letter 1562. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, file 22, no. 37, copy made from the original.

1. The parish to which the Cahors Seminary was attached.
2. The Cayran farm, near Cieurac, bequeathed to the Cahors Seminary by Claude-Antoine Hébrard of Saint-Sulpice.
3. Perhaps a lawyer in Paris whom Saint Vincent sometimes consulted.
4. Nicolas Sevin, Bishop of Sarlat.

Letter 1563. - Archives of the Mission, Turin, original signed letter.

1. The assembly of the Ladies of Charity.
2. A governmental official in charge of criminal affairs in Reims.

Letter 1564. - Archives of the Congregation of Regulars, Rome, Sezione monache, folio of December 6, 1652, original signed letter, written in Latin; copy in the Bibliothèque nationale, fr. 10.565, f 480 and in the Archives of the Mission, Curia Generalitia, Rome. Besides the Latin text, Coste published the French text of a handwritten rough draft, which he found in Reg. 1, f 61; the Latin was probably translated from this (cf. n. 1).

1. March 14. These Latin words, which the Saint used without taking the trouble to find out to what day of the month they corresponded in French, prove clearly that he intended to translate this letter or have it translated into Latin.
2. Innocent X (1644-55). These lines indicate clearly that the letter is addressed to the Cardinal Prefect of the Congregation of Regulars.
3. Madeleine Plancaïn. Catherine de Bellièvre succeeded her in 1653.
4. The Saint had personally suggested to the Queen to have recourse to the Pope in order to introduce the reform there (cf. no. 1420).
5. This passage, from "except perhaps the one stating that...", is not found in the Latin text.
6. The name has been omitted.

7. The words in brackets are taken from the copy in the Bibliothèque Nationale; a tear in the paper has made them illegible on the original.

Letter 1565. - Archives of the Mission, Turin, original signed letter.

1. Cf. no. 1537.
2. This name does not appear in the personnel list of the Congregation of the Mission.
3. Georges des Jardins, born in Alençon (Orne) on January 6, 1625, was ordained a priest in September 1649, entered the Congregation of the Mission on August 15, 1651, and took his vows on August 17, 1653. He was Superior in Toul (1655-57) and Narbonne (1659).
4. Jean de Nelz, a seminarian, was born in Cherbourg (Manche), entered the Congregation of the Mission on October

8, 1646 and took his vows on October 18, 1650. Notices, vol. I, p. 471, and p. 452 of the supplement to Notices, 1st series: Catalogue du Personnel de la Congrégation de la Mission (Paris: J. Dumoulin, 1911), refer to him as Jean Nets. Vol. I states that he was born in 1626; the supplement indicates that he was ordained, but gives no year of ordination.

5. François Labbé, born in the Le Mans diocese, was ordained a priest during Lent 1645, entered the Congregation of the Mission on March 25, 1647, at twenty-six years of age, and took his vows on June 11, 1650.

6. The King entered Paris on October 21 and withdrew to the Louvre, which was easier to defend than the Palais-Royal. The Gazette de France (no. 135) wrote: "The King is in his Louvre, the soldier at the gate; the sound of drums and the flourish of trumpets, which in recent days were the sad warning to alert the citizen to defend his possessions or to save his person, now serve only to evoke the transports of his joy."

Letter 1566. - Lyons manuscript.

1. This letter followed no. 1565 by a few days.

2. Guillaume de Lamoignon, Master of Requests, proprietor of the Château de Bâville, where Edme Deschamps died, was present at his funeral and had him buried in the family crypt. He himself composed the epitaph in verse which was engraved on the tombstone.

3. Pierre Watebled.

4. In Val-de-Marne.

Letter 1567. - Abelly, op. cit., bk. II, chap. I, sect. XI, p. 202.

Letter 1568. - Bibl. Nat., fr. 3922, f 33, copy.

1. Louis-Denis d'Attichy, son of Valence de Marillac and first cousin of Saint Louise, was born in 1593 at the château d'Attichy. In 1614, he entered the Order of Minims (founded by Saint Francis of Paola), became Provincial of Burgundy and, later, Bishop of Riez in Provence (1628). He was then transferred to Autun (1652), where he died of gallstones on June 30, 1664. Among his works are a history of the Order of Minims and a life of Cardinal de Bérulle.

Letter 1569. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, file 22, no. 33, copy made from the original.

1. Charles Paulin, S.J., the King's confessor.

2. Nicolas Sevin.

Letter 1570. - Lyons manuscript.

1. This letter was written shortly after the deaths of Messieurs Gilles, David, Deschamps, and Watebled.

2. Antoine Hervy, a seminarian, born in Longjumeau (Essonne), entered the Congregation of the Mission on September 21, 1649, at nineteen years of age, and took his vows on October 9, 1651.

Letter 1571. - Hyacinthe Collin, Vie de la Vénérable Servante de Dieu Marie Lumague, veuve de M. Pollalion,.

(Paris: Cl. J.-B. Hérisant fils, 1744), p. 138, from the original, formerly preserved at the old Saint-Lazare. The present location of the letter is unknown.

1. Mademoiselle de Pollalion (Saint Vincent always wrote "Poulaillon"), 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. Collin, op. cit., and Abbé L. Teillet, Histoire de l'Union chrétienne de Fontenay-le-Comte [Fontenay-le-Comte: L.P. Gouraud, 1898].)

2. On June 11 the Daughters of Providence had moved into a new house on rue de l'Arbalète, Paris.

Letter 1572. - Abelly, op. cit., bk. III, chap. XI, sect. IV, pp. 145ff.

1. Abelly did not name the recipient of this letter; all he says is that it was addressed to a "very virtuous Prelate." Since he quotes an excerpt from the Prelate's reply, and since this quotation is found verbatim in no. 1576, written by Alain de Solminihac, there is no doubt about the addressee or the month and year in which it was written.

2. Father Chastenet praises in his work (cf. op. cit., pp. 472ff) the admirable leadership of Alain de Solminihac for the duration of the plague.

3. Louise-Marie de Gonzague.

4. Estat sommaire (October 20-25, 1652).

Letter 1573. - Archives of the Diocese of Cahors, Alain de Solminihac collection, file 19, no. 13, copy. The name of the recipient can be deduced from the contents of the letter.

1. This letter was written between nos. 1569 and 1576.

2. Principal town of a canton in the district of Montauban (Tarn-et-Garonne).

3. Élie Laisné de la Marguerie, State Councillor.

4. Conditionally.

5. Intervals to be observed between reception of the various Orders leading to priesthood. During these intervals those promoted to Orders are to exercise themselves in their order according to the regulations of the bishop (Canon 978, §1, 1917 codification of Canon Law). The 1983 revision does not use this term specifically but the concept remains.

6. Jean Garat, a monk of Chancelade Abbey and Vicar-General of Bishop Solminihac.

7. Abbé Bernard Coignet de Marmiesse.

8. Courts established throughout France for the administration of the aides (excise taxes on certain goods) and jurisdiction over cases concerning them and other taxes. Letter 1574. - Reg. 1, f 3 v , copy made from the original autograph letter.

