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**BLATIRON**, Étienne: 1671  
**BONS-ENFANTS**: 1665  
**BONVILLIERS**, Jeanne: 1927  
**BORGUÑY**, Pedro: 1853  
**BOSQUET**, François de: 1876  
**BOULART**, François: 1711  
**BOURDAISE**, Toussaint: 1698  
**BOURZEIS**, Amable de: 1667

**BOUSSORDEC**, Charles: 2031  
**BRANCACCIO**, Francesco Maria: 1955  
**BRIENNE**, Louise de Béon de: 1818  
**BRIN**, Gerard: 1753  
**BRUGIÈRE**, Sébastien: 1880a  
**BRY**, Marguerite du Tartre de: 1723  
**BUZENVAL**, Nicolas Choart de: 1719

## C

**CABEL**, Pierre: 1699  
**CAIGNET**, Antoine: 1657  
**CALLON**, Louis: 1806a  
**CAPITULATIONS**: 1708  
**CASET**, Michel: 1860  
**CASSANDIEUX (GASSENDI)**, Pierre: 1770  
**CHAMPION**, Louis: 1657  
**CHANDENIER**, Claude de: 1665  
**CHANDENIER**, François de: 1854a  
**CHANDENIER**, Louis de: 1665  
**CHANDENIER**, Marie de: 1866  
**CHANTAL**, St. Jane Frances Frémiot de: 1965  
**CHARDON**, Philbert: 1743  
**CHARITY**, Confraternity of: 1814  
**CHEFDEVILLE**, Perrette: 1689  
**CHÉTIF**, Marguerite: 1858  
**CHIROYE**, Jacques: 1714  
**CHRÉTIEN**, Jean: 1651  
**CHRISTIAN DOCTRINE**, Priests of: 1765  
**CIRON**, Gabriel de: 2080  
**COCHOIS**, M.: 1689  
**COGLEY [COGLÉE]**, Gerard: 1816  
**COGLEY [COGLÉE]**, Laurence: 1699  
**COGLEY [COGLÉE]**, Mark: 1662  
**COLOMBET**, Pierre: 1655  
**CONDÉ**, Louis II de Bourbon de: 1681  
**CONSTANS**, François: 1845  
**CORNUEL**, Guillaume: 1701  
**COUNCIL OF CONSCIENCE**: 1684  
**CROWLEY, [CRUOLY]** Donat: 1701  
**CUISSOT**, Gilbert: 1787

## D

**DASSONVAL**, Jean: 1668  
**DAUTEUIL**, Marthe: 1647  
**DAVEROULT**, Pierre: 1689  
**DEFFITA**, M.: 1681  
**DEHEAUME**, Pierre: 1945  
**DEHORGNY**, Jean: 1646  
**DELACROIX**, Jeanne: 1797  
**DELACROIX**, Renée: 1921  
**DELAFORCADE**, M.: 1728  
**DELAHODDE**, M.: 1813  
**DELORME**, Pie: 1828  
**DELVILLE**, Guillaume: 1788

**DEMONCHY**, Nicolas: 1808  
**DEMYON**, M.: 1751  
**DESDAMES**, Guillaume: 1679  
**DES ESSARTS**, Madame: 1720  
**DES JARDINS**, Georges: 2016  
**DESLIONS**, Jacques: 2058  
**DES LIONS**, Jean: App. 3  
**DESMARETS**, Jean: 1862  
**DES NOYERS**, Pierre: 1757  
**DOUJAT**, Catherine: 1649  
**DOUJAT**, Jean: 1649  
**DOWLEY [DU LOEUS]**, James: 1753  
**DROUARD**, Bertrand: 1655  
**DU CHESNE**, Jean: 1826  
**DU CHESNE**, Pierre: 1651  
**DUCHESNE**, René: 1845  
**DUCOURNAU**, Bertrand: 1670  
**DUFOUR**, Claude: 1699  
**DU FOUR**, Perrette: App. 1  
**DUGGAN, [DUIGUIN]**, Dermot: 1729  
**DUPERROY**, Nicolas: 1646  
**DU PLESSIS**, Christophe: 1655  
**DUPONT**, Louis: 2012  
**DUPORT**, Nicolas: 1834  
**DURAND**, Antoine: 1755  
**DURAZZO**, Stefano: 1738  
**DUVAL**, M.: 1686

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**ÉCU**: 1676  
**ENNERY, [McENERY]** Jean: 1677  
**ÉTIENNE**, Nicolas: 2001  
**EU**, Louis d': 1898  
**EUDES**, St. John: 2077  
**ÉVEILLARD**, Jacques: 1733  
**EXTRA TEMPORA**: 1733

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**FABERT**, Abraham de: 1782  
**FÉRET**, Hippolyte: 2033  
**FÉROT**, Claude: 1765  
**FEYDIN**, François: 1912  
**FLACOURT**, Étienne de: 1836  
**FLEURY**, François de: 1679  
**FLORENT**, Jean-Baptiste: 1657  
**FONTAINE**, Louise-Eugénie de: 2017  
**FOREST**, René: 1698  
**FORNE**, Jean-Baptiste: 1891  
**FOUQUET**, François [the Elder]: 2017  
**FOUQUET**, François [the Younger]: 1802  
**FOUQUET**, Marie de Maupeou: 1856  
**FOUQUET**, Nicolas: 1852  
**FOURNIER**, François: 1665  
**FRACIOTI**, Agostino: 1765

**FRANÇOIS**, Pierre: 1870

**FRONDE**: 1939

**G**

**GALLAIS**, Guillaume: 1670

**GAMBART**, Adrien: 1979a

**GARAT**, Jean: 2045

**GASSENDI (CASSANDIEUX)**, Pierre: 1770

**GAUTIER (GONTIER)**, Aubin: 1901

**GENTIL**, Mathurin: 1661

**GESSEAUME**, Henriette: 1685

**GET**, Firmin: 1718

**GICQUEL**, Jean: 1908

**GIGOT**, Denis: 1722

**GLÉTAÏN**, Marie-Catherine de: 1789

**GOBLET**, Thomas: 1701

**GONDI**, Jean-François de: 1722

**GONDI**, Jean-François-Paul de (RETZ): 1707

**GONDRÉE**, Nicolas: 1836

**GONTIER (GAUTIER)**, Aubin: 1901

**GONZAGUE**, Louise-Marie de: 1663

**GORET**, Jean-Pascal: 1813

**GOULAS**, Louise (Romilly): 1881

**GRANADA**, Luis de: 1837

**GRESSIER**, Jeanne: 1940

**GUÉRIN**, Mathurine: 1766

**GUESDON**, François: 1661

**GUILLOT**, Nicolas: 1648

**H**

**HARAN**, Nicole: 2068

**HARDEMONT**, Anne: 1666

**HAZART**, Laurent: 1926

**HERBRON**, François: 2031

**HERSE**, Charlotte de Ligny de: 2033

**HUGUIER**, Benjamin: 1708

**HUSSON**, Martin: 1668

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**i.s.C.M.**: 1646

**J**

**JACOBINS**: 1836

**JEANNE-FRANÇOISE**, Sister: 1656

**JOLLY**, Edme: 1664

**JOLY**, Marie: 1788

**JOYEUSE**, François de: 2019

**L**

**LA BARRE**, Pierre de: 1649

**LABAT**, Jean: 2053

**LA FERRIÈRE**, Chevalier de: 1815

**LA FOSSE**, Jacques de: 1790

**LA GUIBOURGÈRE**, Jacques-Raoul de: 1746

**LAISNÉ**, Pierre: 1860

**LAISNÉ DE LA MARGUERIE**, Élie: 1655

**LA MANIÈRE**, Jacques de: 1788

**LAMBERT (AUX COUTEAUX)**: 1760  
**LA MEILLERAYE**, Charles de la Porte de: 1836  
**LAMOIGNON**, Guillaume de: 1987  
**LA MOTHE-FÉNELON**, Antoine de Salignac de: 1655  
**LANGLOIS**, Louis: 1978  
**LA ROSE**, M. de: 1854a  
**LASNIER**, Guy (VAUX, Abbé de): 1692  
**LASNIER**, Jean: 1901  
**LAVARDIN**, Philibert de Beaumanoir de: 1908  
**LEBAS**, Toussaint: 1759  
**LE BLANC**, Charles: 1908  
**LE BLANC [WHITE]**, François: 1865  
**LE BOYSNE**, Léonard: 1860  
**LEBRUN**, Guillaume: 2053  
**LEGENDRE**, Renault: 1693  
**LE GENTIL**, Claude: 1738  
**LE GRAS**, Louise (MARILLAC): 1650  
**LE GROS**, Jean-Baptiste: 1701  
**LEPEINTRE**, Jeanne: 1650  
**LE ROY**, Jean: 2053  
**LE ROY**, Marie-Agnès: 1654  
**LE ROY**, Pierre: 1711  
**LE SOUDIER**, Jacques: 1657  
**LE TELLIER**, Michel: 1711  
**LE VACHER**, Jean: 1668  
**LE VACHER**, Philippe: 1667  
**LEVASSEUR**, Martin: 1693  
**LE VAZEUX**, Achille: 1822  
**LHUILIER**, Dominique: 1805  
**LHUILIER**, Hélène-Angélique: 1856  
**LIANCOURT**, Jeanne de Schomberg, Duchesse de: 1856  
**LIANCOURT**, Roger, Duc de: 1856  
**LIEBE**, François-Ignace: 1960  
**LIONNE**, Hugues de: 1834  
**LORET**, Julienne: 1794  
**LUCAS**, Antoine: 1714  
**LUCAS**, Jacques: 2078  
**LUMSDEN**, Thomas: 1734

**M**

**MARÉCHAL**, Andrée: 1672  
**MARILLAC**, St. Louise de (LE GRAS): 1650  
**MARTIN**, Jean: 1771  
**MARTINIS**, Girolamo di: 1835  
**MASCARENE ISLANDS**: 1836  
**MATHURIN FATHERS** [Trinitarians]: 1708  
**MAUPAS DU TOUR**, Henri de: 1655  
**MAUPEOU**, Madeleine-Élisabeth de: 2017  
**MAZARIN**, Jules Cardinal: 1763  
**McENERY**, John (ENNERY): 1677  
**MÉNAGE**, Françoise: 2068  
**MENESTRIER**, Edme: 1665  
**MERCY, FATHERS OF** [Mercedarians]: 1880a

**MEUSNIER**, Jean: 1722  
**MICHEL**, Louise: 1666  
**MOLONY**, Thady [Thaddée]: 2030  
**MONCHIA**, Giovanni Cristoforo: 1738  
**MONSIEUR**: 1933  
**MONTHOUX**, M. de: 1705  
**MORANDO**, Antoine: 1835  
**MORANGIS**, Antoine (BARILLON) de: 1655  
**MOREAU**, Marguerite: 1727  
**MOUSNIER**, Jean-François: 1698  
**MUGNIER**, Jean-Jacques: 1691  
**MUSY**, M. de: 1968

**N**

**NACQUART**, Charles: 1698  
**NAPOLLON**, Jean: 1742  
**NAPOLLON**, Louis: 1742  
**NEMOURS**, Henri de Savoie de: 1655  
**NESMOND**, Anne de Lamoignon de: 1813  
**NOIZEAU**, Edme: 2030  
**NOM-DE-JÉSUS**: 1740

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**ODERICO**, Nicolò: 2071  
**OLIER**, Jean-Jacques: 1709a  
**ORSIGNY**: 1862  
**OZENNE**, Charles: 1646

**P**

**PAJOT**, Charles: 1837  
**PARLEMENT**: 1675  
**PARRE**, Jean: 1688  
**PASQUIER**, Balthazar: 1985  
**PAULIN**, Charles: 1763  
**PENNIER**, Denis: 1704  
**PERRAUD**, Hugues: 1737  
**PERROCHEL**, François: 1719  
**PESNELLE**, Jacques: 1834  
**PETITES-MAISONS**: 1891  
**PIANEZZA**, Filippo di Simiane di: 1822  
**PICARDAT**, Edme: 2030  
**PLANCHAMP**, Jean-Jacques: 1945  
**PORTAIL**, Antoine: 1849  
**POSNY**, Jacques: 1679  
**POUCHIN**, Abel: 1733  
**PRA**, Anne-Françoise de: 1705  
**PRESIDIAL COURT**: 1869  
**PRÉVOST**, François: 1936  
**PRÉVOST**, Jeanne-Christine: 1788  
**PRÉVOST**, Nicolas: 1788  
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**R**

**RANCATI**, Abbé Hilarion: 2024  
**RAPORTEBLED**, Madeleine: 1858  
**RÉGNARD**, Mathieu: 1713



**REGNAULT**, Nicolas: 1788  
**RELATIONS**: 1703  
**RENTY**, Élisabeth de Balzac, Baroness de: 1767  
**RESERVED SINS**: 2008  
**RETZ**, Jean-François-Paul (GONDI), Cardinal de: 1707  
**RICHARD**, François: 1977  
**RICHELIEU**, Anne Poussard, Duchesse de: 2054  
**RIVET**, François: 1738  
**RIVET**, Jacques: 1704  
**RIVET**, Louis: 1695  
**ROBINEAU**, Louis: 1816  
**ROMILLY**, Louise (GOULAS) de: 1881  
**ROUGEMONT**: 1862  
**ROZE**, Nicolas: 1705  
**RUMELIN**, Michel Thépault, Sieur de: 2036

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**SAINT-ALBIN**, Jeanne de: 1949  
**SAINT-CHARLES**: 1733  
**SAINTE-CROIX [SANTACROCE]**, Marcel de: 1870  
**SAINTE-FÉLIX**, Antoine-François de: 1716  
**SAINTE-MARTIN**, Canon de: 2027  
**SANTACROCE**, Marcello di (SAINTE-CROIX): 1870  
**SAINTE-MADELEINE**: 1842  
**SALES**, Charles-Auguste de: 1705  
**SALES**, St. Francis de: 1659  
**SALPÊTRIÈRE**: 1681  
**SAVOIE-NEMOURS**, Henri de: 1655  
**SÉGUIER**, Pierre: 1763  
**SENAUX**, Nicolas: 1775  
**SERRE**, Louis: 1846  
**SERVIN**, Guillaume: 1795  
**SESTY**, Augustin: 1845  
**SICQUARD**, Louis: 1826  
**SILLERY**, Noël Brulart de: 2017  
**SIMIANE**, Filippo di (PIANEZZA): 1822  
**SIMON**, René: 1733  
**SOLMINIHAC**, Alain de: 1763  
**SURVIRE**, Nicolas: 1820

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**TAONE**, Giovanni Battista: 1834  
**THEATINES**: 2024  
**THIBAUT**, Louis: 1720  
**THOLARD**, Jacques: 1788  
**THOLIBOWSKI**, Albert: 1825  
**TOLEDO [TOLET]**, Francisco: 1842  
**TRATEBAS**, Antoine: 1898  
**TRAVERSAY**, Anne Petau de: 1836  
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**TRUCHART**, M.: 1650  
**TRUMEAU**, Marie-Marthe: 1685  
**TURPIN**, Pierre: 2030

**V**

VAGEOT, Philippe: 1731  
VALOIS [WALSH], Patrice: 1872  
VAUX, Abbé de (LASNIER): 1692  
VENDÔME, César de Bourbon, Duc de: 1686  
VENTADOUR, Marie de la Guiche de Saint- Gérard, Duchesse de:  
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VÉRONNE, Alexandre: 1657  
VIALART, Félix de: 1689  
VIGNERON, Avoie: 1953  
VILLERS, Mademoiselle de: 1757  
VINCENT, François: 1898  
VINCY, Antoine Hennequin, Sieur de: 1665  
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WALSH [VALOIS], Patrick: 1872  
WATEBLED, Jean: 1701  
WATER, James: 1787  
WHITE [LE BLANC], Francis  
Z  
ZELAZEWSKI, Stanislaw Kazimierz: 1679

## Notes

Letter 1646. - Archives of the Mission, Turin (Italy), original autograph letter.

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. In 1632, when Saint Vincent made the move to Saint-Lazare, Dehorgny took over the direction of the Collège des Bons-Enfants, which he retained until 1635, then took up again (1638-43, 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 visited several houses of the Company, reestablishing good order wherever necessary. His sympathy for Jansenist ideas merited for us two beautiful letters from Saint Vincent, who had the joy of seeing him return to sounder beliefs. He died July 7, 1667. We still have twenty-three of his conferences to the Daughters of Charity and several letters. (Cf. Notices sur les Prêtres, Clercs et Frères défunts de la Congrégation de la Mission. [1st séries, 5 vols., Paris: J. Dumoulin, 1881-1911], vol. I, pp. 153-220; also, a supplement to this first series: Catalogue du Personnel de la Congrégation de la Mission [Paris: J. Dumoulin, 1911]. This latter will be referred to as Notices (Supplement). Vol. I of Notices lists him as Jean D'Horgny; the Supplement has Jean d'Horgny.
2. Giovanni Battista Altieri, brother of the future Pope Clement X (1670-76), became Bishop of Todi (1643-54) and Cardinal (1643); he died in Narni on November 25, 1654. He was one of the Saint's most powerful protectors in Rome.
3. These words, from "If necessary," are in the Saint's handwriting.
4. 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.
5. Surprised at sea by Turkish pirates on July 5, 1653, on a voyage from France to Italy, Cardinal Barberini escaped only by beaching on the coast of Monaco. The pirates looted the ship which transported his baggage, and carried off seventy of his entourage to Barbary.
6. 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, while still a seminarian, to Algiers as French Consul, in keeping with the wish of the Holy See not to have a priest in the office of

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 Almérás, 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.)