1. The Duchesse d'Aiguillon was a prime contributor to the needs of the Barbary missions.

2. Jean Le Vacher.

3. Jean Chrétien, born on August 6, 1606 in Oncourt (Vosges), was ordained a priest on April 5, 1631, and entered the Congregation of the Mission on November 26, 1640. He was Superior in Marseilles (1645-53), sub-Assistant at the Motherhouse (1654), and Superior in La Rose (1655-62). On November 26, 1667 he was a member of the house in Troyes.

4. Anne de Neubourg, wife of François Poussart de Fors, first Baron and then Marquis du Vigean. She worked very closely with the Duchesse d'Aiguillon.

Letter 1575. - Reg. 1, f 67 v , copy made from the original.

1. Charles de Saveuses, a diocesan priest who was an adviser in the Parlement.

2. Main courtroom of the Parlement of Paris.

3. Principal town of a canton in Les Andelys (Eure).

4. Marmoutiers Abbey (Indre-et-Loire).

Letter 1576. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, file 22, no. 34, copy made from the original.

Letter 1577. - Collection for the process of beatification.

1. Nicolas Sené, born in Paris, entered the Congregation of the Mission on October 7, 1651, at twenty years of age, and took his vows in 1653.

2. Relations, November 1652, describes the desolation of Lagny (Seine-et-Marne) and the surrounding areas: "The Priests of the Mission have taken as their share the area on both banks of the Marne, which has always been exposed to the comings and goings of the armies. Their work is so heavy that seven of them have already fallen ill. We are only too well aware of the extent of the desolation of those areas, in addition to the profanation of churches, the theft of sacred ciboria and the Holy of Holies, and rapes. We were informed that there was such brutality that in the village of Nully a child was thrown alive into a blazing furnace, and a husband and wife died from being severely whipped with hawthorn branches. In the village of Dammart, a poor churchwarden had all his extremities mutilated, his abdomen slit open, and his intestines put in his own hands in an effort to force him to say where the church vestments were hidden." At the end of January 1653, Le Magasin

charitable lists in Lagny three priests of the Mission, 180 sick persons, 450 needy, and 89 orphans.

3. Hugues Hennin, born in Blécourt (Nord) on August 15, 1613, was ordained a priest on June 18, 1639, entered the Congregation of the Mission on February 23, 1641, and took his vows in February 1643.

4. Brother Alexandre Véronne, infirmarian at Saint-Lazare.

5. These are the words in the copy, which may be defective in this spot.

6. Hippolyte Féret, Pastor of Saint-Nicolas-du-Chardonnet and Vicar-General of the Archdiocese of Paris. As soon as the troops had evacuated the areas around Paris, the Archbishop ordered an investigation into the needs of his diocese. Féret collected the data into two reports: Estat sommaire, (cf. no. 1557, n. 1), and Mémoire des besoins de la campagne des environs de Paris, le 20 novembre 1652.

Armed with this information, the Archbishop summoned the religious Orders, gave them his instructions and faculties, and sent them to various parts of the diocese, requesting them to send him detailed reports from time to time. Two general warehouses were established in Paris and individual warehouses in the parishes; the charity of the people kept them stocked with food, linen, tools, and even pickaxes and hoes for gravedigging. Soup kitchens were organized, hospitals and orphanages were opened, doctors and surgeons were sent everywhere, and aristocratic ladies joined forces with the Daughters of Charity. These ladies understood, wrote Feillet (op. cit., p. 449), that "possession of a manor imposes more duties than it grants rights." The publication, Le Magasin charitable, of January 1653, gives an excellent description of the dereliction and the corresponding charitable effort.

Letter 1578. - Reg. 1, f 64, copy made from the original autograph letter.

1. Leuville-sur-Orge, in the district of Corbeil (Essonne). Letter 1578a. - Departmental Archives of the Marne, Châlons, Coutumier de Montmirail. Since the original has disappeared, the Coutumier text was published in Annales C.M. (1960), p. 314, and reprinted in Mission et Charité, 19-20, no. 73, pp. 94-95. This edition uses the latter text.

1. The Daughters of Charity, who began serving at the Montmirail hospital in 1650.

2. This establishment of the Missionaries was begun in 1644.

3. The de Gondi family.

4. Bailiff of Montmirail.

Letter 1579. - Abelly, op. cit., bk. II, chap. I, sect. X, p. 190. The name of the recipient of this letter and its date are provided by Collet, op. cit., vol. I, p. 511.

Letter 1580. - Abelly, op. cit., bk. II, chap. XII, p. 428.

1. François Hallier, Doctor of the Sorbonne, was in Rome pursuing proceedings for the condemnation of Jansenism.

Letter 1581. - Collet, op. cit., vol. II, p. 475.

Letter 1582. - Archives of the Château de Saint-Aignan (Loir-et-Cher), original signed letter; facsimile in the Archives of the Mission, Paris.

1. 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.
2. Saint Vincent's relatives had suffered a great deal from the thieving soldiery who, enrolled either in the ranks of the Fronde or of the King, imposed an intolerable yoke of pillage on the unfortunate people living near Dax and Tartas. Many were killed or stripped of their possessions and reduced to begging. Moved with compassion, the Saint sent his friend, the Canon de Saint-Martin, the one thousand livres Charles du Fresne had given him for them, asking that he use the money in the best way possible. (Cf. Abelly, op. cit., bk. III, chap. XIX, p. 292.) This letter informs us that the Marquis de Poyanne himself also came to the aid of one of these poor people.

Letter 1583. - Archives of the Mission, Paris, copy made from the original autograph letter.

1. Julienne Loret, who had been Sister Servant in Chars for over two years, was born in Suzy (Aisne). Saint Louise recalled her to Paris on January 4. (Cf. Spiritual Writings, L. 358, p. 409.)
2. The Pastor of Chars did not encourage frequent confession. Had the Sisters listened to him, they would have remained months without the Sacrament of Penance. In a letter written to Madame de Herse in 1657 (cf. ibid., L. 527b, p. 560), Saint Louise informed the foundress of the Chars Charity that the Pastor still maintained these ideas.
3. Sister Marguerite Ménard, who had entered the Company of the Daughters of Charity at the end of 1650.

Letter 1584. - Archives of the Mission, Krakow, original signed letter.

1. Saint Vincent is referring to a letter he had received from Charles Nacquart, dated February 5, 1650. (Cf. vol. III, no. 1179.)
2. Perhaps the letter from Dermot Duiguin, written October 28, 1652 (cf. no. 1567).
3. He had died on May 29, 1650.
4. The word agréables (pleasant) is barely legible under the crossing out that hides it; what goes before it is indecipherable. Nicolas Guillot was not happy in Poland; it could be the Saint had written moins désagréables (less unpleasant).
5. The plague had ravaged Warsaw, and the Priests of the Mission had distinguished themselves there by their dedication. In the Gazette de France of November 16, 1652, was included the following excerpt sent from Warsaw the preceding October 18: "Their Polish Majesties are still in Skierniewice, the safest refuge from the malignant fevers

raging throughout the country, especially in this city, where the sickness is so formidable that not only does it kill a great number of persons, but they die within twenty-four hours. The population is so terrified that they refuse to lend a hand to bury the dead, and leave them lying about the streets. To perform this final service, the Queen had to send for Father Lambert of the Mission and his confreres, whom she had brought from France the preceding year."

6. Sisters Marguerite Moreau, Madeleine Dugeon, and Françoise Douelle had arrived in Poland on September 7, 1652 and had just reached Warsaw.

7. After the submission of Paris, the Prince de Condé had led his army into Champagne and there, reinforced by Spanish troops, subdued Rethel, Sainte-Menehould, and other fortified sites. Turenne pursued him. The campaign lasted for three years, to the great detriment of the people who, continuously pillaged, were living in the most terrible conditions.

8. The initial idea for the general warehouses is attributed to Christophe du Plessis, Baron of Montbard and a Councillor of the King. There were two of these warehouses in Paris: one in Madame Bretonvilliers' house at the tip of Île Saint-Louis, from which help went to places in and around Villeneuve-Saint-Georges, Lagny, etc.; the other at the Hôtel de Mandosse, near the Hôtel de Bourgogne, for Gonesse and the surrounding areas. All manner of merchandise, such as food, clothing, medicines, linen, furniture, utensils, tools, Church vestments, and even sacred vessels, could be found here, brought by charitable persons or on the carts sent for a house-to-house collection. (Cf. Abelly, op. cit., bk. I, chap. XLII, p. 194; also, Mémoire des besoins de la campagne aux environs de Paris; and Le Magasin charitable.)

9. Le Magasin charitable.

10. The secret Company of the Blessed Sacrament did a great deal for the relief of the destitute. The importance of this Society was brought to light for the first time by Father Charles Clair in Études religieuses for November-December 1888 and January-February 1889. Its work has been the object of fine research, notably that done by Dom Beauchet-Filleau, Raoul Allier, and Alfred Rebelliau. Saint Vincent was associated with it at the time of its foundation. Lambert aux Couteaux had contact with it when he was Assistant in Paris and had even appeared at one of its sessions. (Cf. Annales de la Compagnie du Saint-Sacrement, p. 109.) Some see apparent contradictions between these Annales and Abelly's life of Saint Vincent, but the activity of the Company in the domain of charity in no way detracted from the work of Saint Vincent, as his first biographer informs us. See also: Pierre Coste, "Saint Vincent de Paul et la Compagnie du Saint-Sacrement" in Bulletin de littérature ecclésiastique (December 1907), pp. 353ff.

11. The Archbishop of Paris sent the Jesuits to the region of Villeneuve-Saint-Georges, and their activities extended as far as Corbeil. The Priests of Saint-Nicolas-du-Chardonnet went to Limay, Brevane, Villecresnes, and Charolles; the Capuchins served in Corbeil and the surrounding areas; the Jacobins [Dominicans] looked after the region of Gonesse, Sevran, and Le Bourget; the Priests of the Mission divided up into several groups to assist Étampes, Palaiseau, Lagny, and other places. These heroic groups of charity workers were also joined by the Discalced Carmelites, the Recollects [Franciscans], the clergy of M. Charpentier's seminary, and the Picpus Fathers. "The leadership of M. Vincent's Missionaries, with their vast experience, served as a model for almost all the stations," states the author of Le Magasin charitable (p. 13). (Cf. Estat sommaire for October 20, 22, 24, and 25, 1652 for a description of the miseries of the countryside and the needs of the poor in the environs of Paris.)

12. Thomas Berthe was appointed Superior of the house in Rome and Procurator to the Holy See for the Congregation.

13. Forced to leave Montauban and go to Montech because of the plague, the Cathedral Chapter had taken with it some seminarians whom the Bishop of the diocese, Pierre de Bertier, had formerly lodged in his episcopal palace. The Bishop bought a house near the church, and it was there that the Priests of the Mission gave them their first lessons.

14. He went to Annecy to take charge of the seminary.

Letter 1585. - Archives of the Mission, Turin, original signed letter.

1. Probably Nicolas Regnault, born in Vrigne-aux-Bois (Ardennes) in 1626, entered the Congregation of the Mission on April 21, 1647, and took his vows on April 22, 1649. He was placed in Sedan before 1654 and left the Congregation in 1655 or shortly after.

2. The words, "the month the ship is leaving," are in the Saint's handwriting.

Letter 1586. - Abelly, op. cit., bk. II, chap. I, sect. VII, §12, p. 138.

Letter 1587. - Archives of the Chapter of Cahors, Massabie estate, f 47, original signed letter.

1. Jean Garat, a monk of Chancelade Abbey, was Vicar-General to Alain Solminihac, Bishop of Cahors. When he was appointed Abbot of Chancelade, Garat wanted to decline the proposed honor, and wrote to Saint Vincent about it.

Solminihac had to threaten him with excommunication to make him yield. The King's patent arrived on March 30, 1656; the Papal Bulls on December 20, 1657. (Cf. Léonard Roche, Le portrait fidèle des abbés ou autres supérieurs réguliers et de leurs religieux dans la vie du Père Jean Garat [Paris: n.p., 1691], p. 87.)

2. Saint Vincent is referring to his dismissal from the Council of Conscience, the Royal Council for Ecclesiastical Affairs.

Letter 1588. - Archives of Propaganda Fide, II Africa, no. 248, f 101, original unsigned petition.

1. The contents of this letter dictate the date.
2. Jean-François Mousnier, born in Saintes (Charente-Maritime), entered the Congregation of the Mission on December 19, 1643, at eighteen years of age, took his vows on January 1, 1646, and was ordained a priest in 1649. After distributing alms in Picardy, he was then sent to Madagascar where he died in May 1655. His biography was published in vol. III of Notices, pp. 129-46.
3. The departure was delayed for another year.
4. Faculties were granted on February 20, 1653. The only difference was the suppression of article 26 of the faculties previously granted to Nicolas Duport (cf. vol. XIII, no. 101).

Letter 1589. - Reg. 2, p. 203.

Letter 1590. - Reg. 2, p. 203.

Letter 1591. - Archives of the Mission, Krakow, original signed letter.

1. The Saint was still unaware that Lambert aux Couteaux had died on January 31.
2. Calvinism, practiced in France by the Huguenots.
3. Antoine Girodon, author of La discipline des églises prét[endues] ré[formées] de France (Paris: L. Vendosme, 1663).
4. François Véron, renowned controversialist, born in Paris around 1575, member of the Society of Jesus from 1595 to 1620, and a great adversary of the Protestants and Jansenists. He died in Charenton, where he was Pastor, on December 6, 1649. (Cf. Pierre Féret, Un curé de Charenton au XVIIe siècle. [Paris: J. Gervais, 1881].)
5. Like the cutler, Jean Clément, Beaumais had such a remarkable natural talent for debate that the Queen used to send him to refute the sermons of the ministers in towns where the Reformation had the greatest number of adherents. He converted between four and five thousand heretics and was particularly zealous in Paris. The Pastor of Saint-Sulpice parish posted the following notice in 1673, 1675, 1676, and 1677: "Every Sunday after Vespers M. de Crouz, Doctor in Theology and curate of the above-mentioned parish, will continue his debates, and M. Beaumais, the haberdasher, will uphold him in the usual manner." (Cf. Bibl. Nat., Lk7. 6743.) In recognition of his services, the clergy granted him an annual pension of four hundred livres. (Cf. Faillon, op. cit., vol. II, pp. 368-71, 400-02.)
6. Nicolas Perrin, born in Châtenois (Vosges). A widower, he entered the Congregation of the Mission as a coadjutor Brother on January 23, 1641, at forty years of age. Perrin took his vows on November 20, 1643 and died at Saint-Lazare on April 4, 1653.