7. The last two sentences, from "The Duchesse," are in the Saint's handwriting.

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 great Cardinal. She married the nephew of the Duc de Luynes, Antoine de Beauvoir de Grimoard de Roure, chevalier, Seigneur de Combalet, whom she had never seen and did not love. During the two years this union lasted, the couple lived together only six months. The Marquis de Combalet, kept away from home by the war, died at the siege of Montpellier on September 3, 1622. His wife, widowed at the age of eighteen, left the Court and withdrew to the Carmelite convent in Paris. After a year of novitiate, she received the habit from the hands of Father de Bérulle and took her first vows. Richelieu, who loved her dearly, did his utmost to bring her back to the Court. At his request the Pope forbade her to remain in 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 frequented and protected men of letters and took charge of all works of charity. She established the Priests of the Mission in Notre-Dame de La Rose and in Marseilles, 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. She 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 at Saint-Sulpice, and replaced Madame de Lamoignon as President of the Ladies of Charity of the Hôtel-Dieu. The Duchesse d'Aiguillon must be placed, along with Saint Louise de Marillac, Madame de Gondi, and Madame Goussault, in the first rank of Saint Vincent's collaborators. No one perhaps gave him more; few were as attached to him. She watched over his health with maternal solicitude. The carriage and horses the Saint used in his old age came from her stables. Saint Vincent's death grieved her deeply. She had a silver-gilt reliquary made in the shape of a heart, surmounted by a flame, to enclose his heart. The Duchess died on April 17, 1675, at the age of seventy-one and was buried in the Carmelite habit. Bishops Bresacier and Fléchier preached her funeral oration. (Cf. Comte de Bonneau-Avenant, La duchesse d'Aiguillon [2nd ed., Paris: Didier, 1882].) Le Long mentions, in his Bibliothèque historique de la France (Fontette ed., 5 vols., Paris: Hérisant, 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.

8. 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 wrote to Nicolas Guillot, "with a talent for leadership and is for winning hearts within the Company and outside of it." (Cf. vol. IV, no. 1624, p. 573.) Unfortunately, this excellent Missionary's career was brief: he died in Warsaw on August 14, 1658 (Cf. Notices, op. cit., vol. III, pp. 148-54.)

9. Nicolas Duperroy, born in Maulévrier (Seine-Maritime) on January 16, 1625, entered the Congregation of the Mission on September 13, 1651, was ordained a priest on April 4, 1654, and took his vows on December 13, 1663. After the capture of Warsaw, he was brutally treated by the Swedes and left for dead, caught the plague twice, and for a long period of time suffered from a painful bone condition. René Alméras appointed him Superior in 1670. His house sent him as delegate to the General Assembly of 1673. Returning to Poland, he continued as Superior until 1674, after which there is no further trace of him.

Saint Vincent refers to clerical students as "Brothers." The context usually determines whether the one referred to is a coadjutor Brother or a student destined for the priesthood.

10. The last known letter of Saint Vincent to Jean Dehorgny (vol. IV, no. 1632) was written on June 20, 1653. Throughout the published correspondence of Saint Vincent there are references to letters which no longer exist because they were not preserved by the recipient, were

destroyed during various subsequent political upheavals, or were never made available by those who possess unpublished letters.

11. The words "particularly the last one" are in the Saint's handwriting.

12. 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 initials of the Latin phrase for the French used by Saint Vincent.

Letter 1647. - Chambre des Députés, Paris, manuscript.

1. Sister Marthe Dauteuil, born in 1626 in Clamart (Hauts-de-Seine), entered the Company of the Daughters of Charity on January 1, 1642. She served the poor in Saint-Leu parish, then at Saint-Paul in Paris. In 1650 she was sent to Nantes; in August 1653 she set out for Hennebont. In the conference on her virtues, after her unexpected death on November 10, 1675, her departure from Nantes was explained this way:

Saint Vincent had requested the Sister Servant in Nantes to send one of her companions to Hennebont, but the Administrator formally opposed it. Sister Marthe decided to proceed to Hennebont without saying anything, so that the orders of her Superiors would be carried out. In the end, Sister Marthe in Hennebont for more than twelve years. (Cf. Spiritual Writings, op. cit., L. 165, p. 184.) Edited and translated from the French by Sister Louise Sullivan, D.C. [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.

Letter 1648. - Reg. 2, p. 329.

1. Reg. 2 does not give the name of the recipient, but the contents of this letter, when compared with the contents of nos. 1624 and 1679, confirm the fact that it was written to Nicolas Guillot. He was responsible for the direction of the Daughters of Charity, whose establishment in Poland was still not well stabilized.

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 again 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 Alméras named him Superior in Amiens (1662-67); he filled the same duty in Le Mans (1667-70).

2. This letter to Guillot is dated August 15. According to Coste, "either the date is wrong or, if it is correct, the copyist made a mistake and should have written July 25 instead of September 25."

Letter 1649. - Reg. 1, fol. 71. Copy made from the original, which was in Saint Vincent's handwriting.

1. Catherine Targer, daughter of Louis Targer, secretary of the King, and Geneviève Soulas, married Jean Doujat in 1649.

2. Jean Doujat was appointed Counselor in the Parlement on August 30, 1647; he became its Dean in 1693 and died in 1710.

3. Pierre de la Barre, Seneschal of Richelieu, had a son, Armand, and a daughter, Marie. In 1653 he married a widow, Marie Baratteau, mother of two daughters, Anne and Marie, but died a few months later, in October.

4. The Huguenot religion: the Reformed Church in France, a Protestant sect which espoused the spiritual and political tenets of John Calvin.

Letter 1650. - Archives of the Motherhouse of the Daughters of Charity, 140 rue du Bac, Paris, original signed letter.

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 organizational skills. 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 made the foundation in Châteaudun and, in 1657, the Salpêtrière (cf. Spiritual Writings, op. cit., L. 64, p. 77, n. 1). In Recueil de Pièces relatives aux Filles de la Charité, Ms., (p. 24), preserved in the Archives of the Daughters of Charity, Paris, 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 hospice, where she had to be committed because of mental illness.

2. The present location of these letters is unknown.

3. René Alméras, nephew of Madame Goussault, was born in Paris on February 5, 1613, and was baptized the same day in Saint-Gervais Church. By coincidence, Saint Louise was married in this church that very day. A Councillor in the

Great Council at the age of twenty-four, Alméras 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, into which 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 Assistant of the Motherhouse and Seminary Director. He appointed him to his council and often relied on his prudence to deal with lay persons in delicate matters; he also gave him charge of the retreatants. So much work ruined Alméras' health. The Holy Founder, convinced by personal experience that a change of air could improve one's health, sent him in 1646 to 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, where he remained until 1651. On his return to France he took over the direction of Saint-Charles Seminary. In 1654 he was involved in distributing relief to the poor of Picardy and Champagne. He made visitations of some houses of the Congregation and was again named Assistant of the Motherhouse, in which position he remained until the death of Saint Vincent. He was also Visitor of the Province of Poitou. Alméras was in Richelieu when the Saint, realizing that his own death was near, begged him to return to Paris immediately. Alméras was ill and was brought back on a stretcher but 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 his death on September 2, 1672.

4. Confessor of the Daughters of Charity in Nantes.

5. René Alméras made a visitation in Nantes and requested the removal of two Sisters, which restored peace and order. Spiritual Writings, op. cit., L. 372, p. 424, indicates that the two Sisters were Anne Hardemont and Louise Michel, who returned to Paris.

6. Saint Louise de Marillac, Foundress, with Saint Vincent, of the Daughters of Charity, was born in Paris on August 12, 1591. Her father was Louis de Marillac, brother of the devout Michel de Marillac, Keeper of the Seals (1616-30), and half-brother of another Louis, Maréchal de France, renowned for his misfortunes and tragic death. Louise 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 Saint Louise, whom the Church beatified on May 9, 1920, was written by Gobillon (1676), the Comtesse de Richemont (1883), Comte de Lambel (n.d.), Monsignor Baunard (1898),



and Emmanuel de Broglie (1911). Her letters and other writings were copied and published in part in the work entitled: Louise de Marillac, veuve de M. Le Gras. Sa vie, ses vertus, son esprit (4 vols., Bruges, 1886). Saint Louise was canonized on March 11, 1934, and on February 10, 1960, was named the patroness of all who devote themselves to Christian social work. Therefore, in this English edition of the letters of Saint Vincent, "Saint" has been added to her name in titles of letters and in the footnotes. To the above bibliography should be added some of her more recent biographers: Alice, Lady 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 Elisabeth Charpy, D.C., trans. by Sister Louise Sullivan, D.C., Spiritual Writings, op. cit.

7. Visitation monasteries in Nantes and in La Flèche.

8The postscript is in the Saint's handwriting.

Letter 1651. - Reg. 2, p. 143. The letter is addressed to:

"M. du Chesne, who was going to Marseilles as Superior."

1Pierre du Chesne entered the Congregation of the Mission in 1637. He became one of the best Missionaries of Saint Vincent, who made him Superior in Crécy (1641-44), at the Bons-Enfants (1644), of the mission to Ireland and Scotland (1646-48), Marseilles (1653-54), and Agde (1654). He also summoned him to the two General Assemblies convoked at Saint-Lazare during his lifetime. Du Chesne died in Agde, on November 3, 1654.

2. Du Chesne replaced Jean Chrétien as Superior in Marseilles in November 1653 (cf. no. 1668).

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.

Letter 1652. - Municipal Archives of Rethel, GG 80.

Letter 1653. - Reg. 1, fol. 32, copy made from the autograph rough draft.

1. Order of the Most Holy Savior (OSsS), a semicloistered Order of nuns founded around 1346 by the medieval mystic, Saint Bridget of Sweden. They observed the Augustinian Rule.

Letter 1654. - Année sainte des religieuses de la Visitation Sainte-Marie (12 vols., Annecy: Ch. Burdet, 1867-71), vol. V, p. 543.

1. Mother Marie-Agnès Le Roy, Superior of the Second Monastery of Paris, (faubourg Saint-Jacques). 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 office of Superior (June 11, 1634-May 24, 1640; May 27, 1646-May 13, 1652; and from June 6, 1658 to 1664). She went to inaugurate the Amiens and Mons Monasteries, remaining at the latter for three months, and founded that of Angers and the Third Monastery in Paris. She also played a prominent role in the establishment of the Warsaw monastery. Mother Le Roy died May 18, 1669. (Cf. Année sainte, op. cit., vol. V, p. 547.)

2. Coste assigned this date since it corresponded with the history of the foundation of the Visitation Order in Poland as narrated in note 3.

3. The ship carrying Charles Ozenne and the Visitation nuns to Poland had just been captured by English corsairs. In a contract of October 14, 1649, Louise-Marie de Gonzague, Queen of Poland, agreed with Mother Marie-Agnès Le Roy to give sixty thousand livres for the construction of a monastery and six thousand livres revenue for maintenance expenses. She asked that the nuns take gratuitously as many girls as possible, in addition to those who would pay their board. The Queen put pressure on Madame de Lamoignon and sent her secretary, M. des Noyers, to France to handle the affair. The nuns were chosen and were waiting for the end of the disturbances in Paris to depart. In one of his visits to the monastery, the Archbishop spoke about the difficulties of the undertaking and advised that it be postponed. The Queen of Poland did her best to soften his attitude, but he still refused the authorization to travel. Finding it impossible to resolve the difficulty, they circumvented it: Mother Le Roy asked the Superiors of the monasteries in Annecy and Troyes, which were outside the jurisdiction of the Archbishop of Paris, to provide the nuns that were needed. The Sisters from Troyes arrived at the Second Monastery of Paris on June 9, and those from Annecy on July 9. They left Paris on August 9 in the company of their confessor, M. de Monthoux, M. Charles Ozenne, and Brother Nicolas Duperroy, and embarked at Dieppe on the twentieth on a boat with a Hamburg registry. The next day, at two o'clock in the afternoon, the ship was attacked and pillaged by corsairs. An order from London allowed the passengers to land at Dover, where they were held prisoner. They were not freed until October 5; on that same day the nuns boarded a ship to return to France, leaving behind M. Ozenne and Brother Duperroy, who intended to continue their journey to Poland. (Cf. Bibl. Maz., Ms. 2438.)

4. Cf. 1 Cor 13:4. (NAB)

Letter 1655. - Arch. des Missions-Étrangères, vol. 114, p. 434, original in Latin. The text used here is not the original--all the signatures are in the same handwriting. On the other hand, the corrections made on it would indicate that it is not simply a copy. We are of the opinion that it is the rough draft of the original, with the date, signatures, and address--all written in another hand--added later.

1. Two sections of present-day Vietnam.

2. Each Vicar Apostolic was supposed to have two hundred écus income--more than enough in countries where living was inexpensive. The act setting up the finances was published M. Launay in Documents historiques sur la Société des Missions-Étrangères, [Paris: Chamonal, 1909], p. 522.

3. 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 diocese to marry Marie d'Orléans de Longueville on May 22, 1657, and died on January 14, 1659.

4. 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 biographies of Saints Francis de Sales and Jane Frances, and was one of the two Bishops who approved Abelly's life of Saint Vincent.

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 the latter appointed him his Vicar-General. Abelly's 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 La vie du Vénérable Vincent de Paul. Abelly is not merely the sponsor of this work, as has been asserted, but is truly its author. His task was greatly facilitated by Brother Bertrand Ducournau, one of the Saint's secretaries, 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 on 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.)

5. Pierre Colombet, Pastor of Saint-Germain-l'Auxerrois (March 16, 1636-July 1657).
6. Élie Laisné, Sieur de la Marguerie et de la Dourville, Ordinary State Councillor. After the death of his wife, he entered the priesthood, and died October 3, 1656.
7. Antoine Barillon, Sieur de Morangis, was made Master of Requests in 1625 and Councillor of State in 1648.
8. Gilbert Antoine, comte d'Albon, died in 1680. On August 2, 1644, he had married Claude Le Bouthillier de Rancé.
9. Antoine de Salignac, Marquis de La Mothe-Fénelon, uncle of the Archbishop of Cambrai, was born in 1621. On the advice of Jean-Jacques Olier, who had brought him back to God, he left the army temporarily to dedicate himself to works of zeal and piety. He was the leader of the league formed against duelling. A widower at thirty-three years of age, he lost his son in the siege of Candia (present-day Irakleion, [Crete]), and died on October 8, 1683.
10. Perhaps Abraham Bouleau, a member of the Company of the Blessed Sacrament.
11. Bertrand Drouard, gentleman-in-waiting of Gaston, Duc d'Orléans, brother of Louis XIII. Drouard, together with Saint Vincent, assisted the Daughters of Providence after the death of their foundress, Mademoiselle Pollalion (September 4, 1657). Speaking of the second mission given at La Chapelle for the Lorraine refugees, Collet says: "A layman named Drouard spread the fire of charity there." (Cf. Pierre Collet, La vie de saint Vincent de Paul [Nancy: 2 vols., A. Leseure, 1748], vol. 1, p. 309.) He was also intendant for the Duchesse d'Aiguillon.
12. Sauveur Burlamacchi de Lucques, husband of Marguerite Lumague, died in 1671.
13. 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.
14. The date "September 19, 1653" was written in another handwriting at the top of the letter.
15. At the end of the text is written the following: "Later, with the approval of Rome, Messieurs de la Marguerie, Morangis, and Drouard were appointed as founders, for and in the name of the benefactors; a contract was drawn up between the Collège de Rennes and the General, a rescript issued by the Congregation of Propaganda Fide to the General and to Cardinal Antoine, and a petition made for the foundation. Dated: April 23, 1654."

Letter 1656. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. In 1651 Sister Jeanne-Françoise was at Saint-Étienne-à-Arnes in Picardy. From there she was sent to Étampes to look after children orphaned by the Fronde. After her stay in

Paris, where this letter summons her, she returned to Étampes to work at the orphanage. On June 25, 1654 Saint Vincent wrote to her there (cf. no. 1754); it is the last time she is mentioned in the Saint's correspondence.

Letter 1657. - Archives of the Mission, Turin, original signed letter.

1. Born in Vire (Calvados) on October 28, 1619, Jacques Le Soudier entered the Congregation of the Mission on May 16, 1638, was ordained a priest in 1642, and took his vows in Richelieu on June 14, 1642. In 1646 Saint Vincent considered him for the foundation of the mission in Salé (Morocco). The project was abandoned, however, when Saint Vincent discovered that the Order of Recollects (Franciscans) had already made a commitment to that mission. In 1651 Le Soudier was in Saint-Quentin, where he remained for two years. He became Superior in Crécy (1652-54) and Montmirail (1655-56). A long illness interrupted his work and he died in Montauban on May 17, 1663.

2. Antoine Caignet, Doctor in Theology, later Canon, Chancellor, Theologian, and Vicar-General of Meaux. He was a renowned preacher and the author of two works: L'Année Pastorale (7 vols., Paris: Jean de la Caille, 1659,) and Le Dominical des Pasteurs ou le Triple emploi des curés (Paris, 1675, 2nd ed.). Caignet died in 1669.

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

4. Councillor-Secretary to the King.

5. Jean-Baptiste Florent, born in Lille, entered the Congregation of the Mission on November 11, 1645, at twenty-three years of age.

6. 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 Edme Jolly, Superior General (1673-97). Brother Chollier wrote his life, which was published in Miroir du frère coadjuteur de la Congrégation de la Mission (Paris, 1875), pp. 145ff. This work also served as the basis for his biography in Notices, op. cit., vol. III, pp. 528-48.

7. Louis Champion, born in Le Mans, entered the Congregation of the Mission on April 12, 1643, at twenty years of age, and took his vows on June 17, 1646. In 1650, although he had received only tonsure, he was teaching moral theology at the Bons-Enfants. He was Superior in Montmirail (1652-54) before being sent to the Marseilles house in 1655.

Letter 1658. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. Perhaps Mademoiselle Ricard, as stated by the editor of Spiritual Writings, op. cit., L. 371, p. 428, n. 2.

Letter 1659. - Reg. 1, fol. 54, copy made from the unsigned rough draft.