Letter 1592. - Reg. 2, p. 203.

1. Members of the Congregation of the Mission were urged to make, with all sincerity and devotion, and according to the

formulary used in the Congregation, a manifestation of conscience to the Superior or to the person appointed by him for this purpose.

Letter 1593. - Archives of the Motherhouse of the Daughters of Charity, copy.

1. Date added on the back by Brother Ducournau. Spiritual Writings, L. 76b, p. 414, assigns it March 1, 1653, but gives no reason for this.

2. The matter at hand is the opening of the Nom-de-Jésus [Name of Jesus] hospice. The foundation was made by an anonymous rich merchant of Paris, who one day brought 100,000 livres to Saint Vincent for a good work, leaving the choice of work to him. After discussing his plan with the benefactor, the Saint decided to spend 11,000 livres for the purchase of the house called Nom-de-Jésus, which belonged to Saint-Lazare, and 20,000 livres for enlarging the living space, should it become too small. He also constituted an income of 60,000 livres, to which 20,000 were added from Saint-Lazare, which later retrieved them; he allocated 5400 livres for chapel furnishings, and 3600 livres for room and board for forty poor persons for a year. All this was on condition that the Superior General of the Priests of the Mission, together with the laymen from Paris whom he would employ, would have the spiritual and temporal direction of the hospital, and in this position would have the authority to receive and dismiss the poor. The contract was accepted on October 29, 1653, approved by the Vicars-General on March 15, 1654 (the Archbishop of Paris, Cardinal de Retz, was in exile in Rome), and ratified by the Parlement by Letters Patent in November. (Cf. Arch. Nat., M 53.) The work was already in operation in March 1653. Saint Vincent chose forty poor artisans, twenty of each sex, who, because of old age or infirmity could no longer earn their living. Men and women were housed in separate buildings; although they came together in the same chapel for Mass, they were not permitted to see or speak to one another. To occupy their time they were provided with looms and tools. The Daughters of Charity served them and a Priest of the Mission, in conformity with the terms of the contract, acted as chaplain. Saint Vincent often used to come to visit and instruct them. (Cf. Abelly, op. cit., bk. I, chap. XLV, pp. 211-13.) The Nom-de-Jésus later became the municipal health center (1802-16); its buildings were on the site now occupied by the offices of the Gare de l'Est.

Letter 1594. - Reg. 2, p. 325.

1. The number "19" written above the "14" on the register indicates uncertainty in the reading of the date.

2. Brother Lamirois was cook for the house.

Letter 1595. - Archives of the Mission, Paris. The first part of the letter, as far as "the conversion of that poor town," is taken from an old copy which is missing a page. A more recent copy of the entire letter was made but has unfortunately been reworked. For want of a better text,

this latter copy has been used for the second part of the letter.

1. François Charles, born in Plessala (Côtes-du-Nord) on December 10, 1611, entered the Congregation of the Mission on March 12, 1640, and was ordained a priest during Lent of 1641. He died on January 26, 1673, after serving at Saint-Lazare as director of retreatants and of the coadjutor Brothers. In the circular letter addressed to the whole Company to announce the death of Charles, Edme Jolly, Superior General, greatly praised his virtue.

2. Jean Guérin was born in Lacelle (Orne) in 1594, and entered the Congregation of the Mission on November 7, 1639. He took his vows in Annecy on August 4, 1642, was named Superior there the following month, and continued in this office until his death on March 6, 1653. On March 23 (cf. no. 1597) Saint Vincent wrote: "God had indeed always blessed the leadership and works of this servant of His, to the satisfaction of those within the Community family and outside of it." His biography was published in vol. III of Notices, pp. 23-28.

3. 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.

4. Philippe Huitmille [Vuimille], born in Arras, entered the Congregation of the Mission as a priest on October 25, 1645, at the age of twenty-nine, and was admitted to vows on February 9, 1664 in the presence of M. Guillot. Notices, vol. I, and Supplément list him as Vuimille.

5. Charles-Auguste de Sales.

6. Cf. Mt 10:16. (NAB)

Letter 1596. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. The words added on the back of the original letter by Brother Ducournau lead the reader to believe that the letter dated from 1657. But in letters he wrote around March 20, 1657, Saint Vincent does not mention the death of any Missionary, and since, on March 20, 1653, he had just been informed of the death in Poland of Lambert aux Couteaux (January 31, 1653), the latter date seems preferable.

Moreover, this decision can be substantiated from other letters of Saint Vincent (e.g., no. 1597), as well as one written by Saint Louise (cf. Spiritual Writings, L. 516, p. 415, in which she informs Sister Jeanne Lepeintre of Lambert aux Couteaux's death).

Letter 1597. - Archives of the Mission, Turin, original signed letter. This letter, up to the part beginning "I am sending you a power of attorney for M. Pignay...", was sent to all the houses of the Congregation of the Mission. Collet (op. cit., vol. I, p. 512) mentions three copies dated March 21, 22, and 26.

1. Edme Menestrier, born on June 16, 1618 in Rugney (Vosges), entered the Congregation of the Mission on September 10, 1640, took his vows in October 1646, and was

ordained a priest in 1648. He spent the rest of his community life at the Agen Seminary, where he was Superior (1651-65, 1672-85), and procurator (1665-72).

2. The body of Lambert aux Couteaux was interred before the main altar in the church in Sokolka but was exhumed in 1686 and transferred to the Holy Cross Church in Warsaw.

3. François de Fleury.

4. Dear to God and men, whose memory is held in benediction.
Cf. Sir 45:1. (NAB)

5. Nicolas Pignay, priest of the Rouen diocese and Doctor of the Sorbonne. In his will, dated August 10, 1671 (Arch. Nat., M 213, no. 8), he is mentioned as "headmaster of the Collège de Justice" and "living at the Bons-Enfants."

6. The document authorizing the union of the Priory of Saint-Pierre de Montmagneris, in the Cahors diocese, with the Agen Seminary, after the resignation of Nicolas Pignay, is in the Arch. Nat., S 6700.

7. 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 (1649-58) and in Cahors (1658-63), Secretary General of the Congregation (1663-77), 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. Brother Ducournau may well have contributed much more than he. (Cf. Notices, vol. I, pp. 247-67.)

8. House where Gerard Brin was Superior.

9. Saint Vincent always called Menestrier "Monsieur Edme," although he was not the only Edme in the Company. He was, however, the only Menestrier!

Letter 1598. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, file 22, no. 36, copy made from the original.

1. Brother of Nicolas Sevin, Bishop of Sarlat. Bishop Solminihac had designated the latter as his successor.

2. Jansenism.

Letter 1599. - Gossin, op. cit., p. 464, taken from the original made available by Abbé Pinard, parish priest of Saint-Germain-en-Laye.

1. Françoise Douelle, who had arrived in Poland on September 7, 1652.

2. Guillaume de Lestocq was Pastor of Saint-Laurent Parish from 1628 to May 9, 1661, the day of his death. He was instrumental in the union of the Congregation of the Mission and the Priory of Saint-Lazare. He wrote a detailed account of this union, which Abelly incorporated into his work (op. cit., bk. I, chap. XXII, pp. 95ff.).

3. The Nom-de-Jésus hospice.

4. Jean-Baptiste Le Gros, Superior of the Petit Saint-Lazare, Saint-Charles Seminary, since 1652. He often helped with the spiritual care of the elderly of the Nom-de-Jésus. Letter 1600. - The original signed letter was made available to Coste by Father Giovanni Tonello, C.M.; its present location is unknown.

1. Born in Aurigo, Albenga diocese (Italy), Antonio Drago was ordained a priest in 1645. He entered the Congregation of the Mission in Rome on March 30, 1651 and took his vows in Genoa in April 1653. He was Superior of the Genoa house (1666-70, 1677-80).

Letter 1601. - Archives of the Mission, Paris, original signed letter.

1. Étienne Biminet, born in Moissac (Tarn-et-Garonne), entered the Congregation of the Mission on October 6, 1645, at twenty-one years of age, took his vows on October 7, 1647, and was ordained a priest during Lent of 1651.

2. Commune in the canton of Jonzac (Charente-Maritime).

3. There is no available documentation indicating that M. Ducasse entered the Congregation of the Mission.

Letter 1602. - Reg. 2, p. 82.

Letter 1603. - Reg. 2, p. 340.

1. Nicolas Talec, born in the village of Haut-Bois (Nizon), Cornouaille diocese (Finistère), on July 2, 1623, entered the Congregation of the Mission on August 19, 1646, and was ordained a priest in September 1648. He was first placed in Saint-Méen, where he took his vows on January 25, 1650. Next, he was Superior at Saint-Charles Seminary (1654-62), Cahors (1662-68), and Metz (1669-71). He was named Procurator General of the Congregation in 1671 and was Assistant from January 9, 1673 to April 24, 1692. Talec died on February 14, 1697.

2. Balthazar Grangier de Liverdi.

Letter 1604. - This letter was numbered 1604 by Coste, but in vol. VIII, p. 628, he corrected its date from 1656 to 1652. For this reason, the editors have repositioned the letter.

Letter 1605. - Reg. 1, f 67 v, copy made from the original autograph letter.

1. Easter Sunday.

Letter 1605a. - Pémartin, *op. cit.*, vol. I, pp. 467-68.

Mission et Charité, 19-20, no. 74, p. 95, citing Pémartin, published this as a dated letter. Coste (no. 1614) simply quoted it in a footnote (n. 1) as some advice Saint Vincent gives to Martin Husson, without assigning it any date.

1. Martin Husson, born in 1623, was a lawyer in the Parlement of Paris and had been intendant in the De Gondi household since 1650. Saint Vincent had great respect for him, as is evident from the Saint's letters, especially nos. 1614 and 1638. Husson accepted the offer the Saint made him of the position of French Consul in Tunis and took up residence there in July 1653. While in Tunis he was an invaluable help and a faithful friend to Jean Le Vacher.

Ignominiously expelled by the Bey in April 1657, he returned to France and became intendant for the Duchesse d'Aiguillon. At his death in December 1695, he left a reputation as a learned, pious, virtuous man and a celebrated author.

2. If the date is accurate, it would seem that this text is, in fact, a letter. In writing to the Duchesse d'Aiguillon on the same date (no. 1605), Saint Vincent makes no mention of Husson. In his letter to her on May 14 (no. 1614), he introduces Husson to the Duchess, the benefactress of the Tunis mission. It seems likely to us that the Saint wrote to Husson on April 13, received his reply, and then introduced him to the Duchess.

Letter 1606. - Reg. 1, f 64 v , copy made from the handwritten rough draft.

1. Philippe-Emmanuel de Gondi, father of the second Cardinal de Retz, Jean-François-Paul de Gondi, who was notorious for his intrigues during the Fronde. When Philippe-Emmanuel became a widower, he entered the Oratorian Fathers and spent the rest of his life in the practice of Christian and religious virtues, dying in Joigny on June 29, 1662. The Congregation of the Mission, the Oratory, and Carmel honor him as one of their outstanding benefactors. Remarks on his life are found in: R. P. Ingold, Bibliothèque oratorienne (3 vols., Paris: Poussielgue, 1882-83), vol. I, pp. 421-48; and Louis Batterel, Mémoires domestiques pour servir à l'histoire de l'oratoire (4 vols., Paris: Picard, 1902-05), vol. I, pp. 322-61.

2. This letter was written a few days after Easter Sunday 1653.

3. Louise de Gondi, sister of Philippe-Emmanuel de Gondi and Prioress of the Royal Abbey of Saint-Louis in Poissy (Yvelines). She had succeeded her aunt, Jeanne de Gondi, as Prioress. This election was contested for a long time, although its validity had been recognized by the King, by Father Siccus, Master General of the Dominicans, and by the Pope himself. In 1625, Father Siccus drew up new statutes which he had approved by the Holy See. Article 5 stated "that Mother Louise de Gondy, the present Prioress, is to remain in office, according to the apostolic concession granted her; but should she resign or die, a new Prioress is to be elected by the Sisters with active voice, according to the statutes and rules of the Council of Trent, and of our Constitutions and General Chapters. This Prioress, thus elected and confirmed by the Provincial, is to have a three-year term. This should be henceforth and perpetually observed with regard to the election and term of office of the Prioress."

Now that Louise de Gondi was seriously ill, steps were being taken to dispose matters in such a way that, after her, this office could pass to her sister, Marie de Dampierre. Father Marinis, Master General of the Dominicans, ended by giving his consent. On May 12, 1653 he issued the dispensation which Marie de Dampierre needed in

order to be eligible. Contrary to all expectations, Louise de Gondi regained her health. She resigned her position in 1660 and died on August 29, 1661. (Cf. Edmond Bories, Histoire de la ville de Poissy [Paris: H. Champion, 1901]; cf. also, Bibl. Nat., Joly de Fleury collection, 1475.)

4. Cardinal de Retz, imprisoned in the château of Vincennes by order of Mazarin in December 1652.

5. The copyist perhaps misread this; the original probably read "Lemoine" (cf. n. 7).

6. Cardinal de Retz, Abbé de Buzay.

7. Cardinal de Retz. Two articles by Régis de Chantelauze (cf. vol. VI of Oeuvres du Cardinal de Retz [Paris: Hachette, 1887], pp. 478-79) shed some light on this letter. De Retz had obtained permission not only to say Mass, but to go to confession to Lemoine, Doctor of the Sorbonne. During the celebration of his Mass, he was assisted by the Canon of the château, whose turn it was to celebrate Mass before him.

8. Father de Gondi had been exiled to his estate in Villepreux (Yvelines).

Letter 1607. - Reg. 2, p. 204.

Letter 1608. - Abelly, op. cit., bk. II, chap. I, sect. VII, §12, p. 138.