1. The future Pope Alexander VII (1655-67).

2. Saint Francis de Sales. He was born August 21, 1567 in Thorens, near Annecy, and died in Lyons, December 28, 1622. He honored Saint Vincent with his friendship. "Many times I have had the honor of enjoying the close friendship of Francis de Sales," he said at the beatification process of his illustrious friend on April 17, 1628. He always spoke of the Bishop of Geneva with great admiration, considering him worthy of the honors reserved to the saints. According to Coqueret, a Doctor of the Sorbonne, Saint Francis de Sales, on his part, used to say that "he did not know a more worthy or more saintly priest than M. Vincent." (Postulatory letter from the Bishop of Tulle, March 21, 1706.) When it came to appointing a Superior for the convent of the Visitation in Paris, his choice fell upon Vincent de Paul.

Letter 1660. - Reg. 1, fol. 54, copy made from the unsigned rough draft.

1. Cf. no. 1646.

Letter 1661. - 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 17, 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. 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 and was recalled from there in October 1653, as this letter indicates.

Letter 1662. - Archives of the Mission, Turin, original signed letter.

1. Mark Cogley (Saint Vincent spells his name Marc Coglée), 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 giving him time to make up his mind definitely by spending some time in the novitiate, Saint Vincent sent him to Sedan (1646).

Cogley took his vows there on December 13, 1649, and the following year was named Pastor of the parish and Superior of the house. Replaced in 1654 by Jean Martin, he resumed these same functions in 1655 and kept them for another year. For a few months in 1659 he was Superior of the Annecy Seminary, and from there he returned to Saint-Lazare.

Letter 1663. - Archives of the Mission, Krakow (Poland), original signed letter.

1. Cf. no. 1648.

2. They had left Dover on October 5.

3. Despite her attachment to the Jansenist party, Louise-Marie de Gonzague, a former Lady of Charity, wife of King Wladyslaw IV, then of his brother, Jan Casimir, 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, took care that nothing was wanting to them, and never failed to protect them.

4. A small village of 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. Letter 1664. - Reg. 2, p. 233.

1. Jean Dehorgny, who had been Superior in Rome, had just been recalled to Paris, where he arrived on the last day of the year (cf. nos. 1677 and 1693). Thomas Berthe, Procurator General of the Company to the Holy See, was immediately chosen to succeed him.

Thomas Berthe, born in Donchery (Ardennes), 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 virtue and appreciated his talents, joyfully took him back. He subsequently served the Community as Superior in Picardy and Champagne and in other important positions: Superior at 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, which clouded his last years. Berthe died in 1697. (Cf. Notices, op. cit., vol. II, pp. 247-313.)

2. Edme Jolly, born in Doué (Seine-et-Marne) on October 24, 1622, was acquainted in his youth with the Marquis de Fontenay-Mareuil, the French Ambassador in Rome, who took him to that city. He even 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 and Assistant 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 the Company has ever known. Jolly died in Paris on March 26, 1697. His biography, written by a contemporary, has been published, with some alterations, in vol. III of Notices, op. cit., pp. 387-512.

3. A banker in the Roman court.

Letter 1665. - Reg. 2, p. 329.

1. François Fournier, born in Laval (Mayenne) on February 2, 1625, entered the Congregation of the Mission on August 12, 1644, took his vows on September 24, 1646, and was ordained a priest on September 25, 1650. He was professor of theology at the Agen Seminary (1649-58) 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, op. cit., vol. I, pp. 247-67.)

2. Edme Menestrier, born on June 18, 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). Saint Vincent always called him by his first name only.

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

4. The brothers, Claude-Charles de Rochechouart de Chandénier, later Abbot of Moutiers-Saint-Jean, and Louis de Rochechouart de Chandénier, Abbot of Tournus (cf. no. 1854a, n. 1), were both close friends of Saint Vincent and priests remarkable for virtue, especially for their humility, which led them to refuse the highest positions in the Church.

5. 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 priests wishing to join him in giving missions in the country. Situated near the Porte Saint-Victor, on the site of the building now standing on the corner of rue des Écoles and rue Cardinal-Lemoine, 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. Letter 1666. - 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. Title given to the Administrators of the Nantes hospital.
3. Gabriel de Beauvau de Rivarennés.
4. The Administrator of the hospital. Coste refers to him as M. Baspréau, while the editor of Spiritual Writings spells his name Beaupréau.
5. Sisters Anne Hardemont and Louise Michel, who left Nantes and returned to Paris.

We get to know Sister Anne Hardemont 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-sur-Marne. 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 of Establishment of the Company of the Daughters of Charity (cf. vol. XIII, no. 150). 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. (Cf. vol. IV, no. 1342, and Spiritual Writings, op. cit., L. 110, pp. 120, 121.)

Sister Louise Michel, a native of Esteville in Normandy, had a brother, Guillaume, in the Congregation of the Mission. She had gone to Nancy in October 1650 and remained there until 1653. She returned to Paris by way of Richelieu. (Cf. Spiritual Writings, op. cit., L. 210, p. 393.)

6. Sister Marthe Dauteuil had set out for Hennebont. The Administrators of the Nantes Hospital and those of Hennebont wrangled over her. (Cf. no. 1647 and Spiritual Writings, op. cit., L. 373, p. 426.)

Letter 1667. - Archives of the Mission, 95 rue de Sèvres, Paris, original signed letter.

1. Neither letter is extant.
2. 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 Dubourdieu to Algiers, where the latter was destined to replace 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 August 5, 1679, the day of his death. (Cf. Notices, op. cit., vol. III, pp. 595-606.)

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

4. 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.

5. Antonio Barberini (cf. no. 1646, n. 5 and no. 1660).

6. Both were slaves in Algiers.

7. A short street in the Sainte-Opportune quarter, going from rue des Bourdonnais to rue des Lavandières.

8. Amable de Bourzeis, Abbot of Saint-Martin de Cores, born of Protestant parents in Volvic, near Riom (Puy-de-Dôme) on April 6, 1606. He was ordained a priest in Paris on December 22, 1640, and died on August 2, 1672, as Dean of the Académie Française. He was a friend of the Duc de Liancourt and for a time had Jansenist leanings.

Letter 1668. - Archives of the Mission, Krakow, original signed letter.

1. The secretary absentmindedly wrote us.

2. Cf. Mk 4:41 (NAB)

3. Jean Dassonval, born in Arras (Artois), became blind at the age of three, yet with a Papal dispensation earned a baccalaureate degree at the University of Douai. He entered the Congregation of the Mission on June 24, 1641, at about thirty-five years of age, took his vows in Troyes on September 24, 1645, in the presence of M. Ozenne, and died there in September 1654.

4. 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.

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 help, 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 Dey. For two years Jean Le Vacher acted as 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, when 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 (1619-83) [Paris: Gabalda, 1914].)

Letter 1669. - Reg. 1, fol. 15v, copy made from the handwritten rough draft.

1. Saint Vincent used as a guideline that one thousand livres could support two priests and a brother for a year on the missions "and it hardly takes less for those who stay at home." (Cf. no. 1972.)

Letter 1670. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

The above is Coste's citation for this entry. As is evident, it is a letter from Saint Louise to Saint Vincent, with which is combined Saint Vincent's response to form one "letter." Since Écrits spirituels contains only letters which Saint Louise wrote, not the ones she also received, Sister Élisabeth Charpy, D.C., the editor, gives only Saint Louise's part of it. (Cf. Spiritual Writings, op. cit., L. 379, p. 429.) Coste's format is followed here.

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

2. A district of Coulommiers (Seine-et-Marne). Nanteuil-le-Haudouin is in Oise.

3. 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). He left the Congregation in 1653 to become Pastor in Touquin-en-Brie.

4. The first redaction had: "this is a trap."

5. Bertrand Ducournau, born in 1614 in Arnou (Landes), entered the Congregation of the Mission July 28, 1644, as a coadjutor Brother, and took his vows on October 9, 1646. He 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, therefore, made him his secretary in 1645. By his devotion, tact, and love of work, this good Brother rendered inestimable services to Saint Vincent and his Congregation. It can be said that, through his preparation of materials and his personal notes, he 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 Pierre Chollier, has written his life, which is found in Notices, op. cit., vol. I, pp. 377ff.

Letter 1671. - Reg. 2, p. 86.

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. Louis Abelly, Vie du Vénérable Serviteur de Dieu Vincent de Paul, 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, op. cit., pp. 151-203. In the Lyons manuscript there is a report on his virtues addressed to Saint Vincent.

2. Cf. vol. IV, nos. 1436, 1477, 1478, 1483, and Appendix 3 and 4 regarding this question of a similarity of names.

Letter 1672. - 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. For the memo to which Saint Louise refers, and Saint Vincent replies, see no. 1670.

3. Village in Eure-et-Loire, where the Daughters of Charity first began to work in 1652.

4. Sister Andrée Maréchal, who had left Varize to return to Paris at the end of the previous year. On August 8, 1655, she signed the Act of Establishment of the Company of the Daughters of Charity (cf. vol. XIII, no. 150). In 1656 she was sent to Nantes; on her departure from there at the end of 1658, she went to Liancourt (cf. Spiritual Writings, op. cit., L. 368, p. 422).

5. According to Spiritual Writings, op. cit., L. 368, p. 422, this is Sister Françoise Claire.

6. Sister Marie-Marthe Trumeau, the Sister Servant, and Sisters Anne de Vaux and Madeleine Micquel were being sent to Nantes to replace Sisters Jeanne Lepeintre, Catherine Baucher and Jacqueline (cf. Spiritual Writings, op. cit., L. 380, pp. 430-31).

7. On November 12, 1653, Saint Vincent saw the three Sisters assigned to Nantes to give them his recommendations, which have been preserved for us (cf. vol. IX, no. 56).

8. Gabriel de Beauvau de Rivarennés.

9. She had left the Company of the Daughters of Charity. (Cf. no. 1670.)

Letter 1673. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. This letter was written long after the Daughters of Charity had left Issy, where they were in 1649.

2. In the suburbs of Paris.

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

Letter 1674. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. This letter answers the preceding letter, on the back of which it was written.

Letter 1675. - Reg. 1, fol. 16, copy made from the original autograph letter.

1. Nicolò di Bagno (Saint Vincent refers to him as Nicolas Bagni), 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, was very pleased with his benevolence.

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

3. Élie Laisné de la Marguerie.

Letter 1676. - Reg. 2, p. 155.

1. Throughout this edition the various denominations of foreign money have been left in the French since no adequate, unchanging value in modern currency can be assigned.

Letter 1677. - Archives of the Mission, Krakow, original signed letter.

Letter 1677. - Archives of the Mission, Krakow, original signed letter.

1. The words "on one side" are in the Saint's handwriting.

2. John McEnery [Jean Ennery], born in December 1616 at Castle MacEnnery, today 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.

Letter 1678. - Collet, op. cit., vol. II, p. 176.

Letter 1679. - Archives of the Mission, Krakow, original signed letter.

1. 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 stationed in Toul shortly afterward, then sent to Poland where he arrived with Lambert aux Couteaux in November 1651. He worked there with praiseworthy dedication amid numerous difficulties, first as a simple confrere and, after the death of Charles Ozenne (August 14, 1658), as Superior of the Mission. René Alméras recalled him to France in 1669, but he returned to Poland a few years later and assumed the direction of the house in Chelmo. He returned to France for the General Assembly of 1685. Desdames ended his days as Superior of the foundation in Krakow, June 1, 1692. (Cf. Notices, op. cit., vol. III, p. 166; and Mémoires de la Congrégation de la Mission [11 vols., Paris, 1863-99], vol. I, pp. 24-33.)

2. François de Fleury, chaplain to the Queen of Poland. Born in the Langres diocese (Haute-Marne), 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. De Fleury died in France early in November 1658. Part of his correspondence with Mother Angélique Arnauld is extant.

3. The secretary wrote "Queen," but the Saint crossed it out and replaced it by "person."

4. 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.

5. Jacques Posny, born in Vendôme (Loir-et-Cher), entered the Congregation of the Mission as a coadjutor Brother on May 16, 1649, at twenty-seven years of age.

Letter 1680. - Archives of the Mission, Krakow, original signed letter.

1. Visitation nuns going to Poland.

2. This postscript is in the Saint's handwriting.

Letter 1681. - Reg. 1, fol. 66v, copy made from the handwritten rough draft.

1. The letter is addressed to a lady whose name is not given; the tone and the contents show clearly that she is the Duchesse d'Aiguillon.

2. Louis II de Bourbon, Prince de Condé. "The Grand Condé," as he was called, was born in Paris in 1621, the son of Henri II de Bourbon and Charlotte-Marguerite de Montmorency. He was one of the great French generals, his reputation marred only by his participation in the Fronde and his alliance with the Spanish against Mazarin and the Crown. Subsequent to the Treaty of the Pyrenees (1659) between France and Spain, he was returned to a command in the French army. Bossuet preached at his funeral in 1686.

3. When the Ladies of Charity saw the good order established in the Nom-de-Jésus Hospital by Saint Vincent, its founder, they thought, and rightly so, that he would be able to put into execution a far greater undertaking envisioned long before by Gaston de Renty, the Saint's principal auxiliary in assisting the war victims in Lorraine. Unfortunately this plan--the creation of a vast General Hospital to shelter the beggars of Paris--was fraught with countless difficulties, preventing it from becoming a reality. The Ladies discussed the matter with the Saint, offered him a large sum of money, and obtained from the Queen the house and enclosure of the Salpêtrière. The Duchesse d'Aiguillon, President of the Ladies of Charity, hastened to have the necessary repairs and renovations made on the building. Many persons, however, did not favor the project. Some high-ranking officials discredited it, and their opposition delayed it by four or five years. Seeing that public authority had been won over, thanks especially to the valuable cooperation of the Company of the Blessed Sacrament, the Ladies turned over to the Administrators the Salpêtrière and the Château de Bicêtre which had not been used since the transferral of the foundlings (cf. Abelly, op. cit., bk. I, chap. XLV).

4. A lawyer for the Parlement of Paris; one of Saint Vincent's advisors.

5. The topic of this meeting was apparently one or more of the coachlines under the aegis of the Duchesse d'Aiguillon. She used the income from them to help support a vast variety of charitable works, among which were some foundations of the Congregation of the Mission.

6. The copy is damaged in this place.

7. The Hospital Sisters of Mercy of Jesus, who were serving at the Hôtel-Dieu in Quebec.

Letter 1682. - Reg. 1, fol. 24v, copy made from the autograph rough draft.

1. Henri d'Estampes, bailiff of Valençay. A few days later he was recalled, had his farewell audience on December 19, and left Rome in January.

2. The question of vows.

Letter 1683. - Archives of the Mission, Paris, copy.

1. Cf. no. 1660.

Letter 1684. - Abelly, op. cit., bk. III, chap. XI, sect. IV, p. 143.

1. This letter seems to belong to the time when Saint Vincent was no longer a member of the Council of Conscience, or Royal Council for Ecclesiastical Affairs, to which he had been appointed by the Queen in 1643. This Council discussed and decided all questions dealing with religion within France. The Queen presided, and appointed to it also Cardinal Mazarin, Chancellor Séguier, the Bishops of Beauvais and Lisieux, and Jacques Charton, Grand Penitentiary of Paris. Mazarin dismissed Saint Vincent in 1652.

Letter 1685. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. Henriette Gesseaume, 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 Gesseaume 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. Sisters Jeanne Lepeintre, Anne Hardemont, and Louise Michel.

3. Marie-Marthe Trumeau had been sent to Angers in March 1640; she returned to Paris in June 1647 after becoming dangerously ill in Angers. In 1648 she served the poor in the parish of Saint-Paul. As this letter tells us, in 1653 she was named Sister Servant in Nantes, where she remained for two years (cf. no. 1672). On July 31, 1656, she was sent to La Fère and from there, in September 1658, to the establishment in Cahors.

4. Saint Louise made the same recommendation to all the Sisters in a letter she addressed to them at about the same date. Evidently this fault was more evident in Sister Henriette.



Letter 1686. - Jean-Baptiste Pémartin, Lettres de Saint Vincent de Paul (2 vols., Paris: Dumoulin, 1882), vol. II, L. 1002, p. 589.

1. A Canon Theologian in Tréguier. He was born in Paris and died on December 12, 1680.

2. César de Bourbon, Duc de Vendôme, was born at the Château de Coucy, the illegitimate son of Henry IV and Gabrielle d'Estrées. He married Françoise de Lorraine, daughter of the Duc de Mercoeur, and died in Paris on October 22, 1665. He was involved in the troubles during the regency of Louis XIII, fought against Richelieu's political policies, and under him was jailed and exiled. He accepted the politics of Mazarin, who appointed him Minister of Navigation in 1650 and lavished many favors on him. His eldest son married Laure Mancini, the Cardinal's niece.

3. At this time a contract was under discussion by which the Congregation of the Mission would establish and staff a seminary in Tréguier, and the diocese would provide the necessary support for three priests and one Brother. Bishop Balthazar Grangier de Liverdi approved the contract on May 23, 1654, and Saint Vincent accepted the conditions on July 25, 1654. (Cf. Notices, op. cit., vol. I, pp. 532-33.)

Letter 1687. - Reg. 2, p. 267.

Letter 1688. - Archives of the Mission, Paris, original signed letter.

1. Born in Châtillon-en-Dunois (Eure-et-Loir), Jean Parre entered the Congregation of the Mission on April 16, 1638, at twenty-seven years of age, took his vows in 1643, and died after 1660. He and Brother Mathieu Régnard were two of the most intelligent and active instruments which Divine Providence placed in Saint Vincent's hands. Brother Parre traveled all over Picardy and Champagne assessing and remedying needs. (Cf. Notices, op. cit., vol. II, pp. 223-40.)

2. The Duchesse d'Aiguillon.

Letter 1689. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

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

2. Pierre Daveroult, born January 20, 1614, in Béthune (Pas-de-Calais), was ordained a priest during Lent of 1638. He entered the Congregation of the Mission on April 13, 1653, and took his vows on January 13, 1656. Twice he embarked for

Madagascar and twice returned to Paris without being able to set foot on the island.