1. The length of Jean Le Vacher's stay in Tunis during Saint Vincent's lifetime.

Letter 1609. - Reg. 1, f 21, copy made from the handwritten rough draft.

Letter 1610. - Archives of the Mission, Turin, original signed letter.

1. By the approval of the vows.

2. Visit to the seven basilicas: Saint John Lateran, Saint Peter, Saint Paul-Outside-the-Walls, Saint Mary Major, Holy Cross-at-Jerusalem, Saint Sebastian, and Saint Lawrence-Outside-the-Walls.

3. Propaganda Fide, of which Dionigi Massari was Secretary.

4. These words from "or to anyone else" are written in the Saint's hand.

5. On October 19, 1641 Jean-François de Gondi approved the vows to be taken in the Congregation of the Mission. (Cf. vol. XIII, no. 87.)

6. The preceding lines from "and it is expressly stated in the Rule" are in the Saint's handwriting.

7. Brother Ducournau, who wrote this letter, as Saint Vincent's secretary, added the following postscript after the signature: "Forgive a Gascon for stealing this little space to offer you his obedience and to recommend himself to your prayers. Ducournau."

Letter 1611. - Reg. 2, p. 143.

Letter 1612. - Reg. 2, p. 215.

1. This priest was acting as Superior during M. Blatiron's absence.

Letter 1613. - Archives of the Mission, Paris, original signed letter.

1. Commune in the district of Castelsarrasin (Tarn-et-Garonne).
2. François-Ignace Lièbe, born in Arras on April 26, 1623, entered the Congregation of the Mission on May 12, 1641, took his vows in Richelieu on April 7, 1644, and was ordained a priest in June 1647. He was Superior at the Collège des Bons-Enfants (1650-51) and Notre-Dame-de-Lorm (1654-56). He was then placed in Richelieu; from there he left the Company in 1657.
3. Principal canton town of Tarn-et-Garonne. (Cf. no. 1584, n. 13.)

4. Jean d'Agan, Vicar-General, Canon of the collegiate church of Saint-Étienne de Tescou, and Pastor of Montech. He became second Archdeacon of the Montauban cathedral and Dean of the collegiate church.

5. The postscript was in Saint Vincent's own handwriting. Letter 1614. - Collection for the process of beatification.

1. The Duchesse d'Aiguillon was anxious about the Saint's health. On May 20 she wrote to Antoine Portail: "I cannot get over the fact that Monsieur Portail and the other gentlemen of Saint-Lazare would let Monsieur Vincent, at his age, go to work in the country in this very hot weather, and for such a long time in the sun and open air. I think his life is too precious and too useful for the Church and his Company to allow him to give so unsparingly of himself. Permit me to implore them to prevent him from doing so. I ask that they forgive me for telling them that they are obliged in conscience to go and bring him back and that there are many complaints against them for taking so little care of him. People say they do not realize what a treasure God has entrusted to them and what a great loss they would suffer. I am too much their servant and the servant of the Company to fail to give them this advice." (Deposition of Brother Pierre Chollier at the process of beatification.)

2. An aune equals one ell or forty-five inches.

Letter 1615. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, file 22, no. 40, copy made from the original.

1. Élie Laisné de la Marguerie.

2. Commune in the district of Sarlat (Dordogne).

3. Charles Paulin, S.J., the King's confessor, who had died on April 12.

4. Jules Cardinal Mazarin.

5. Jacques Dinot, S.J., replaced Charles Paulin.

Letter 1616. - Archives of the Mission, Turin, original signed letter.

Letter 1617. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Before July 1639 the words "Saint-Lazare, Tuesday evening" would have been placed at the end of the letter and not at the beginning.

2. The original text had read: "although I must take tomorrow to be purged."

3. Saint Louise was probably making her retreat.
Letter 1618. - Abelly, op. cit., bk. II, chap. IV, sect. IV, p. 290.

1. The period during which Étienne Blatiron was in Genoa.
Letter 1619. - Reg. 2, p. 325.

1. The letter is addressed to "a coadjutor Brother of the Company, who wanted to become a Carthusian, thinking he would be safe there from temptations of the flesh."

Letter 1620. - Collet, op. cit., vol. I, p. 532, note.

1. Work of Antoine Arnauld.

Letter 1621. - Archives of the Mission, Paris, original signed letter.

1. Cf. no. 1405, n. 3.

2. In a letter to Abbé de Vaux the following November 12, Saint Louise also had questions about the chaplain in Angers: "I beg you most humbly to be kind enough to inquire about Monsieur Maillard. I am afraid that he is a little too hasty in determining the need for Sisters to leave the Company for their salvation." Spiritual Writings, L. 382, p. 434.

Letter 1622. - Reg. 2, p. 326.

Letter 1623. - Abelly, op. cit., bk. III, chap. XXIV, sect. I, p. 351.

Letter 1624. - Archives of the Mission, Krakow, seventeenth or eighteenth century copy.

1. A small village in the Palatinate of Grodno [before the eighteenth century partitions of Poland], where Guillaume Desdames and Stanislaw Kazimierz Zelazewski had taken up residence. Today it is a city in eastern Poland. The Priests of the Mission had a benefice there given by the King.

2. The Visitation Nuns.

Letter 1625. - Abelly, op. cit., bk. II, chap. II, sect. VI, p. 237.

1. The period during which Étienne Blatiron was in Genoa.

Letter 1626. - Archives of the Mission, Paris, original autograph letter.

1. Marguerite Moreau, Madeleine Drugeon, and Françoise Douelle.

2. The three Daughters of Charity had arrived in Poland on December 8, 1652. The tone of the letter seems to indicate that it was written during their first year there.

Letter 1627. - Archives of the Mission, Turin, original signed letter.

1. Claude Jeandé, born in Blénod-lès-Toul (Meurthe-et-Moselle), was ordained a priest on March 27, 1632, entered the Congregation of the Mission on October 3, 1647, at thirty-eight years of age, and took his vows in Sedan on September 9, 1654, in the presence of M. Portail.

2. René-Louis de Fiquelmont, Abbot of Mouzon.

3. The meeting of the Ladies of Charity.

4. Pierre Sirven, coadjutor Brother, born in Verdun-sur-Garonne (Tarn-et-Garonne), entered the Congregation of the

Mission on March 12, 1640, took his vows on January 1, 1643, and died in Sedan on July 12, 1660. His outstanding qualities had earned the confidence of the Bishop of Montauban. He was also highly esteemed by Saint Vincent, who considered him "the living Rule of the Company; a wise, intelligent man, benevolent toward everyone."

5. Commune in the district of Sedan (Ardennes).

6. A meeting of the members of the Community on a specified day to receive, if need be, the recommendations of the Superior.

7. This last sentence is in the Saint's handwriting.

Letter 1628. - Reg. 2, pp. 78, 130.

1. The first fragment ends here.

Letter 1629. - Abelly, op. cit., bk. II, chap. XII, p. 430.

1. The Bull, Cum Occasione, was dated May 31, 1653 but was not made public until June 9. It condemned the Five Propositions of the Jansenists, which some bishops of France had submitted to the Holy See in 1651 for evaluation and proscription. (Cf. Appendix 1 for the petition and the Five Propositions.)

2. To the King of the ages, the immortal, the invisible, the only God, be honor and glory! Cf. 1 Tm 1:17. (NAB)

3. Innocent X (1644-55).

4. Fabio Chigi, appointed Secretary of State in December 1651, was created a Cardinal on February 19, 1652, and later became Pope with the name of Alexander VII (1655-67).

5. The delegates the Jansenists had sent to Rome to prevent the condemnation were Louis Gorin de Saint-Amour; Jacques Brousse, Pastor of Saint-Honoré; Noël de la Lane, Abbé de Valcroissant; Louis Angran; Toussaint-Guy-Joseph Desmares, an Oratorian; and Nicolas Manessier.

6. The orthodox party was represented in Rome by Jérôme Lagault, François Hallier, and François Joysel, Doctors of the Sorbonne.

Letter 1630. - Abelly, op. cit., bk. II, chap. XII, p. 428.

1. This was the famous distinction between fact and right. The Five Propositions were matter for condemnation, but Jansenius had never taught them.

2. Pierre Séguier.

3. Mathieu Molé.

4. Louis Gorin de Saint-Amour, godson of Louis XIII, Doctor of the Sorbonne, and an ardent Jansenist, was born in 1619 and died in 1687.

5. Saint-Amour did, in fact, relate his own version of how the Five Propositions had been condemned. (Cf. Journal de ce qui s'est fait à Rome dans l'affaire des cinq propositions, 1662.) For a proper idea of this document, compare it with Lagault's correspondence (cf. nos. 1630, 1642a, and 1644a).

6. Where the law makes no distinction, neither must we make any distinction.

7. Nicolò di Bagno.

8. Apologie de M. Jansénius, évêque d'Ipre, et de la doctrine de S. Augustin expliquée dans son livre intitulé Augustinus, contre trois sermons de M. Habert, théologal de Paris, prononcez dans Nostre Dame le premier et le dernier dimanche de l'Advent 1642 et le dimanche de la septuagésime 1643 (n. p., 1644). Seconde Apologie pour Monsieur Jansénius, évêque d'Ipre, et pour la doctrine de S. Augustin, expliquée dans son livre intitulé Augustinus, contre la réponse que M. Habert, théologal de Paris, a faite à la première Apologie et qu'il a intitulée. La défense de la foy de l'Église (n. p., 1645). These two works are by Antoine Arnauld.

9. De la grâce victorieuse de Jésus-Christ, ou Molina et ses disciples convaincus de l'erreur des Pélagiens et Semi-Pélagiens (Paris, 1651).

10. Théologie familière ou Instruction de ce que le chrestien doit croire et faire en ceste vie pour estre sauvé [by Saint-Cyran] (Paris, 1639). This book and those mentioned in notes 8 and 9 were condemned by Rome on April 23, 1654.

11. Henri d'Estampes, Bailiff of Valençay and French Ambassador in Rome.

12. Jules Cardinal Mazarin.

Letter 1630a. - Collet, op. cit., vol. II, pp. 157-58; the original is now lost. Collet mentions this letter and quotes a short excerpt from it. This edition uses the text printed in Mission et Charité, 19-20, no. 75, p. 96.

1. Étival Abbey (Étival-en-Charnie, Le Mans diocese) was a monastery of Benedictine nuns. The letter was probably addressed to Claire Nau, Abbess (1627-60). Saint Vincent had worked to bring the Reform into this monastery, so he knew the Abbess.

2. Date given by Collet.

3. Probably the troubles of the Fronde.

Letter 1631. - Collet, op. cit., vol. II, p. 158.

1. Nicolas Choart, Seigneur de Buzenval, born on July 25, 1611. He was named Counselor in the Parlement of Brittany on October 19, 1630, Councillor in the Great Council in September 1631, and Master of Requests on August 11, 1639. He was also appointed Ambassador to Switzerland, but never arrived there. In 1643 he tendered his resignation as Master of Requests, became a priest, and in 1650 was named Bishop of Beauvais. He was especially known for his attachment to Jansenist doctrine.

Letter 1632. - Reg. 2, p. 26.

Letter 1633. - The original signed letter was formerly the property of the Montauban Hospital; the present location of the letter is unknown.

1. He was only twenty-eight years old.

2. A former commune, today part of Bressols, a district of Castelsarrasin (Tarn-et-Garonne).

3. This union came about sixteen years later.

4. Bajoue was the incumbent of Saint-Aignan parish.

5. Commune in the district of Castelsarrasin (Tarn-et-Garonne).

6. The postscript is in the Saint's handwriting.

Letter 1634. - Abelly, op. cit., bk. II, chap. I, sect. VII, §12, p. 140.

1. The period during which Jean Le Vacher lived in Tunis while Saint Vincent was still alive.

2. Muslims.

Letter 1635. - Reg. 2, p. 328.

1. M. Vageot came from Bellegarde (Ain), a journey of about two weeks at the time.

2. Cf. Mt 8:21-22. (NAB)

3. Cf. Mt 19:21. (NAB)

4. Louis Laisné.

5. Élie Laisné, Seigneur de la Marguerie.

6. A word omitted in Reg. 2.

Letter 1636. - Archives of the Mission, Turin, original signed letter.

1. June 29.

2. Nicolò di Bagno.

3. Jules Cardinal Mazarin.

4. Nicolas Singlin, born in Paris in 1607, was an apprentice to a cloth merchant when, at twenty-two years of age, he decided to give himself to God. Saint Vincent encouraged him to learn Latin and prepare for the priesthood. As a subdeacon, he was entrusted by the Saint with teaching catechism to the children at the Pitié, a Paris hospital near the Jardin des Plantes. One day, narrates Marguerite Perrier, a niece of Pascal whose story seems suspect, Singlin, who venerated Saint Vincent at the time, met a pious woman in the hospital courtyard. She foretold "a horrible persecution;" pointing to the Saint, she added: "He will be one of the persecutors." Shortly afterwards, on March 26, 1633, Nicolas Singlin was ordained a priest. Already won over to Saint-Cyran's ideas, he was chosen by the latter to hear the confessions of the nuns of Port-Royal. He fled in 1661 to avoid a lettre de cachet [arrest warrant under the King's private seal] and took refuge on one of the estates of the Duchesse de Longueville. He returned to Paris in secret and died there on April 17, 1664. (Cf. "Mémoire de Mademoiselle Marguerite Perrier, nièce de Pascal" in Recueil de plusieurs pièces pour servir à l'histoire du Port-Royal [Utrecht, 1740], pp. 167-72.)

5. Henri du Hamel, born in the Sens diocese, was ordained a priest at the end of Lent 1641 but did not say his first Mass until All Saints Day. He was Pastor of Saint-Maurice (Yonne) (1642-44), where he established public penance, then Pastor of Saint-Merry in Paris (1644-66), Canon of Notre-Dame (1666-71), and once again Pastor of Saint-Maurice (1671-82), where he died on November 13, 1682. Banished from Saint-Merry in 1654 because of Jansenism, he did not have permission to return to his parish until 1664, three years after he had signed the formulary.