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

5. M. Cochois, Dean of Brienne-Le-Château (Aube), wrote on December 9 to Sister Barbe Angiboust: "Sister Jeanne became very ill immediately after your departure; she is somewhat better now.... There are enough people in Châlons. I think you would be more useful in Brienne because, as you are aware, Sister Jeanne cannot find her way by herself.... The good Daughter does nothing but weep since you left." Letter 1690. - Reg. 2, p. 156.

1. A chapel of ease served by the Pastor of Sedan. Letter 1691. - Reg. 1, fol. 31.

1. Jean-Jacques Mugnier, born on November 30, 1608, in Esvière, Geneva diocese, was ordained a priest on December 18, 1632; he entered the Congregation of the Mission on December 15, 1642, and took his vows on March 16, 1645. Mugnier was Superior of Agde (1654-56).

Letter 1692. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Saint Vincent wrote these lines in the margin of a letter from the Dean of Brienne, dated December 9, 1653, which Saint Louise had passed on to the Saint. Before sending him the letter, Saint Louise had added in the margin: "Sister Barbe sent me this letter. I think Sister Perrette Chefdeville is now in Brienne but I doubt that she is doing well there."

2. Guy Lasnier, Abbé de Vaux, was one of the most remarkable priests of Anjou during the seventeenth century. For a long time his sole ambition was to satisfy his vanity and his passion for hunting and other worldly amusements. In February 1627, he was appointed to Saint-Étienne de Vaux Abbey in Saintonge; in 1628 he was named Vicar-General of Angers, then Canon of Notre-Dame de Paris. In spite of the

obligations imposed on him by these dignities, he continued to lead a very worldly life. In 1632, like many others, he was curious as to what was going on in the convent of the Ursulines of Loudon. [It was rumored that some of the nuns were possessed; Richelieu ordered their exorcism and the execution of the Pastor, Urbain Grandier, for the practice of witchcraft.] Abbé de Vaux had cause to rue the day. It is alleged that, to his great confusion, one of the nuns, penetrating his interior life, revealed faults that he had never mentioned to anyone. From then on, he was a new man. In 1635 he made a retreat at Saint-Lazare, where he met Saint Vincent, with whom he remained in contact. He also had dealings with Saint Jane Frances de Chantal, Jean-Jacques Olier, and Baron de Renty. In his city, Angers, he established a Visitation convent, richly endowed the seminary, and founded the ecclesiastical conferences in his diocese. He was a prudent counselor and devoted protector of the Daughters of Charity of the Angers hospital, and gave hospitality to Saint Vincent, Saint Louise, and Jean-Jacques Olier. De Vaux died on April 29, 1681, at the age of seventy-nine.

3. Saint Louise had sent Saint Vincent a letter she had addressed to Abbé de Vaux. Because of the Saint's observations, she tore it up and wrote another. (Cf. Spiritual Writings, *op. cit.*, L. 399, pp. 435-36.)

4. On the urgent request of the Queen, six Sisters had been sent to Châlons and Sainte-Menehould to care for the victims of the Fronde.

5. A phrase left out of the original.

Letter 1693. - Archives of the Mission, Turin, original signed letter.

1. Renault Legendre, born in Tours on September 30, 1622, entered the Congregation of the Mission on August 16, 1643, and was ordained a priest in March 1647. He took his vows in Rome in November 1647, and was still in that city in 1659.

2. Martin Levasseur, born in Eu (Seine-Maritime) on January 5, 1630, entered the Congregation of the Mission on March 7, 1651, took his vows in 1653, and was ordained a priest in Rome on April 4, 1654.

Letter 1694. - Archives of the Mission, Turin, original signed letter.

Letter 1695. - Collet, op. cit., vol. II, p. 143.

1. 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).

Letter 1696. - Vatican Archives, Nunziatura di Francia, vol. XXI, fol. 246, original signed letter.

1. This letter was accompanied by a coded dispatch, written in Paris on January 23, 1654.

2. The Portuguese Ambassador in Paris.

3. This interview dealt with the rumor of sending to Rome a member of a religious Order, apparently to deal with the affairs of his Order, but in reality to negotiate the conferring of benefices by the Pope.

Letter 1697. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. Cf. nos. 1656 and 1658 for the last known letters of Saint Vincent to this Daughter of Charity.

Letter 1698. - Archives of the Mission, Krakow, original signed letter.

1. Toussaint Bourdaise and Jean-François Mousnier.

Toussaint Bourdaise, born in Blois (Loir-et-Cher) in 1618, entered the Internal Seminary of the Congregation of the Mission in Paris on October 6, 1645, and took his vows there on October 7, 1647. He was ordained a priest in 1651, even though his talent and knowledge had been questioned a number of times (cf. vol. XI, no. 177). In 1654 he was sent to Madagascar, where he died on June 25, 1657 (cf. Notices, op. cit., vol. III, pp. 180-214).

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, as this letter indicates, where he died in May 1655. His biography was published in vol. III of Notices, op. cit., pp. 129-46.

2. 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 departed for Madagascar in 1655.

3. He had already been dead for almost four years. Charles Nacquart, born in Treslon (Marne) in 1617, entered the Congregation of the Mission on April 6, 1640, and was sent to Richelieu after his ordination. 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 (cf. Notices, op. cit., vol. III, p. 93). Coste mistakenly gives May 21, 1651 as the date of death (cf. no. 2010, n. 1). Mémoires, op. cit., vol.

IX, contains his letters, diary, and testament, taken from old copies preserved in the Archives of the Mission, Paris. Letter 1699. - Archives of the Mission, Turin, original signed letter.

1. Laurence Cogley (Saint Vincent spells his name Laurent Coglée), born in Carrick-on-Suir (Lismore diocese), Ireland, on August 10, ... , entered the Congregation of the Mission in Paris as a coadjutor Brother in February 1654, and took his vows on March 25, 1659 in the presence of René Alméras.

2. Pierre Cabel, born in Chézery (Ain), was ordained a priest on March 13, 1642, and entered the Congregation of the Mission in Annecy in January 1643, at twenty-six years of age. He arrived in Paris on February 24, 1644, and was sent to Sedan, where he took his vows on August 9, 1645. He was Superior there (1657-63); and in Saint-Méen (1670-71). He was Visitor for the Province of Champagne and took part in the General Assembly which appointed René Alméras as Superior General. Cabel died at Saint-Lazare on September 26, 1688, leaving the reputation of an exemplary priest. His biography, written by one of his contemporaries, was published in vol. II of Notices, op. cit., pp. 315-337.

3. Claude Dufour, born in 1618 in Allanche (Cantal), entered the Congregation of the Mission on May 4, 1644, shortly after his ordination to the priesthood. He was first sent to Montmirail (1644), then put in charge of the seminary in Saintes (1646-48). He was very virtuous but of a rigid and unobliging kind of virtue. In his eyes the life of a Missionary was too soft; he persuaded himself that the life of a Carthusian was more suited to his love for prayer and mortification. Saint Vincent was of an entirely different opinion, so Claude Dufour, always docile abandoned his plans. To free him from temptations of this kind, the Saint put him on the list of priests to be sent to Madagascar. While awaiting the day of departure, the Saint assigned him first to Sedan, then to Paris, entrusting him with the Internal Seminary there during the absence of M. Alméras, and finally to La Rose as Superior (1654-55). Sea voyages were long in those days; M. Dufour left Nantes in 1655 and arrived in Madagascar in August of the following year. However, he died on August 18, 1656, just a few days after his arrival. (Cf. Notices, op. cit., vol. III, pp. 14-23.)

4. The work of the Propagation of the Faith was founded in 1632 by a Capuchin, Father Hyacinthe, for the conversion of Protestants and the assistance of new Catholics. It had received the King's confirmation and the approval of the Archbishop of Paris and of the Holy See, but was dissolved by Mazarin because of a disagreement over the choice of a director.

Letter 1700. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

Letter 1701. - Archives of the Mission, Krakow, original signed letter.

1. Pierre de Beaumont, born in Puiseaux (Loiret) on February 24, 1617, entered the Congregation of the Mission on February 23, 1641, took his vows on October 4, 1643, and was ordained a priest in March 1644. He was imprisoned as a result of the lawsuit over the establishment of the Saint-Méen house. De Beaumont became Director of the Internal Seminary in Richelieu, and was twice Superior of that house (1656-60, 1661-62).
2. Jean-Baptiste Le Gros, born in 1614 in the Coutances diocese (Manche), 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, fol. 226-30.) The variations encountered in the date of death given for Le Gros reveal the difficulties caused by inaccurate record keeping and/or the work of copyists in past centuries: Coste gives November 5; Notices, op. cit., vol. III, pp. 146-48, states that he died on December 31; Notices, op. cit., vol. V (Supplement), gives January 7--all in 1655.
3. 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 response with several odes. (Cf. Abbé Jean-Baptiste-Joseph Boulliot, Biographie ardennaise [2 vols., Paris: n. p., 1830], vol. I, p. 420; Bibl. Maz., Ms. 3912.)
4. Thomas Goblet, born in Rohan (Morbihan), entered the Congregation of the Mission on August 18, 1648, at twenty-two years of age.
5. Jean Watebled, born in Tully (Somme) on August 19, 1630, entered the Congregation of the Mission on January 1, 1646, took his vows on January 2, 1648, and was ordained a priest in October 1654. He was Superior at the Collège des Bons-Enfants (1659-68), Saint-Charles Seminary (1671-73), and in Le Mans (1673-76), returning as Superior to the Bons-Enfants (1676-79). Watebled was made Visitor of the Province of Champagne in 1668, and of the Province of France in 1672 or earlier, remaining in this office until April 4, 1682.
6. Donat Crowley (Saint Vincent spells his name Cruoly), 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), at 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 (1687-1690), after which there is no trace of him.

7Toussaint Bourdaise.

8. Brother René Forest.

Letter 1702. - Archives of Propaganda Fide, India, China, Japonia, 1654, vol. 193, fol. 400.

1. The date is determined by the announcement of the departure of the priests of the Mission in three days.

Letter 1703. - Abelly, op. cit., 2nd ed., part 2, p. 82.

1. René Alméras was sent to the diocese of Laon in February or March 1654. (Cf. no. 1713.)

2. The presence of M. Alméras in Laon contributed greatly to the restoration of public worship. The Ladies of Charity had 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 of 130 pages 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, commonly called Relations, 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.

We read in Relations, op. cit., April-May 1654: "The priest of the Mission... assembled the poor Pastors by deaneries and inspired them with a renewed desire to attend to their parishes. Some of them have taken charge of two or three parishes, where nothing remains but the remnants of a few poor families who hid in sheds or took refuge in churches. The Pastors were given cassocks and were promised a modest subsistence each month. They have been sent vestments and missals to celebrate Mass. Some churches needed new roofs over the altars, and windows had to be put

in to prevent rain from falling on the Sacred Host, or heavy winds from carrying off the Host during the celebration of the Sacred Mysteries. In a word, these visits have been such a blessing that we can say that at present, no village--except one--is deprived of the consolation of a Pastor." Letter 1704. - Reg. 2, p. 330.

1. Jacques Rivet, coadjutor Brother, born in Houdan (Yvelines) on September 11, 1620, entered the Congregation of the Mission on December 16, 1641, and took his vows on April 22, 1646.

2. Cf. Prv 21:28. (D-RB)

3. Denis Pennier, born in Torigni (Manche) on November 19, 1619, 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).

Letter 1705. - Archives of the Mission, Krakow, original signed letter.

1. Nicolas Roze, born in Transloy (Pas-de-Calais) in 1616, entered the Congregation of the Mission as a priest on December 7, 1641. He was Superior in Troyes (1653-57).

2. John McEnery.

3. In the district of Nogent-sur-Seine (Aube).

4. Left blank in the original.

5. The Director who was to accompany the Visitation Nuns to Poland.

6. Charles-Auguste de Sales, born in Thoren (Haute-Savoie) on January 1, 1606, was the nephew of Saint Francis de Sales, Bishop of Geneva. Charles-Auguste was Provost of the Saint-Pierre Chapter in Geneva, Vicar-General and Officialis for his uncle, and in 1635 was elected Dean of the collegiate church of Notre-Dame in Annecy. In 1643 he was named Coadjutor to Dom Juste Guérin and was consecrated on May 14, 1645, with the titular See of Hebron. On November 3, 1645, he succeeded Bishop Guérin in the Geneva diocese, which he governed until his death on February 8, 1660.

At the beginning of his episcopate, Charles-Auguste de Sales was benevolent toward the Priests of the Mission. On May 13, 1646, he wrote to the Madame Royale [Christine of France, Duchess-Regent of Savoy, sister of Louis XIII; she governed during the minority of her son, Charles-Emmanuel II]: "These good priests are a wonderful help to us for missions in the villages, for the ordinands, seminaries, retreats, instructions and catechism classes, and all at no cost to us." (Cf. Canon François Fleury, Histoire de l'Église de Genève [3 vols., Geneva: Grosset et Trembley, 1880-81], vol. I, p. 230.) Later, his sentiments changed.

7. Anne-Françoise de Pra, born in Burgundy, received the Visitation habit on February 15, 1639, at the First Monastery in Annecy. In 1646 she founded the convent in Dôle and became its first Superior. After completing two three-year terms, she went back to Annecy. Returning to France after her ill-fated voyage to Dover, she ceded the office of



Superior of the mission to Poland to Mother Marie-Catherine de Glétain, who was in Aix-la-Chapelle at the time, and went to the Amiens monastery as Directress. Following a four-year sojourn in Annecy, she was named Superior in Bordeaux (1656-62) and Dôle (1667-73). After three years at the First Monastery in Annecy, she was elected Superior in Tours in 1676, dying there on May 4, 1677, at sixty years of age. Letter 1706. - Archives of the Mission, Krakow, original signed letter.

1. The birthplace of Nicolas Guillot.

2. Cf. Ps 51:14. (NAB)

Letter 1707. - Reg. 2, pp. 69 and 19. The excerpt on p. 19 begins with the words "As for your question about how a person observes" and ends "should be our intention and our hope." Since it belongs neither at the beginning nor the end of the excerpt on p. 69, we have inserted it in the most appropriate place.

1. Edme Menestrier, François Fournier's Superior.

2. Barthélemy d'Elbène (1638-63).

3. Saint Vincent had been named Superior of the Visitation nuns in Paris by Saint Francis de Sales in 1622.

4. In 1646, Saint Vincent made a retreat resolution to resign as Superior despite the protestations of the Sisters. Cardinal de Retz, under pressure from Marguerite de Gondi, the Marquise de Maignelay, obliged the Saint to continue. (Cf. vol. III, no. 1018.)

5. Jean-François-Paul de Gondi, Abbé de Buzay, future 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 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, 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 Pope Innocent X. 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 his predecessor, Cardinal de Retz left Rome on a long journey to Franche-Comté, Germany, Belgium, and Holland. He returned to France in 1662 after Mazarin had died, 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. Letter 1708. - Reg. 1, fol. 46.

1. The Sultan.

2. Capitulations were agreements regulating the status of aliens within the Ottoman Empire. Concluded by successive Sultans of Turkey with the French in particular, and drawn up in Latin, they were so called because they were divided into headings or chapters (capitula). The manuscript of these ancient capitulations is in the Arch. Nat., Marine, B7 520.

3. A small promontory on the northern coast of Tunis.

4. The text of Reg. 1 reads "Suimare Salade." Fumaire Salade or Fumaire Salée is the point on the coast of Tunis where the river of that name flowed into the sea, sixty miles west of Bizerte. Because coral was found there in abundance, merchants from Marseilles were thinking of setting up an establishment similar to the Bastion in Algiers.

5. These abuses went back several years; both Martin de Lange, the former French Consul in Tunis, and Jean Le Vacher had suffered from them.

6. Boniface Nouelly, Jacques Lesage, Jean Dieppe, and Julien Guérin.

7. Jean le Vacher.

8. The Duchesse d'Aiguillon.

9. Benjamin Huguier and Jean Barreau, clerics.

Benjamin-Joseph Huguier, born in Sézanne (Marne) on March 10, 1613, was an 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, and 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 C.M., op. cit., vol. II, pp. 221-30.)

10. Martin Husson, a layman.

11. The Order of the Most Holy Trinity for the Redemption of Captives [Trinitarians], founded by Saint John de Matha, went back to the twelfth century. It took its name (Mathurins) from the Paris convent built on the site of an old chapel dedicated to Saint Mathurin.

12. Neither the King's letter nor the one written by Saint Vincent had any effect. The English Consul succeeded in having his claims established, even in Constantinople. His encroachments continued, and Martin Husson would again complain about this later. (Cf. Gleizes, op. cit., p. 87.) Letter 1709. - Archives of the Mission, Krakow, original autograph letter.

Letter 1709a. - Abbé Étienne-Michel Faillon, Vie de M. Olier, fondateur du séminaire de Saint-Sulpice (4th ed., 3

vols., Paris: Poussielgue, 1873), vol. III, pp. 448-49. The original has been lost; this edition uses the text reprinted in Mission et Charité, 19-20, no. 79, pp. 99-100.

1. Bishop of Grenoble from 1620 until his death in February 1668.

2. Date given in the margin by Faillon.

3. Jean-Jacques Olier, born in Paris on September 20, 1608, was the founder of Saint-Sulpice Seminary and one of the principal restorers of ecclesiastical discipline in the seventeenth century. 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. Saint Vincent calls him "a man given over to the grace of God and completely apostolic." In 1635, for reasons still unexplained, Olier changed from the direction of Saint Vincent, his confessor for three years, 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 open the Vaugirard Seminary or accept the pastorate of Saint-Sulpice until he had consulted the Saint. "Monsieur 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; we still have an excerpt from the address to them on this occasion, which has been attributed to Saint Vincent (cf. vol. XIII, no. 51).

4. Faillon added in the margin after this text "Attestations aut., p. 325." The Bishop's efforts to have Olier as his Coadjutor were unsuccessful.

Letter 1710. - Abelly, op. cit., bk. II, chap. XI, sect. III, p. 400. Abelly combined several excerpts from different letters; we prefer to publish each excerpt separately.

1. These lines were published in Relations, op. cit., January-March 1654.

Letter 1711. - Reg. 1, fol. 54v, copy made from the unsigned rough draft.

1. Augustinian abbey near Arras.

2. Pierre Busquet, elected in 1651, who had died on November 23, 1653.

3. The election had been held on December 30, 1653. One of the three, Père François Boulart, Assistant to the Superior General of Sainte-Geneviève, had no intention of accepting the office.

Born in Senlis (Oise) in 1605, Boulart 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.

4. The Governor of Arras. He had requested the abbey for his uncle, a member of the Premonstratensian Order (Norbertines).

5. Pierre Le Roy, Canon Regular of Saint-Victor Abbey in Paris and Superior of the Collège de Boncourt.

6. Michel Le Tellier, born April 19, 1603, was Secretary of State (1643-66), Chancellor, and Keeper of the Seals of France (1677-85). During the Fronde, he supported Mazarin and his policy. "As Councillor of State," he remarked one day, "I had a great deal to do with M. Vincent. He did more good for religion and the Church in France than any man I have ever known; but I especially observed that at the Council of Conscience, where he was the most important member, 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.) Le Tellier died on October 28, 1685.

7. Pierre Le Roy was canonically elected Abbot on April 28, 1654, and remained in office until his death on February 17, 1685. He was, says Adolphe de Cardevacque (L'abbaye du Mont-Saint-Éloi (1068-1792) [Arras: A. Brissy, 1859], p. 105), "one of the luminaries of the Estates of his province, and on several occasions had the honor of being sent to Court as deputy of the clergy. The Council of Artois was present in a body at his funeral." Interesting details regarding his election are given in the work of Claude du Moulinet (Histoire des chanoines réguliers de l'Ordre de S. Augustin de la Congrégation de France depuis l'origine jusqu'en 1670. [4 vols., Bibl. Sainte-Geneviève, Ms. 604], vol. III, fol. 144ff.).

Letter 1712. - Abelly, op. cit., bk. I, chap. XLIII, p. 203.

1. The contents of this letter prove that it was written at the end of the second war of the Fronde, before 1655.

2. The Bishop of Dax was not elected to the Assembly of the Clergy--what we might call today a National Bishops' Conference. Nevertheless, he came to Paris at the end of 1655 to lay before the Assembly the distressed state of his diocese. (Cf. Abbé Antoine Degert, Histoire des évêques de Dax [Paris: Poussielgue, 1903], p. 330.)

Letter 1713. - Archives of the Mission, Krakow, original signed letter.

1. Brother Mathieu Régnard was born on July 26, 1592, in Brienne-le-Château, now Brienne-Napoléon (Aube). He entered the Congregation of the Mission in October 1631, took his vows on October 28, 1644, and died on October 5, 1669. He was the principal distributor of Saint Vincent's alms in Lorraine and also during the troubles of the Fronde. His daring, composure, and savoir-faire made him invaluable to the Saint. Régnard made fifty-three trips to Lorraine, carrying sums of money varying between twenty thousand and

fifty thousand livres. Bands of thieves, who had been alerted to his passage and knew what he was carrying, watched him closely, but he always arrived safely at his destination with his treasure. His company was considered a safeguard: the Comtesse de Montgomery, reluctant to journey from Metz to Verdun, decided to do so only after having procured Brother Mathieu as a traveling companion. Queen Anne of Austria used to enjoy listening to him tell of his adventures. Régnard's biography is in vol. II of Notices, op. cit., pp. 29-33.

2. Brother Jean Proust, born in Parthenay (Deux-Sèvres) on March 12, 1620, entered the Congregation of the Mission on June 25, 1645, and took his vows on October 28, 1647.

Letter 1714. - Archives of the Mission, Turin, original signed letter.

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 did not take his vows until March 9, 1660. Chiroye died on May 3, 1680.

2. Nicolas Pignay, priest of the Rouen diocese and Doctor of the Sorbonne. In his will, dated August 10, 1671 (Arch. Nat., M 213, n. 8), he is identified as: "Headmaster of the Collège de Justice... living at the Bons-Enfants."

3. There is no document to prove that the union ever took place.

4. Commune in the district of Cognac (Charente).

5. A boarder at the Le Mans Seminary.

6. 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. 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, op. cit., vol. I, pp. 135-46.)

7. François Fouquet, Bishop of Agde, had drawn up a foundation contract, which Saint Vincent refused to sign because it contained clauses that were very burdensome. Matters remained at a standstill until 1671, when the establishment finally closed.

Letter 1715. - Abelly, op. cit., bk. II, chap. XI, sect. III, p. 401. Abelly combined several excerpts from different letters; we prefer to publish each excerpt separately.

1. These lines were published in Relations, op. cit., January-March 1654.

2. The Hospital Sisters of Saint Martha, who served in many hospitals in Burgundy and Champagne during the Ancien Régime [France before 1789].

Letter 1716. - Archives of Propaganda Fide, III Gallia, no. 200, fol. 252, original signed letter.

1. The mortuary records of the old Franciscan church contain the following information: "March 10, 1654, death of Antoine-François de Saint-Félix, Neapolitan, Roman Doctor, Archbishop of Myra, missionary and administrator of the kingdoms of Japan and the empire of China, with plenary powers from the Holy Fathers, Urban VIII [1623-44] and Innocent X [1644-55]. After more than twenty-five years on mission in all parts of the world, having baptized infidel kings and converted an infinity of pagans, Jews, and heretics, he died here on his way to Rome as deputy to the King of Portugal." (Cf. Bibl. Nat., n. acq. fr. 22.361.)

2. Nicolò di Bagno.

3. The secretary had written Smyrna here and earlier; the Saint himself changed the word to Myra.

Letter 1717. - Archives of the Mission, Krakow, original signed letter.

1. Holy Cross parish in Warsaw.

2. The present location of this letter is unknown.

Letter 1718. - Archives of the Mission, Paris, Marseilles manuscript, original.

1. Firmin Get, born in Chépy (Somme) on January 19, 1621, entered the Congregation of the Mission on January 6, 1641, and took his vows in January 1643. In 1648 he was placed in Marseilles, where he was Superior (1654-62), except for a very short time spent in Montpellier (1659-60) to open a seminary, which lasted only a few months. Later he became Superior in Sedan (1663-66, 1673-81) and Le Mans (1670-73), and Visitor of the Province of Poitou, an office he held until April 4, 1682.

Letter 1719. - Reg. 1, fol. 43v.

1. François Perrochel, a cousin of Jean-Jacques Olier, was born in Paris on October 18, 1602. Animated by the spirit of Saint Vincent, he was one of the pious, zealous priests who worked under the Saint's direction and gave missions in several places, especially in Auvergne, Joigny, and the faubourg Saint-Germain. He was a member of the Tuesday Conferences and was present at the meetings at which retreats for ordinands were organized. As Bishop-elect of Boulogne, he was invited to give conferences to the ordinands at the Bons-Enfants and was so successful that the Queen wished to hear him. Moved by his words, she gave the Saint a generous donation to help defray part of the retreat expenses. Perrochel was consecrated in the church of Saint-Lazare on June 11, 1645. His episcopate was one of the most fruitful and glorious known to the Boulogne diocese. In 1675, worn out by age and infirmity and unable to govern his diocese properly, the Bishop resigned; he died on April 8, 1682. (Cf. Van Drival, Histoire des évêques de Boulogne [Boulogne-sur-Mer: Berger frères, 1852].)

2. Nicolas Choart, Seigneur de Buzenval, born on July 25, 1611, 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. Choart was known especially for his attachment to Jansenist doctrine; he refused to accept the condemnation of the Five Propositions and to publish the papal Bull in his diocese. He considered the latter an attack against the freedom of the Gallican Church, claiming that it required, for facts that are not revealed truths, an adherence due only to articles of faith. The Chapter concluded that, if the Bishop would not publish the Bull, it was their duty to do so. By two successive orders he reproved and condemned the conduct of his Chapter and required of each Canon a formal disavowal of this act, under pain of suspension and excommunication. They had recourse to Rome on December 1, 1653. Their answer, received on January 17, 1654, included the following: "Regarding what was proposed above, the Sacred Congregation of Cardinals has judged that the title, Local Ordinaries, includes the Dean and Chapter of Beauvais, and this must be explained both to the Bishop and the above-mentioned Chapter." (Cf. Abbé Delette, Histoire du diocèse de Beauvais [3 vols., Beauvais: Desjardins, 1842-43], vol. III, p. 453.)

Letter 1720. - Archives of the Mission, Krakow, original signed letter.

1. As early as 1652 Madame des Essarts looked after the affairs of the Queen of Poland in France.

2Cf. Mt 9:37-8. (NAB)

3. 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, op. cit., vol. III, pp. 124-28.) After the death of his sister, 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.

Whether they actually did so is uncertain.

Letter 1721. - Archives of the Mission, Krakow, seventeenth or eighteenth century copy.

1. Cf. Is 53:3. (NAB)

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

3. Cf. Mt 7:13. (NAB)

Letter 1722. - Archives of the Mission, Krakow, original signed letter.

1. He was ordained on April 4, before this letter reached Charles Ozenne.
2. Perhaps Jean Meusnier, born in the village of Munau, Trier diocese, in 1634. He entered the Congregation of the Mission as a coadjutor Brother in 1653 and took his vows on January 25, 1656. Meusnier did not go to Poland.
3. Denis Gigot, born in Donnemarie (Seine-et-Marne), entered the Congregation of the Mission on July 22, 1647, at the age of twenty-two, and took his vows on October 9, 1649, in the presence of M. Bourdet.
4. Jean-François de Gondi, Archbishop of Paris (1623-54), died on March 21, at four o'clock in the morning. At five o'clock, the Sieur de Labour, the appointed delegate, took possession of the archiepiscopal See in the name of Cardinal de Retz. When Le Tellier arrived at Notre-Dame to prevent the customary formalities, he was too late. The prisoner, de Retz, learned about his uncle's death the same day by a prearranged conventional signal. The priest who celebrated Mass the following day in his presence raised his voice as he said: Joannes Franciscus Paulus, antistes noster [Jean-François-Paul, our Bishop].

Letter 1723. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

Letter 1725. - Archives of the Mission, Turin, original autograph letter.

1. Jean Le Vacher.

2. El Kantara, about eighteen and a half miles north of Tunis.

3. Present-day Hammamet, about six miles south of Tunis.

Letter 1726. - Archives of the Mission, Turin, original signed letter.

1. The parish in Chasnais (Vendée).

2 The first draft had: "some good person." The correction is in the Saint's handwriting.

Letter 1727. - Collet, op. cit., vol. II, p. 266.

1. Marguerite Moreau, a native of Lorraine, was born in 1623 and entered the Company of the Daughters of Charity in 1646. In June 1647 she was sent to Angers. A strong personality, she found it hard to get along with Sister Cécile Angiboust, the Sister Servant. In 1651 Saint Louise was thinking of naming her Sister Servant in Angers; instead she chose her for Poland, where she went on September 7, 1652, with Sisters Madeleine Dugeon and Françoise Douelle. She refused to remain in Warsaw with the Queen while her two companions were going to serve the poor in Krakow. Sister Marguerite died of typhus in Poland on September 29, 1660.

Letter 1728. - Archives of the Mission, Paris, Marseilles manuscript, original.

2. Delaforcade forwarded money, packages, and letters for Saint Vincent and the Missionaries.

Letter 1729. - Abelly, op. cit., bk. II, chap. I, sect. XI, p. 204.



1. Dermot Duggan (Saint Vincent spells his name Duiguin), born in Ireland in 1620, was already a priest when he entered the Congregation of the Mission on August 26, 1645. In November of the following year 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 amid great perils, animated with the zeal of an apostle and the courage of a martyr. He died on May 17, 1657, on the isle of Uist, where an ancient chapel still bears his name and recalls his memory. (Cf. Notices, op. cit., vol. III, pp. 114-121.)

2. Possibly a misspelling of MacSimine, MacSimon, MacSymon, or MacShiomoun.

Letter 1730. - Abelly, op. cit., bk. II, chap. XI, sect. III, p. 400. Abelly combined several excerpts from different letters, but we prefer to publish each excerpt separately.

1. These lines were published in Relations, op. cit., April-May 1654.

Letter 1731. - 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 was placed in the house in Saintes shortly after ordination. He was Superior there from 1651 to 1655, the year he left the Company.

2. Near Saintes (Charente-Maritime).

3. On October 31, 1633, Élie Laisné, Sieur de la Marguerie, had given Saint Vincent two hundred livres from the town hall revenues "on condition that every five years he would send three priests and a Brother to give missions for four months, round trip included, in the diocese of Angoulême." (Cf. Arch. Nat., M 211, file 1.)

4. Near Barbezieux (Charente-Maritime).

5. The postscript is in the Saint's handwriting.

Letter 1732. - Reg. 2, pp. 52, 162.

1. This letter is very similar to no. 1726, dated April 8. Either the latter was never mailed or, when Saint Vincent wrote to Jacques Chiroye on April 16, he had forgotten about his previous letter. Variations in the texts warrant treating this letter as distinct from no. 1726. In addition, the sources are different: Archives of Turin (no. 1726) and Reg. 2 (no. 1732).

2. Near Fontenay-le-Comte (Vendée).

3. The first excerpt ends here.

Letter 1733. - Archives of the Mission, Krakow, original signed letter.

1. Nicolas Guillot and Stanislaw Kazimierz Zelazewski.

2. In 1645, within the enclosure of the property of Saint-Lazare, Saint Vincent established Saint-Charles Seminary for youths completing their studies in the humanities; not all the students, however, aspired to Holy Orders. Before

Cardinal Richelieu died, he endowed twelve students; others paid room and board. The seminary stood on the corner, facing rue du Faubourg Saint-Denis, which today, on the side of the uneven numbers, meets Boulevard de la Chapelle.

3. René Simon, born on September 21, 1630, in Laval (Mayence), entered the Congregation of the Mission on August 5, 1650. He was a professor at Saint-Charles Seminary, then a missionary in Poland, where he was ordained a priest in 1654. He returned to France the next year, took his vows on January 25, 1656, and was then sent to Genoa. Simon became Superior of the Annecy Seminary in 1663 and of the Turin house (1665-67). He was named Secretary General in 1668 and, after participating in the General Assembly of that year, was appointed Superior in Rome and Visitor of the Province of Italy. In 1677 he was recalled to France, and the following year was made Superior of the Cahors house, where he died in 1682 or shortly thereafter. Simon was very useful to the Congregation, especially because of the favors he obtained for it from the Holy See. His biography was published in Notices, op. cit., vol. II, pp. 447-51.

4. Jacques Éveillard, born in Nogent-le-Bernard (Sarthe), entered the Congregation of the Mission on October 12, 1647, at sixteen years of age, took his vows on October 13, 1650, and was then sent to Poland. Recalled to France the following year because of political unrest in Poland, he was given the chair of philosophy at Saint-Lazare by Saint Vincent. René Alméras appointed him Superior of Saint-Charles Seminary in 1662, but during the year sent him to Noyon in the same capacity. In 1668 he recalled him to put him in charge of the Collège des Bons-Enfants. Éveillard left there in 1674 to become Superior of the Warsaw house. He found such favor with the King, Queen, and Ministers that Edme Jolly, who was dissatisfied with his administration, had to use great circumspection to recall him. Because Éveillard continued to plot in order to remain in his position, the Superior General expelled him from the Congregation, notifying the Visitors of this in a circular letter dated June 29, 1680.

5. An indult from the Holy See granting Religious Institutes the privilege of conferring Sacred Orders outside the times prescribed by Church law.

6. Both were ordained priests in September.

7. Abel Pouchin, born in Aubigny (Pas-de-Calais), entered the Congregation of the Mission as a priest on October 28, 1653, at thirty-four years of age. He died on September 10, 1654.

8. Holy Cross parish.

9. Today, Vilnius (Lithuania).

10. The Visitation nuns.

11. The postscript is in the Saint's handwriting.

Letter 1734. - Abelly, op. cit., bk. II, chap. I, sect. XI, p. 206.

1. 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: Moray, Ross, Sutherland, Caithness, and as far as the Orkney Islands. Driven out by persecution in 1663, he returned to France, where he spent the last years of his life.

Letter 1735. - Archives of the Mission, Turin, original autograph letter.

1. The Sultan.

Letter 1736. - Archives of the Mission, Turin, original autograph letter.

1. The first syllable was omitted in the original.

2. A small port in Algeria, near the Tunisian border.

3. A small port near the Algerian border.

Letter 1737. - Original autograph letter, formerly the property of the Miséricorde de Narbonne, 3 rue d'Aguesseau. Its present location is unknown.

1. There were two feasts of Saint Michael: May 8 and September 29. The former is obviously the one mentioned in this letter because on September 29, the eve of his annual retreat with a part of the Community, Saint Vincent would not have written: "Since people are accustomed to my absence, I am taking advantage of this to make a short retreat."

2. 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 1738. - Archives of the Mission, Turin, original signed letter.

1. A town in Piedmont, province of Alessandria (Italy).

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

3. Giovanni Cristoforo Monchia, a diocesan priest in Genoa who provided great support to the Missionaries there.

4. Claude Le Gentil, born in 1620 in Berchères, Châlons diocese (Champagne), entered the Congregation of the Mission in Paris on January 22, 1637, and took his vows on March 24, 1643. (Cf. Notices, op. cit., vol. I, p. 494.)