6. Nicolas Sevin.
 7. Jean-François de Gondi.
 8. Louis Gorin de Saint-Amour, Noël de la Lane, Louis Angran, and Jacques Brousse.
 9. The Oratorian, Father Desmares, and Nicolas Manessier; they had been in Rome since April 19.
- Letter 1637. - Adrien Launay, Histoire générale de la Société des Missions-Étrangères (3 vols. Paris: Tégué, 1894), vol. I, p. 19. Monsieur Launay inadvertently referred his readers to Arch[ives des] M[issions]-É[trangères], vol. 114, p. 434. The latter reference is not for the present letter but for vol. V, no. 1655.
1. By Father Alexandre Rhodes, S.J., who had returned to Europe to raise money and find auxiliaries for the Tonkin and Cochin-China missions (see n. 2), which he had successfully evangelized, and to persuade Rome to send Apostolic Vicars there.
 2. Today, Tonkin and Cochin-China would include Vietnam, Cambodia, and Laos.
 3. It was said that Father Rhodes personally had baptized 100,000 people in Tonkin (approximately, North Vietnam). (Cf. Annales de la Compagnie du Saint-Sacrement, p. 139.)
 4. As early as 1633, Propaganda Fide had conceived the idea of organizing the ecclesiastical hierarchy in Japan, China, Tonkin, and Siam [present day Thailand]. This would have been accomplished except for objections raised by the King of Portugal, who at that time enjoyed prerogatives of which he was jealous. He had the right to submit the names of persons for dioceses and benefices in all the countries conquered or to be conquered from the pagans. Moreover, all missionaries going to Southeast Asia had to leave from a Portuguese port. Instead of seeking to spread Catholicism for its own sake, the Portuguese government saw in this a means of stabilizing and extending its own conquests. This accounted for its constant opposition, until the French Revolution, to the creation of dioceses entrusted to missionaries of other nationalities.
 5. In [infidel] lands. A diocese no longer in existence was given to a bishop by way of title only because it had to be abandoned and the territory was then "in infidel lands." These sees were usually in Mohammedan lands, not, as in the present context, in Southeast Asia. In 1882 the Holy See changed the name given to these sees to "titular sees" because the designation in partibus infidelium had become offensive to the governments of some of these territories.
 6. François Pallu, Canon of Tours; Pique, Doctor of the Sorbonne; and François de Laval-Montigny, Grand-Archdeacon of Évreux. Weary of the slowness of the Roman Curia, Pique accepted Saint-Josse parish in Paris, and François de Laval became the guest of M. de Bernières at the hermitage in Caen.
 7. Henri de Savoie, Duc de Nemours.

8. Christophe du Plessis, Baron de Montbard, lawyer in the Parlement, a very active member of the Company of the Blessed Sacrament and one of the most charitable men of his time. He founded Le Magasin charitable, gave generously to the Montauban hospital and the Hospice for Incurables in Paris, and was director of the General Hospital. He died at the Missions-Étrangères Seminary on May 7, 1672.

9. Pierre Colombet, chaplain and Councillor of the King, Pastor of Saint-Germain-l'Auxerrois (1633-57).

Letter 1638. - Manuscript life of Jean Le Vacher, p. 4.

1. Saint Vincent gave Martin Husson a rule of life for Jean Le Vacher and himself (cf. vol. XIII, no. 109, pp. 363-65). Except for a few minor additions, it is almost identical to the advice given to Boniface Nouelly and Jean Barreau in 1646 (cf. vol. XIII, no. 93, pp. 306-07).

2. Cf. Acts 4:32. (NAB)

Letter 1639. - Collet, op. cit., vol. I, p. 561. In a letter of July 12, which has been lost, Saint Vincent was supposed to have given the same news to another Priest of the Mission.

Letter 1640. - Reg. 2, p. 233.

Letter 1641. - Archives of the Diocese of Cahors, Alain de Solminihac collection, notebook, file 22, no. 39, copy made from the original.

1. Cum Occasione, dated May 31, 1653 and published on June 9.

2. Thanks be to God who always makes us triumph in Christ Jesus! Cf. 2 Cor 2:14. (D-RB)

Letter 1642. - Reg. 2, p. 175. The copy has as a heading: "Note at the end of a letter in the Saint's handwriting, in which he mentions the faults of a Superior by speaking to him as if he were speaking about someone else."

Letter 1642a. - The original has been lost. Collet (op. cit., vol. I, pp. 558-59) quoted from a copy made available to him. Mission et Charité, 19-20, no. 76, pp. 96-98, reprinted Collet. This edition uses the latter text.

1. Date given by Collet.

2. The Jansenist Doctors.

3. The Five Propositions, which were condemned by the Papal Bull, Cum Occasione.

Letter 1643. - Archives of the Mission, Turin, original signed letter.

1. René-Louis de Fiquelmont, Abbot of Mouzon.

2. A governmental official in charge of criminal affairs in Reims.

Letter 1644. - Reg. 2, p. 329.

Letter 1644a. - The originals have been lost. Collet (op. cit., vol. I, pp. 560-61) gives excerpts from each letter without identifying the author of any particular citation except the last passage, which he says was written by Hallier. Mission et Charité, 19-20, nos. 77-78, pp. 98-99, reprinted Collet. This edition summarizes the excerpts and quotes the passage from Hallier mentioned above.

1. Probable date; the content of these two letters indicates that they follow closely the letter of July 21, 1653 (cf. no. 1642a). Lagault died in October 1653, shortly after his return from Rome.

Letter 1645. - Reg. 1, f 24 v . The copyist took his text from the original, which was in Saint Vincent's handwriting. The name of the addressee is not given but it is reasonable to think it was the Duchesse d'Aiguillon, because of her generosity toward the foreign missions.

1. It was between these two dates that Dionigi Massari was Secretary of Propaganda Fide. For a reason unknown to us, the first editor of the letters of Saint Vincent believed that this one was from January 1659.

2. Perhaps the question here concerns funds reserved for stipends for the bishops who were to go to evangelize Indochina (today, the area included in North Vietnam, Cambodia, and Laos).

APPENDIX

Appendix 1. The original is in Latin.

1. Isaac Habert, Bishop of Vabres (1645-68), drafted this supplication, which eighty-five bishops signed. (Cf. no. 1320.)

Appendix 2. - Archives of the Diocese of Cahors, Alain de Solminihac collection, file 5, no. 25, copy.

1. In no. 1376, written on July 2, 1651, Bishop Solminihac refers to a letter he had just written to the Queen, Anne of Austria, about a successor for his diocese.

2. Nicolas Sevin.

Appendix 3. - Archives of Propaganda Fide, III Gallia, no. 200, f 267, original in Italian. This petition, addressed in the name of Saint Vincent, was disclaimed by him in nos. 1477-78.

1. The decree prompted by this petition was dated December 17, 1651 (cf. Appendix 4).

2. Led by Henri de Levis de Ventadour, Canon of Paris.

3. By apostolic authority.

4. In infidel lands.

5. On the back of the original were added the words: "Entrusted to the Ambassador of France."

Appendix 4. - Archives of Propaganda Fide, III Gallia, no. 200, f 287, original in Latin.

Appendix 5. - Lettres de la Révérende Mère Marie-Angélique Arnauld, vol. II, p. 165. This letter refers to the difficulty mentioned in no. 1533.