5. Louis Rivet, who was in Saintes at the time.

6. François Rivet, born in Houdan (Yvelines) on July 28, 1628, entered the Congregation of the Mission on October 12, 1647, took his vows on November 6, 1650, and was ordained a priest on April 1, 1656.

Letter 1739. - Abelly, op. cit., bk. II, chap. I, sect. III, §1, p. 59. Abelly did not record the first part of the letter, which mentioned several missions given in the Sarsina diocese.

1. The Introduction to the Devout Life by Saint Francis de Sales.

Letter 1740. - Reg. 1, fol. 31.

1. The Treize-Maisons [thirteen houses] on the Champ-Saint-Laurent, near Saint-Lazare, was one of the establishments caring for the foundlings.

2. 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 of the Saint's choice. After discussing his plan with the benefactor, the Saint decided to spend 11,000 livres for the purchase of the house called the 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 twenty male and twenty female artisans who, because of old age or infirmity, could no longer earn their living; to occupy their time, they were provided with looms and tools. Men and women were housed in separate wings; although they came together in the same chapel for Mass, they were not permitted to see or speak to one another. The Daughters of Charity served them; 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 1741. - Archives of the Mission, Paris, Marseilles manuscript, original.

Letter 1742. - Archives of the Mission, Paris, Marseilles manuscript, original.

1. The Napollon brothers, Jean and Louis, were bankers in Marseilles.

2. Philippe Le Vacher.

3. Island in the Atlantic Ocean, near La Rochelle (Charente-Maritime).

Letter 1743. - Archives of the Mission, Krakow, original signed letter.

1. Philbert Chardon, born in November 1629 in Annecy, entered the Congregation of the Mission on October 3, 1647, took his vows in October 1649, and was ordained a priest during Lent 1654. That same year he left the Company but was readmitted in Rome; from there he was sent to Genoa (cf. no. 1771).

2. Commune in the district of Nogent (Aube).

3. François Malier du Houssaye (1641-78).

4. Cf. Rv 12:7-9. (NAB)

5. The secretary had written: "There is not as much evil as would seem in this because all have good intentions." The corrected form is in Saint Vincent's handwriting.

6. Perhaps Tsar Alexis I (1645-76), head of the Russian Empire.

Letter 1744. - Sainte-Geneviève Library, Ms. 2555, copy. The location of the original, put on sale by Charavay and purchased by the Marquis de Gerbéviller, is now unknown; a copy was formerly preserved in the Château de Gerbéviller.

1. A town near Paris.

2. Barthélemy Archer.

Letter 1745. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Paris bankers.

2. Philippe Le Vacher.

Letter 1746. - Archives of the Mission, Turin, original signed letter.

1. Philippe Le Vacher.

2. 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 succeeded his uncle as Bishop of Saintes, then went on to Maillezais, and finally to La Rochelle when the episcopal See was transferred there. Very few other Bishops were so closely associated with Saint Vincent. He died in 1661.

3. François-Adhémar de Monteil de Grignan (1643-89).

4. The last phrase, from "and mention" are in the Saint's handwriting.

5. Toussaint Le Rond.

6. Relations, op. cit., April-May 1654, relate how a Priest of the Mission encouraged the local clergy to continue serving the faithful despite the ravages of war in Laon (cf. no. 1703, n. 2).

7. The misery affected all classes: young women of the upper class were prostituting themselves in order to survive; everywhere, half-naked people, the starving, abandoned orphans, and young girls were trying to escape the soldiers. The persons sent by Saint Vincent distributed generous supplies of bread, clothing, and tools, and placed homeless young women in shelters.

8. Cf. Lk 10:2. (NAB)

9. Philippe Le Vacher.

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

11. That he was out of his mind. Cf. Mk 3:21. (NAB) In the Saint-Lazare compound there was a building for the mentally ill.

12. The postscript is in the Saint's handwriting.

Letter 1747. - Abelly, op. cit., bk. III, chap. XI, sect. IV, p. 144.

1. Abelly gave no date for this letter, indicating only that it was addressed to an Archbishop. A comparison with the preceding letter clearly shows that no. 1747 was written on May 29, 1654, and was addressed to the Archbishop of Arles. Letter 1748. - Archives of the Mission, Krakow, original signed letter.

1. This is the name given in the original. It is probably the French form of a town in Poland, but we have been unable to find it on the map.

2. A small town in western Galicia.

3. A town near Biecz.

4. Present-day Gdansk.

Letter 1749. - Archives of the Mission, Turin, original signed letter.

1. Marguerite du Tartre, wife of Gabriel de Bry, Sieur d'Arcy and Lieutenant-General of the legal jurisdiction of Étampes.

Letter 1724. - Archives of the Mission, Krakow, original signed letter.

1. François de Harlay de Champvallon. The letter in question probably concerned Nicolas Duperroy, a native of that diocese, who was going to be ordained the following day.

2. Good Friday.

Letter 1725. - Archives of the Mission, Turin, original autograph letter.

1. Jean Le Vacher.

2. El Kantara, about eighteen and a half miles north of Tunis.

3. Present-day Hammamet, about six miles south of Tunis.

Letter 1726. - Archives of the Mission, Turin, original signed letter.

1. The parish in Chasnais (Vendée).

2 The first draft had: "some good person." The correction is in the Saint's handwriting.

Letter 1727. - Collet, op. cit., vol. II, p. 266.

1. Marguerite Moreau, a native of Lorraine, was born in 1623 and entered the Company of the Daughters of Charity in 1646. In June 1647 she was sent to Angers. A strong personality, she found it hard to get along with Sister Cécile Angiboust, the Sister Servant. In 1651 Saint Louise was thinking of naming her Sister Servant in Angers; instead she chose her for Poland, where she went on September 7, 1652, with Sisters Madeleine Drugeon and Françoise Douelle. She refused to remain in Warsaw with the Queen while her two companions were going to serve the poor in Krakow. Sister Marguerite died of typhus in Poland on September 29, 1660.

Letter 1728. - Archives of the Mission, Paris, Marseilles manuscript, original.

2. Delaforcade forwarded money, packages, and letters for Saint Vincent and the Missionaries.

Letter 1729. - Abelly, op. cit., bk. II, chap. I, sect. XI, p. 204.

1. Dermot Duggan (Saint Vincent spells his name Duiguin), born in Ireland in 1620, was already a priest when he entered the Congregation of the Mission on August 26, 1645. In November of the following year 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 amid great perils, animated with the zeal of an apostle and the courage of a martyr. He died on May 17, 1657, on the isle of Uist, where an ancient chapel still bears his name and recalls his memory. (Cf. Notices, op. cit., vol. III, pp. 114-121.)

2. Possibly a misspelling of MacSimine, MacSimon, MacSymon, or MacShiomoun.

Letter 1730. - Abelly, op. cit., bk. II, chap. XI, sect. III, p. 400. Abelly combined several excerpts from different letters, but we prefer to publish each excerpt separately.

1. These lines were published in Relations, op. cit., April-May 1654.

Letter 1731. - 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 was placed in the house in Saintes shortly after ordination. He was Superior there from 1651 to 1655, the year he left the Company.

2. Near Saintes (Charente-Maritime).

3. On October 31, 1633, Élie Laisné, Sieur de la Marguerie, had given Saint Vincent two hundred livres from the town hall revenues "on condition that every five years he would send three priests and a Brother to give missions for four months, round trip included, in the diocese of Angoulême." (Cf. Arch. Nat., M 211, file 1.)

4. Near Barbezieux (Charente-Maritime).

5. The postscript is in the Saint's handwriting.

Letter 1732. - Reg. 2, pp. 52, 162.

1. This letter is very similar to no. 1726, dated April 8. Either the latter was never mailed or, when Saint Vincent wrote to Jacques Chiroye on April 16, he had forgotten about his previous letter. Variations in the texts warrant treating this letter as distinct from no. 1726. In addition, the sources are different: Archives of Turin (no. 1726) and Reg. 2 (no. 1732).

2. Near Fontenay-le-Comte (Vendée).

3. The first excerpt ends here.

Letter 1733. - Archives of the Mission, Krakow, original signed letter.

1. Nicolas Guillot and Stanislaw Kazimierz Zelazewski.
2. In 1645, within the enclosure of the property of Saint-Lazare, Saint Vincent established Saint-Charles Seminary for youths completing their studies in the humanities; not all the students, however, aspired to Holy Orders. Before Cardinal Richelieu died, he endowed twelve students; others paid room and board. The seminary stood on the corner, facing rue du Faubourg Saint-Denis, which today, on the side of the uneven numbers, meets Boulevard de la Chapelle.
3. René Simon, born on September 21, 1630, in Laval (Mayence), entered the Congregation of the Mission on August 5, 1650. He was a professor at Saint-Charles Seminary, then a missionary in Poland, where he was ordained a priest in 1654. He returned to France the next year, took his vows on January 25, 1656, and was then sent to Genoa. Simon became Superior of the Annecy Seminary in 1663 and of the Turin house (1665-67). He was named Secretary General in 1668 and, after participating in the General Assembly of that year, was appointed Superior in Rome and Visitor of the Province of Italy. In 1677 he was recalled to France, and the following year was made Superior of the Cahors house, where he died in 1682 or shortly thereafter. Simon was very useful to the Congregation, especially because of the favors he obtained for it from the Holy See. His biography was published in Notices, op. cit., vol. II, pp. 447-51.
4. Jacques Éveillard, born in Nogent-le-Bernard (Sarthe), entered the Congregation of the Mission on October 12, 1647, at sixteen years of age, took his vows on October 13, 1650, and was then sent to Poland. Recalled to France the following year because of political unrest in Poland, he was given the chair of philosophy at Saint-Lazare by Saint Vincent. René Alméras appointed him Superior of Saint-Charles Seminary in 1662, but during the year sent him to Noyon in the same capacity. In 1668 he recalled him to put him in charge of the Collège des Bons-Enfants. Éveillard left there in 1674 to become Superior of the Warsaw house. He found such favor with the King, Queen, and Ministers that Edme Jolly, who was dissatisfied with his administration, had to use great circumspection to recall him. Because Éveillard continued to plot in order to remain in his position, the Superior General expelled him from the Congregation, notifying the Visitors of this in a circular letter dated June 29, 1680.
5. An indult from the Holy See granting Religious Institutes the privilege of conferring Sacred Orders outside the times prescribed by Church law.
6. Both were ordained priests in September.
7. Abel Pouchin, born in Aubigny (Pas-de-Calais), entered the Congregation of the Mission as a priest on October 28, 1653, at thirty-four years of age. He died on September 10, 1654.



8. Holy Cross parish.

9. Today, Vilnius (Lithuania).

10. The Visitation nuns.

11. The postscript is in the Saint's handwriting.

Letter 1734. - Abelly, op. cit., bk. II, chap. I, sect. XI, p. 206.

1. 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: Moray, Ross, Sutherland, Caithness, and as far as the Orkney Islands. Driven out by persecution in 1663, he returned to France, where he spent the last years of his life.

Letter 1735. - Archives of the Mission, Turin, original autograph letter.

1. The Sultan.

Letter 1736. - Archives of the Mission, Turin, original autograph letter.

1. The first syllable was omitted in the original.

2. A small port in Algeria, near the Tunisian border.

3. A small port near the Algerian border.

Letter 1737. - Original autograph letter, formerly the property of the Miséricorde de Narbonne, 3 rue d'Aguesseau. Its present location is unknown.

1. There were two feasts of Saint Michael: May 8 and September 29. The former is obviously the one mentioned in this letter because on September 29, the eve of his annual retreat with a part of the Community, Saint Vincent would not have written: "Since people are accustomed to my absence, I am taking advantage of this to make a short retreat."

2. 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 1738. - Archives of the Mission, Turin, original signed letter.

1. A town in Piedmont, province of Alessandria (Italy).

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

3. Giovanni Cristoforo Monchia, a diocesan priest in Genoa who provided great support to the Missionaries there.

4. Claude Le Gentil, born in 1620 in Berchères, Châlons diocese (Champagne), entered the Congregation of the Mission in Paris on January 22, 1637, and took his vows on March 24, 1643. (Cf. Notices, op. cit., vol. I, p. 494.)

5. Louis Rivet, who was in Saintes at the time.

6. François Rivet, born in Houdan (Yvelines) on July 28, 1628, entered the Congregation of the Mission on October 12,

1647, took his vows on November 6, 1650, and was ordained a priest on April 1, 1656.

Letter 1739. - Abelly, op. cit., bk. II, chap. I, sect. III, §1, p. 59. Abelly did not record the first part of the letter, which mentioned several missions given in the Sarsina diocese.

1. The Introduction to the Devout Life by Saint Francis de Sales.

Letter 1740. - Reg. 1, fol. 31.

1. The Treize-Maisons [thirteen houses] on the Champ-Saint-Laurent, near Saint-Lazare, was one of the establishments caring for the foundlings.

2. 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 of the Saint's choice. After discussing his plan with the benefactor, the Saint decided to spend 11,000 livres for the purchase of the house called the 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 twenty male and twenty female artisans who, because of old age or infirmity, could no longer earn their living; to occupy their time, they were provided with looms and tools. Men and women were housed in separate wings; although they came together in the same chapel for Mass, they were not permitted to see or speak to one another. The Daughters of Charity served them; 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 1741. - Archives of the Mission, Paris, Marseilles manuscript, original.

Letter 1742. - Archives of the Mission, Paris, Marseilles manuscript, original.

1. The Napollon brothers, Jean and Louis, were bankers in Marseilles.

2. Philippe Le Vacher.

3. Island in the Atlantic Ocean, near La Rochelle (Charente-Maritime).

Letter 1743. - Archives of the Mission, Krakow, original signed letter.

1. Philbert Chardon, born in November 1629 in Annecy, entered the Congregation of the Mission on October 3, 1647, took his vows in October 1649, and was ordained a priest during Lent 1654. That same year he left the Company but was readmitted in Rome; from there he was sent to Genoa (cf. no. 1771).

2. Commune in the district of Nogent (Aube).

3. François Malier du Houssaye (1641-78).

4. Cf. Rv 12:7-9. (NAB)

5. The secretary had written: "There is not as much evil as would seem in this because all have good intentions." The corrected form is in Saint Vincent's handwriting.

6. Perhaps Tsar Alexis I (1645-76), head of the Russian Empire.

Letter 1744. - Sainte-Geneviève Library, Ms. 2555, copy. The location of the original, put on sale by Charavay and purchased by the Marquis de Gerbéviller, is now unknown; a copy was formerly preserved in the Château de Gerbéviller.

1. A town near Paris.

2. Barthélemy Archer.

Letter 1745. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Paris bankers.

2. Philippe Le Vacher.

Letter 1746. - Archives of the Mission, Turin, original signed letter.

1. Philippe Le Vacher.

2. 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 succeeded his uncle as Bishop of Saintes, then went on to Maillezais, and finally to La Rochelle when the episcopal See was transferred there. Very few other Bishops were so closely associated with Saint Vincent. He died in 1661.

3. François-Adhémar de Monteil de Grignan (1643-89).

4. The last phrase, from "and mention" are in the Saint's handwriting.

5. Toussaint Le Rond.

6. Relations, op. cit., April-May 1654, relate how a Priest of the Mission encouraged the local clergy to continue serving the faithful despite the ravages of war in Laon (cf. no. 1703, n. 2).

7. The misery affected all classes: young women of the upper class were prostituting themselves in order to survive; everywhere, half-naked people, the starving, abandoned orphans, and young girls were trying to escape the soldiers. The persons sent by Saint Vincent distributed generous

supplies of bread, clothing, and tools, and placed homeless young women in shelters.

8. Cf. Lk 10:2. (NAB)

9. Philippe Le Vacher.

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

11. That he was out of his mind. Cf. Mk 3:21. (NAB) In the Saint-Lazare compound there was a building for the mentally ill.

12. The postscript is in the Saint's handwriting.

Letter 1747. - Abelly, op. cit., bk. III, chap. XI, sect. IV, p. 144.

1. Abelly gave no date for this letter, indicating only that it was addressed to an Archbishop. A comparison with the preceding letter clearly shows that no. 1747 was written on May 29, 1654, and was addressed to the Archbishop of Arles.

Letter 1748. - Archives of the Mission, Krakow, original signed letter.

1. This is the name given in the original. It is probably the French form of a town in Poland, but we have been unable to find it on the map.

2. A small town in western Galicia.

3. A town near Biecz.

4. Present-day Gdansk.

Letter 1749. - Archives of the Mission, Turin, original signed letter.

Letter 1750. - Reg. 2, p. 332.

1. Pietro Paolo Baliano, born in Genoa on February 3, 1628, entered the Congregation of the Mission in Genoa on November 1, 1649, was ordained during Lent 1652, and took his vows on September 8, 1652.

Letter 1751. - Archives of the Mission, Turin, original signed letter.

1. The question had probably been brought before the meeting of the Ladies of Charity.

2. The word in the original was sa, meaning "his" or "her."

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

4. The hospice called the Nom-de-Jésus.

5. Laurence Cogley.

6. Saint Vincent left the sentence unfinished.

Letter 1752. - Archives of the Mission, Turin, original signed letter.

1. Cesare Righini (1646-57).

2. Apparently, Vincenzo Greco did not become a Priest of the Mission until 1656 (cf. Notices, op. cit., vol. V, p. 282).

Letter 1753. - Reg. 1, fol. 56v, copy made from the rough draft, written in Latin.

1. James Dowley (Jacques du Loeus), Doctor of Theology of the University of Paris (1644), was Vicar-General of Limerick, his birthplace, when the Protestants captured the town. After a lengthy stay in Spain, he went to Rome, where he lived for ten years. On July 9, 1669, Propaganda Fide named him Vicar Apostolic and on May 4, 1676, Bishop of Limerick. He died in 1684 or 1685.

2. Reference to the recent death of Edmund Dwyer, Bishop of Limerick, enables us to assign this date.

3. Cf. Phil 4:17. (NAB)

4. 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 sent from Le Mans in 1646 to the mission in Ireland, which was financed by the Duchesse d'Aiguillon; there, with several other confreres and compatriots, he did boundless good (cf. Abelly, op. cit., bk. II, chap. 1, pp. 154-55). Driven back to France by persecution, Brin went as a missionary to Saint Vincent's native region. Some time later he was named Superior in La Rose (1652-54), and subsequently held the same position in Troyes (1657-58), Meaux (1658-60), and Toul (1660-62). He returned to Ireland in 1662 or 1663, resuming his apostolic work with a zeal that age had not slackened. Neither illness, which brought him twice to the brink of the grave, nor a month in prison could stop this heroic Missionary. Brin died in Thurles (Ireland) sometime between October 9, 1683, the date of his will, and February 25, 1684, the date of its admission to probate.

5. Father Hartigan, an Irish Jesuit.

6. These words are not in the copy, but the sense requires them.

7. Edmund Dwyer.

Letter 1754. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. First redaction: "cannot or will not."

Letter 1755. - Archives of the Mission, Krakow, original signed letter.

1. The Comte de Velopolski.

2. Antoine Durand was a chosen soul. Born in Beaumont-sur-Oise (Val-d'Oise) in April 1629, he entered the Congregation of the Mission on September 15, 1647, took his vows in 1651, and was ordained a priest in September 1654, a few days after his arrival in Poland. He returned to France in 1655, was assigned to Agde, and became Superior there the following year. The Province of Savoy sent him as delegate to the General Assembly in 1661. In 1662 he was put in charge of the house and parish in Fontainebleau, a very important and delicate position because of the dealings that the Pastor in that town was obliged to have with the Court. In his interesting memoirs, published by Abbé Octave Estournet (Journal de Antoine Durand, prêtre de la Mission, premier curé de Fontainebleau (1661-67) [Fontainebleau: Libr. cathol., 1900]), he retraces the events in which he was involved during his stay in Fontainebleau. From there Durand went to Agde (1679-81), then to Dijon (1681-83), Sedan (1683-90), Saint-Cyr (1691-92), and the Arras seminary (1692-95); in all these places he was Superior. Despite his

advanced age, he was given the duty of Secretary General, which he performed until 1707. For two years he was also Director of the Daughters of Charity. Besides his memoirs, he wrote three books still in manuscript form: Vie de la Soeur Julienne Loret, Fille de la Charité, Ms; Livre contenant les marques d'un homme juste (Bibl. Maz., Ms. 1250); and Réflexions sur les masques, le bal et les danses, avec quelques pratiques pour les trois jours qui précèdent le carême, Ms. 1679. The exact date of his death is not known. His biography is given in Notices, op. cit., vol. II, pp. 389-424.

3. English coins minted under James I (1603-25).

Letter 1756. - Archives of the Mission, Paris, Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Jean Abeille.

2. A notary in Marseilles.

Letter 1757. - Archives of the Mission, Paris, copy made by Brother Ducournau.

1. The year of Nicolas Guillot's return to France.

2. Maid of Honor to the Queen; she died in 1658.

3. Pierre des Noyers, secretary to the Queen of Poland.

Letter 1758. - Reg. 2, p. 58.

Letter 1759. - Reg. 2, p. 333. The Avignon manuscript mistakenly addressed this letter to a priest of the house in Rome.

1. Toussaint Lebas, born in Josselin (Morbihan) on November 1, 1625, was ordained a priest on May 25, 1652, eve of the Feast of the Most Holy Trinity, and entered the Congregation of the Mission in Richelieu on January 2, 1653. A short time later he was sent to the Agde house, where he took his vows in 1657, in the presence of Thomas Berthe. Lebas was Superior in Narbonne (1671-73).

2. The Avignon manuscript erroneously dated the letter June 12, 1654.

Letter 1760. - Archives of the Mission, Krakow, original signed letter.

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 began the establishment in Richelieu (Indre-et-Loire), where he was Pastor and Superior for four years. The General Assembly of 1642 named him Assistant to the Superior General. For a brief period he was Superior at the Bons-Enfants (1646-49), 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. He sent him to render the same service to the Missionaries in La Rose and Toul, as well as to the Sisters in Angers and Nantes.

Urged by Propaganda Fide in 1647 to designate someone as Coadjutor Bishop of Babylon, Saint Vincent could think of no one more worthy than Lambert aux Couteaux. In his response to Bishop Ingoli (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 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. Lambert's 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, op. cit., vol. II, pp. 1-28.) Letter 1761. - Collet, op. cit., vol. II, bk. VII, §10, p. 164. Collet states that in the first part of the letter Saint Vincent congratulated the Sisters in Warsaw for the good they were doing.

Letter 1762. - Archives of the Mission, Paris, Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

Letter 1763. - Archives of the Diocese of Cahors, Alain de Solminihac collection, file 3, no. 33, copy of an original autograph letter.

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 make visitations of the houses belonging to the Canons of Saint Augustine in the dioceses of Périgueux, Limoges, Saintes, Angoulême, and Maillezais. 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. Léonard Chastenet, La vie de Mgr Alain de Solminihac [new ed., Saint-Brieuc: Prud'homme, 1817]; Abel de Valon, Histoire d'Alain de Solminihac, évêque de Cahors [Cahors: Delsaud, 1900].) He was beatified by Pope John Paul II on October 4, 1981.

2. Charles Paulin (Poulain), born in Orléans on June 3, 1593, entered 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. Paulin died on April 2, 1653.

3. 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 to him in 1656 at the death of Mathieu Molé. He retained them until his death in Saint-Germain-en-Laye, January 28, 1672.

4. Nicolas Sevin.

5. François Annat, born in Estaing (Aveyron) on February 5, 1590, entered the Society of Jesus on February 16, 1607. For thirteen years he taught philosophy and theology in Toulouse and was Rector of the Collège de Montpellier and the Collège de Toulouse. He became Assistant to the Superior General, Provincial of France, and confessor of King Louis XIV (1654-61). To him we owe many works against Jansenism. Annat died in Paris on June 14, 1670.

6. 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 in 1630 and represented the Pope in negotiating the peace of Cherasco with France in 1631. Mazarin 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 posts: 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 (1642), he recommended Mazarin to Louis XIII. He became the principal minister of Queen Anne of Austria during the regency of Louis XIV (1642-61) and, until his own death in 1661, was the absolute master of France.

7. Passages omitted because of a tear in the copy.

Letter 1764. - Archives of the Mission, Krakow, original signed letter.

1. The Visitation nuns, who had come from the monasteries of Aix-la-Chapelle and Troyes, arrived in Warsaw on June 30, under the leadership of their Superior, Mother Marie-Catherine de Glétain. They had travelled through Belgium, Holland, and Westphalia, sailed the Baltic from Lübeck to Danzig (Gdansk), and followed the route from Marienburg (Malbork) and Thorn (Torun), which led to the Polish capital. Details of their journey and the reception they received in Warsaw are given in Année sainte, op. cit., vol. VI, pp. 373-84, and vol. VIII, pp. 596-97.

2. The Comte de Velopolski.

3. A Polish Dominican renowned for his apostolic zeal in evangelizing Poland and Prussia.

Letter 1765. - Archives of the Mission, Turin, original signed letter.



1. Nicolò di Bagno.
2. The Comte de Velopolski.
3. Antoine Durand, René Simon, and Jacques Éveillard.
4. In 1592 César de Bus and Jean-Baptiste Romillion founded in Isle (Vaucluse) the Institute of the Priests of Christian Doctrine for the instruction of the poor, the ignorant, and the people of the rural areas. Pope Clement VIII approved it in 1597. The Institute became polarized over the question of vows, and its growth was stifled because of its trials.
5. The Court had left Paris on May 30. The King had himself crowned in Reims on June 7. The official report of the coronation was published at Reims in 1654 under the title: Le sacre et couronnement de Louis XIV, roi de France et de Navarre, dans l'église de Reims le septième juin 1654 [The consecration and coronation of Louis XIV, King of France and Navarre, in the church of Reims on June 7, 1654].
6. Stenay (Meuse) was occupied by the troops of the Prince de Condé, reinforced by a Spanish contingent. Pressed hard by Abraham Fabert, who directed the siege, Stenay surrendered on August 5.
7. A Roman Prelate.
8. Antonio Barberini.
9. Agostino Fracioti, titular Archbishop (June 1654 to 1657) of Trabzon, a Turkish port city on the Black Sea; Nuncio in Cologne, then Cardinal. Fracioti died on June 20, 1670.
10. 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 1766. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Saint Vincent's secretary added on the back of the original August 1654. The postscript allows us to pinpoint the date more closely.
2. Probably Videlles, a commune in the district of Étampes.
3. Mathurine Guérin was born on April 16, 1631, in Montcontour (Brittany). Despite the opposition of her parents, she entered the Company of the Daughters of Charity on September 12, 1648. After the time of formation, she was sent to Saint-Jean-de-Grèves parish and then to Liancourt. Recalled to the Motherhouse in 1652, she became Seminary Directress and Saint Louise's secretary. In 1655 she was made Treasurer but was sent to the hospital in La Fère (Aisne) in 1659. Saint Vincent recalled her in May 1660 for the hospital of Belle-Isle. She served a first six-year term as Superioress General in 1667 and again (1676-82, 1685-91, 1694-97) and died at the Motherhouse on October 18, 1704. A long sketch of her life and virtues was written in Circulaires des supérieurs généraux et des soeurs supérieures aux Filles de la Charité et Remarques ou Notices sur les Soeurs défuntés de la Communauté (Paris: Adrien Le Clère, 1845), pp. 556-68.

Letter 1767. - Collet, op. cit., vol. II, p. 196.

1. Élisabeth de Balzac, daughter of M. de Dunes, Comte de Graville, married Baron de Renty on February 21, 1634.
2. She had asked Saint Vincent's advice concerning the Vire hospital.

Letter 1768. - Archives of the Mission, Krakow, original signed letter.

1. The union of Holy Cross parish to the Congregation of the Mission, effected by the former Pastor, M. Ozenne's predecessor.

2. Baron d'Avaugour, who was to die in Lübeck in September 1657.

3. Pierre de Bausset (1629-78).

4. Cf. Mt 20:1-2. (NAB)

Letter 1769. - Notebook of Brother Louis Robineau, p. 154; see also, André Dodin, C.M., Monsieur Vincent raconté par son secrétaire (Paris: O.E.I.L., 1991), p. 131.

Letter 1770. - Archives of the Mission, Krakow, original signed letter.

1. The union of Holy Cross parish.

2. Canon Pierre Gassendi, the famous astronomer and author of numerous works, was born in Champtercier, near Digne (Alpes-de-Haute-Provence), on January 22, 1592, and died in Paris on October 24, 1655. He was a skillful experimentalist and a careful observer who verified the discoveries of other scientists and coordinated facts which had already been accumulated, but he made no important discoveries of his own.

3. He is probably referring to ordinary nightfall.

4. ... will rule the stars.

Letter 1771. - Archives of the Mission, Krakow, 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 for the new establishment founded by the 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 Alméras asked him to head the house in Rome. This was a painful sacrifice for Martin, but he resigned himself to it. Subsequently, he was named Superior in Genoa (1670), Turin (1674), Rome (1677), Perugia (1680), and again in Rome in 1681, where he died 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, op. cit., pp. 269-372.

Letter 1772. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. Near Sedan, in the Ardennes.
2. Abbot of Mouzon.

Letter 1773. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. This letter should obviously be placed near no. 1774.
2. The family of Gabrielle Le Clerc, wife of Michel Le Gras, lived in Champlan (Essonne). One of its members had just been ordained a priest; at the urging of her relatives, Saint Louise, had asked Saint Vincent whether he thought it appropriate for her to attend the First Mass.

Letter 1774. - Reg. 1, fol. 33, copy made from the autograph rough draft.

Letter 1775. - Archives of the Mission, Krakow, original signed letter.

1. The personnel catalogue states, however, that Antoine Durand and René Simon were ordained priests in September 1654, and Jacques Éveillard "in 1654," probably with the first two. The obstacles to the ordination must have been removed between the day M. Ozenne wrote to Saint Vincent and the day the Saint replied.

2. Holy Cross parish.

3. The sentence beginning with Mais quoi! is in Saint Vincent's handwriting.

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

5. The postscript is in the Saint's handwriting.

Letter 1776. - Lyons manuscript.

1. As the date on the previous letter indicates, it was around September 25, 1654, when Saint Vincent was informed of the death of Jean Dassonval. That date has, therefore, been assigned to this letter.

Letter 1777. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. This sentence was crossed out, perhaps by M. Get.

2. Jean Le Vacher.

3. A port town of Morocco, on the Mediterranean.

4. Henri Prat, French Consul in Salé.

5. Monsieur Desbrosses of Marseilles.

Letter 1778. - Archives of the Mission, Krakow, original signed letter.

Letter 1779. - Reg. 1, fol. 16, copy made from the handwritten rough draft.

1. The name of the recipient is known from letter no. 1917 to M. Charrin, dated September 10, 1655. No further information concerning him is available.

2. Camille de Neufville de Villeroy (1654-93).

3. The copyist omitted this word or one with a similar meaning.

Letter 1780. - Archives of the Mission, Krakow, original signed letter.

1. In 1654 the Cossacks, at the instigation of their hetman [chief], Bogdan Khmelnytsky, placed themselves under the protection of the Czar of Moscow, Alexei I Mikhailovich, the son of Mikhail Romanov, who marched with them against Poland and succeeded in reentering Smolensk. This precipitated a prolonged conflict between Russia and Poland for possession of the Ukraine.

2. The words "everyone in" and "with two exceptions" are in the Saint's handwriting.

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

4. Holy Cross parish.

5. First redaction: "given for"; the correction is in the Saint's handwriting.

6. First redaction: "pastor"; the word "priest" is in the Saint's handwriting.

7. The word "for" is in the Saint's handwriting.

Letter 1781. - Abelly, op. cit., bk. III, chap. XXII, p. 323. Although not stated specifically by Abelly, this is probably just an excerpt from a letter.

Letter 1782. - Archives of the Mission, Turin, original signed letter.

1. 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 were outstanding, and 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: Governor of Sedan (1642), Lieutenant-General (1651), Maréchal of France (1658). Fabert 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. Hérissant, 1752), and by Jules Bourelly, Le maréchal de Fabert (1599-1662) (2 vols., Paris: Didier, 1879-81).

Letter 1783. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. After the letter was finished, this postscript was inserted in the space between "I am, in His love," and the closing, in such a way that the closing served as a conclusion to both the letter and the postscript.

Letter 1784. - Archives of the Mission, Krakow, original signed letter.

1. The secretary had written: "some parishes of the Company, to which the Bishop wishes to appoint only those he chooses,

keeping for himself the title to them." The Saint changed "of the Company" to "the Company has" and crossed out the rest of the sentence.

2. The first redaction was "to see to it." The correction is in the Saint's handwriting.

3. These last three words were added in Saint Vincent's handwriting.

Letter 1785. - Reg. 1, fol. 28v.

Letter 1786. - Collet, op. cit., vol. II, p. 341.

Letter 1787. - Archives of the Company of Saint-Sulpice, 6 rue du Regard, Paris, Saint Vincent de Paul file, original autograph letter.

1. Stefano Cardinal Durazzo.

2. Pope Innocent X (1644-55).

3. 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 on November 11, 1644. From there he went to the Le Mans Seminary (1646), then to Saint-Lazare (1646-47). He was 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 an acknowledgement of the Founder's holiness and the reward reserved by God for Missionaries faithful to their vocation. Cuissot died in 1666.

4. In his notes for this letter, Coste gives the name of only one aspirant, whom he calls Nicolas Water. It seems to the editors that Coste may have distractedly written Water because this name appears in the text and that the "nephew of M. Water" is really Nicholas "Arthur" (or "Artur") because all the information Coste gives applies to Arthur. Nothing is available for Nicolas Water in either vols. I or V (Supplement) of Notices, op. cit., and there is no other reference to him in Saint Vincent's writings.

Nicholas Arthur (Artur) was born in Cork (Ireland) in December 1632. The only candidate to enter the Congregation of the Mission on October 23, 1654, he was officially received in Paris the following November 22. He took his vows there in the presence of M. Berthe and was ordained a priest extra tempora in 1659. Shortly after his ordination he was sent to Ireland, where he preached the Gospel successfully.

5. Jacques (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, before returning to Ireland in 1662.

Letter 1788. - Archives of the Mission, Turin, original signed letter.

1. Jacques de la Manière, a seminarian at this time, was born on November 25, 1624, in Gagny (Seine-Saint-Denis). He entered the Congregation of the Mission on October 7, 1651, and took his vows on October 8, 1653.

2. Nicolas Prévost, born in La Roche-Guyon (Val-d'Oise), entered the Congregation of the Mission on October 20, 1646, at thirty-four years of age. He was sent to Madagascar in 1655 and died there in September 1656, leaving the reputation of being a very zealous and virtuous Missionary.

3. Nicolas Regnault, born in Vrine-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 thereafter.

4. Marie Joly, one of the first Daughters of Charity, was presented by Madame Goussault around 1632. She served the poor in the parishes of Saint-Paul and Saint-Germain in Paris and at the Hôtel-Dieu. In 1641 Sister Marie was chosen for the new mission in Sedan, the first house not in the environs of Paris. She remained there until 1654, during which time she experienced successively pillages, devastation, famine, and massacres, which caused great suffering for the poor. In 1654 Saint Louise asked her to go back to Paris, but Sister Marie refused until Saint Vincent intervened. When she returned, she became discouraged and ran away from the Motherhouse. Overcome by remorse, she went back, was readmitted at her own request, and made up for her momentary weakness by exemplary conduct. Marie Joly signed the Act of Establishment of the Company on August 8, 1655 (cf. vol. XIII, no. 150), and in 1672, while Sister Servant at Saint-Jacques-du-Haut-Pas, she signed the text of the Common and Particular Rules approved by the Superior General, René Alméras. She died on April 3, 1675.

5. Sister Jeanne-Christine Prévost, who had served the poor in Liencourt (1648), Fontainebleau (1651), and the parish of Saint-Gervais in Paris. According to Saint Louise, she won the approval of the people everywhere she went. She was elected Assistant of the Company in 1660, but withdrawing her from Sedan was so difficult that Superiors were constrained to leave her there.

6. Abelly (op. cit., bk. I, chap. XLVI, p. 223) placed among the principal benefactors who helped Cardinal Durazzo found the house in Genoa the names of Baliano Raggio and Giovanni Cristoforo Monchia, priests of the Genoese nobility. Might this Raggio be the uncle of "young Raggio"?

7. Jacques Tholard was born in Auxerre (Yonne) on June 10, 1615, and entered the Congregation of the Mission on November 20, 1638. He was ordained a priest on December 17, 1639, and died after 1671. He manifested throughout his

life, in Annecy (1640-46), Tréguier, where he was Superior (1648-53), Troyes (1658-60), Saint-Lazare, Fontainebleau, and elsewhere, the qualities of an excellent Missionary. During the generalate of René Alméras, he was Visitor of the Provinces of France and of Lyons.

8. 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 in Montmirail (1644-46, 1650-51). He then retired to Arras, where he continued his missionary work, with Saint Vincent's permission, until his death in 1658.

9. This sentence is in Saint Vincent's handwriting.

Letter 1789. - Collet, op. cit., vol. II, p. 196.

1. Mother Marie-Catherine de Glétain was professed as a Benedictine nun at sixteen years of age but left to enter the First Monastery of the Visitation in Lyons. She was Superior in Mâcon (1637-43) and later at the First Monastery in Lyons (1647-52). In 1652 she was chosen to found a monastery in Aix-la-Chapelle. Many unforeseen difficulties arose there, the support on which the Sisters were counting did not materialize, and two years were wasted in futile efforts. She was then asked to go to Warsaw as Superior of the foundation in Poland. War, plague, exile, constant alarms, and the uncertainty of the stability of the foundation troubled her two three-year terms (1654-61), but all these trials revealed her great virtue. She died in Warsaw on June 15, 1666, and her life was published in Année sainte, op. cit., vol. VI, pp. 369-84.

Letter 1790. - Archives of the Mission, Turin, original signed letter.

1. 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 encouragement 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" (cf. op. cit., vol. I, p. 277). Dom Calmet added: "In general, there is great passion and many noble, generous thoughts in M. de la Fosse's poetry, 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).

2. René-Louis de Fiquelmont.

Letter 1791. - Abelly, op. cit., bk. III, chap. XXIV, sect. I, p. 345.

Letter 1792. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Jean Barreau.

Letter 1793. - Archives of the Mission, Krakow, original signed letter.

Letter 1794. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by the secretary.

2. Louise-Marie de Gonzague, Queen of Poland.

3. Mademoiselle de Villers, the Queen's lady-in-waiting.

4. Sisters Françoise Douelle and Madeleine Dugeon.

5. 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, after seeing her work, Saint Vincent said: "Sister Cécile is invaluable." Saint Louise's many letters 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.

6. Marguerite Moreau, who went to Poland in September 1652 with Françoise Douelle and Madeleine Dugeon.

7. Julienne Loret was born in Paris on October 7, 1622, and was baptized the same day. Orphaned at an early age, she was raised by the parents of Jacques de la Fosse, who later became a Priest of the Mission. In a conference after her death, it was said that "She had a tiny body that enclosed a great soul." (Cf. Recueil des principales circulaires des supérieurs généraux de la Congrégation de la Mission [3 vols., Paris: Georges Chamerot, 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 own admission to the Community, she was entrusted with the formation of the new Sisters. At the same time, she became Saint Louise's 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 also carried out the duties of Secretary and was responsible for taking down Saint Vincent's talks, to which she listened pen in hand. In 1651, she was sent to Chars to settle a very delicate situation: the new Pastor had Jansenist ideas and was attempting to impose these practices upon the Sisters. Returning to Paris in 1653, after two years of difficult trials, Julienne was appointed Sister Servant 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 1795. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. The secretary had written gravity; Saint Vincent, in his own handwriting, changed it to seriousness.

2. Cf. Mt 3:9. (NAB) The secretary left out the word "stones," so the Saint inserted it.

3. Payment extorted by the Turks; an insult or affront.

4. Perhaps Guillaume Servin, born in Amiens (Somme) around 1610. At the end of May 1655 he entered the Congregation of the Mission in Paris as a coadjutor Brother and took his vows there on October 22, 1657, in the presence of M. Bajoue.

Letter 1796. - Archives of the Mission, Krakow, original signed letter.

Letter 1797. - Archives of the Motherhouse of the Daughters of Charity, register entitled: Recueil de pièces relatives aux Filles de la Charité, p. 651.

1. Jeanne Delacroix, born in Le Mans (Sarthe), entered the Daughters of Charity in 1645 or 1646. She was assigned to Serqueux, near Lisieux (Calvados), in 1649 at the latest, and became Assistant to Saint Louise in 1651. At the end of 1653 she returned to Serqueux and was still there in 1657, when she again became Assistant. At the death of Sister Barbe Angiboust in 1659, Jeanne was sent to Châteaudun to replace her. In 1664 she opened the house in Chartres; she later served the Company as Treasurer General (1668-71).

2. Cf. Mk 12:42-44. (NAB)

Letter 1798. - Abelly, op. cit., bk. III, chap. XI, sect. V, p. 149.

1. In Anjou.

Letter 1799. - Archives of the Mission, Turin, original signed letter.

1. Sister Marie Joly.

2. Mark Cogley.

3. Sister Jeanne-Christine Prévost.

4. Sister Gillette Joly had worked with her sister, Sister Marie, in Sedan since 1642.

5. This postscript is in Saint Vincent's handwriting.  
Letter 1800. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Brother Robineau added "November 1654" on the back of the original. The comparison of this letter with nos. 1799 and 1801 allows us to determine the exact date.

2. Sister Marie Joly.

3. Marie Joly never reached Sedan. Stricken with remorse, she returned to the Motherhouse that very evening.

Letter 1801. - Archives of the Mission, Turin, original signed letter.

1. Pierre de Bertier, Doctor of the Sorbonne, former Canon and Archdeacon of Toulouse, Coadjutor of Bishop Anne de Murviel and then his successor (1652). In 1636 he was consecrated Bishop in partibus of Utica. He had to tolerate a great deal 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 for no reason." (Cf. Arch. Nat., KK 1217, p. 207.) De Bertier was Bishop of Montauban until 1674.

2. Belval-Bois-des-Dames, a commune in the district of Vouziers (Ardennes).

Letter 1802. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Abelly knew the Vicars-General well from his time as Vicar-General of François Fouquet in Bayonne.

2. François Fouquet was the son of François Fouquet, Comte de Vaux, and Marie de Maupeou, a Lady of Charity most admirable for her zeal and her devotion to Saint Vincent. Fouquet's brothers were Nicolas, Superintendent of Finances, and Louis, Bishop of Agde. His sister, Louise-Agnès, was a nun in the First Monastery of the Visitation. François, named Bishop of Bayonne in 1636, was not consecrated until March 15, 1639. He was transferred to the Agde diocese in 1643, appointed Coadjutor of Narbonne on December 18, 1656, and Archbishop of that diocese in 1659. Relegated to Alençon in 1661, he died in exile on October 19, 1673. He brought the Priests of the Mission to Agde and Narbonne and established the Daughters of Charity in the latter town. A very zealous Prelate--too zealous perhaps--he found Saint Vincent's slowness hard to understand, but greatly admired his virtue. The Saint's death affected him deeply; as soon as he received news of it, he wrote to the priests of Saint-Lazare: "However prepared I may have been for M. Vincent's death, since he was advanced in age, I assure you that I did not hear the news of his passing without surprise and without being moved by great sorrow, humanly speaking, at seeing the Church deprived of a most worthy subject, the

Congregation of its very dear Father, and myself of a very charitable friend to whom I am so deeply indebted. I think that, of all those whom his charity caused him to embrace as his children, there is no one to whom he showed greater affection and gave more signs of friendship than to me."

3. The Simonnets were Parisian bankers.

4. Nicolas Gimart, Doctor of Theology (1649-55).

Letter 1803. - Archives of the Mission, Krakow, original signed letter.

1. Louise-Marie de Gonzague.

2. Baron d'Avaugour.

3. Saint Vincent modified the last few sentences written by his secretary; the words "would be the best," "their simplicity," and "in the said Company" are in the Saint's handwriting.

4. This word is in the Saint's handwriting.

5. The last three words are in the Saint's handwriting.

6. The words "those Daughters" are in the Saint's handwriting.

Letter 1804. - Abelly, op. cit., bk. III, chap. XXII, p. 324.

1. (Whether) spoken of well or ill. Cf. 2 Cor 6:8. (NAB)

Letter 1805. - Archives of the Mission, Paris, copy made from the original in the Hains Collection, Marseilles.

1. Dominique Lhuillier, born in Barizey-au-Plain (Meurthe), entered the Congregation of the Mission as a priest in Paris on July 11, 1651, at the age of thirty-two. He took his vows there on May 5, 1659, in the presence of M. Alméras.

Lhuillier was a Missionary in Crécy (1654-60) and in Toulon, where he died.

2. Probably Madame de Lorthon, wife of Pierre de Lorthon, the King's secretary. Her husband had donated the money for the foundation of the Crécy house.

Letter 1806. - Lyons manuscript.

1. Since this letter refers to the death of M. du Chesne, it should be placed near no. 1802.

Letter 1806a. - Archives of the Mission, Paris, photocopy. This letter was published in Mission et Charité, 19-20, no. 81, pp. 101-02.

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, and took his vows on April 24, 1657, in the presence of Antoine Portail. He was Superior in La Rose (1649-52) and Notre-Dame de Lorm (1652-54). Bajoue died on February 28, 1671.

2. The meaning of the French word fer is uncertain here; from the context, however, it appears to have been some kind of remedy.

3. Louis Callon, Doctor of the Sorbonne, who died on August 26, 1647.

4. Pierre du Chesne.

5. Jean Chrétien.

6. Pierre de Bertier.

Letter 1807. - Archives of the Mission, Krakow, original signed letter.

1. Beyond measure. Cf. 2 Cor 1:8. (NAB)
2. Brother Jacques Posny.
3. Conquer evil with good. Cf. Rom 12:21. (NAB)
4. This sentence is in the Saint's handwriting.

Letter 1808. - Reg. 2, p. 57.

1. 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).

2. Near Toul.

Letter 1809. - Archives of the Mission, Turin, original signed letter.

Letter 1810. - Archives of the Mission, Krakow, original signed letter.

1. The Visitation nuns who went to Poland from France.
2. Marguerite Moreau.
3. First redaction: "...and intelligent, whom we are reluctant to send; she also has the other qualities approximating those mentioned above." Saint Vincent wrote in his own hand the words: "we shall see to what degree" and "you mention to me" and crossed out the words that are not found in the definitive text.
4. The Saint wrote in his own hand the words from "the latter is not answering...."
5. The last sentence is in Saint Vincent's handwriting.
6. First redaction: "and the dozen hats." The Saint crossed out these words and wrote "and the hats."
7. This postscript is in the Saint's handwriting.

Letter 1811. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back by Brother Robineau.
2. Sister Marie Joly.

Letter 1812. - Archives of the Mission, Turin, original signed letter.

Letter 1813. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. The contents of this letter and the information contained in n. 5 prompt the assigning of this date.
2. 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.
3. Chaplain at the Château de Chantilly.
4. Madame de Nesmond, born Anne de Lamoignon, was the wife of François-Théodore de Nesmond, Presiding Judge of the Parlement of Paris, and sister-in-law of Madame de Lamoignon (Marie des Landes). The members of both these families were

closely linked with Saint Vincent, whose virtues they appreciated and whose works they promoted.

5. If the departure of the Sisters took place, it was only temporary and must have been due to the abandonment in which their founder and benefactor left them. They had to borrow money in 1653-54 to meet their living expenses. In a report entitled Mémoires pour les Filles de la Charité de Chantilly, written in Saint Louise's handwriting in November 1654, we read the following: "The rent due on their house for the past four years must be paid by the next feast of Saint Martin. It amounts to thirty-six livres a year, for which debt the furniture has been seized and is ready to be sold." (Cf. Spiritual Writings, op. cit., A. 79, p. 795.) Letter 1814. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. This letter is a reply to the preceding one.

2. Saint Vincent spelling of M. Delahodde's name.

3. Today, Saint-Marcel.

4. The Confraternity of Charity (The Charity). Established in 1629 in Saint-Sauveur parish, it was so successful that nearly every Pastor in the city and suburbs of Paris had hastened to start one in his parish. Under the impulse of the Company of the Blessed Sacrament, which favored the movement, several Charities came into being; the majority of them were served by the Daughters of Charity. The Pastors, who were the directors of the Charities, based their particular rules on those established by Saint Vincent; these rules varied according to the needs of the parishes. Some of them are preserved in the Arsenal Library (Ms. 2565) and in the Bibl. Nat. (R. 26.015-26.018, 27.199-27.208). See also Henri-François-Simon de Doncourt, Remarques historiques sur l'église et la paroisse de Saint-Sulpice (3 vols., Paris: N. Crapart, 1773), vol. III, pp. 1ff. The activities of the Confraternities were limited to the particular parish; however, the one at the Hôtel-Dieu, founded in 1633, was not a parochial institution. It met local and national needs, e.g., those of the foundlings and the provinces devastated by the Fronde, which its director, Saint Vincent, brought to the attention of its members, the Ladies.

5. Perhaps Saint Vincent is referring to a copy of the rules for the Confraternity of Charity.

Letter 1815. - The original signed letter was formerly the property of the Daughters of Charity, 22 rue Vincent-Leblanc, Marseilles. The present location of the letter is unknown.

1. Chevalier de la Ferrière, Commander of the fleet.

2. A merchant who forwarded money, packages, and letters for Saint Vincent and the Missionaries.

3. The words à change [of exchange], were inserted in the Saint's handwriting.

Letter 1816. - Archives of the Mission, Turin, original signed letter.

1. Saint Vincent had two secretaries, Brothers Bertrand Ducournau and Louis Robineau. The latter, born in Neuivy-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 secretary for thirteen years; the notes he wrote for the Saint's biographer are still in the Archives. (Cf. Dodin, op. cit.)

2. Sister Jeanne-Christine Prévost.

3. Sister Marie Joly.

4. The rest of the letter is in Saint Vincent's handwriting.

5. Gerard Cogley (Saint Vincent spells his name Coglée), born in Carrick-on-Suir, Lismore diocese (Ireland), entered the Congregation of the Mission as a coadjutor Brother on February 5, 1655, at the age of thirty-one, and took his vows on March 17, 1660, in the presence of M. Watebled.

Letter 1817. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. The text reads Le Vazeux, but the man in question is surely Martin Levasseur (cf. nos. 1792 and 1822).

Letter 1818. - Archives of the Mission, Krakow, original signed letter.

1. Albert Tholibowski, appointed in 1654 Bishop of Poznan, where he remained until July 22, 1663, the day he died.

2. The union of Holy Cross parish in Warsaw.

3. Baron d'Avaugour.

4. Louise de Béon, a Lady of Charity 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. The Daughters of Providence owed much to her charity. Louise de Béon died September 2, 1665.

Letter 1819. - Archives of the Mission, Turin, original signed letter.

1. This letter was written shortly after no. 1816.

2. Sister Marie Joly.

Letter 1820. - Archives of the Mission, Krakow, original signed letter.

1. The history of the foundation of the Visitation nuns in Warsaw (cf. Bibl. Maz., Ms. 2438) makes no mention of these difficulties. On the contrary, it gives the impression that the Visitandines were very well off, since they were magnificently endowed by the Queen and enriched by the National Diet with a property having an income of 22,000 francs.

2. Nicolas Survire, coadjutor Brother, was born in Bayeux (Calvados) and entered the Congregation of the Mission on September 11, 1640, at the age of twenty-seven. He took his vows on November 2, 1645, and renewed them on December 31, 1656, in the presence of M. Burdet.

Letter 1821. - Collet, op. cit., vol. II, p. 341.

Letter 1822. - Archives of the Mission, Turin, original signed letter.

1. Filippo Emmanuele Filiberto Giacinto di Simiane, Marchese di Pianezza, had distinguished himself by his bravery in the wars of Monferrato and Genoa, earning the title of Colonel-General of the Infantry. A clever diplomat, he attracted the attention of the Madame Royale, Madame Christine of France, the Duchess-Regent, who made him Prime Minister. She had implicit trust in him, as did Charles Emmanuel II, when he came of age. The sole aspiration of the Marchese, however, was to live in a religious house, far from the Court and its activities. After the death of Pope Alexander VII, who had persuaded him to defer the execution of his plan, the Prime Minister ceded all his possessions to his son, the Marchese di Livorno, and retired to San Pancrazio Monastery. Deeply grieved by this, Charles Emmanuel tried repeatedly to make him yield, but to no avail. He then suggested that the Marchese come to Turin and live in a religious house of his choice, leaving it only when called to Court to give his advice on some important affair. The Marchese accepted this proposal, choosing the house of the Priests of the Mission, which he himself had founded. He died there in July 1677, at sixty-nine years of age.

2. 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 noticeable failings (including doubts regarding the validity of the vows) 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.

3. The original has des saints [of the saints], but Coste replaced it with [dessein] [project]. We have retained what is written in the original letter.

4. The rest of the paragraph is in Saint Vincent's handwriting.

Letter 1823. - Archives of the Mission, Krakow, original signed letter.

1. Ferdinand Charles, brother of the King of Poland. He was Bishop of Wroclaw (Breslau) in Silesia and of Plock in Poland, and died on May 9, 1655.

2. Baron d'Avaugour.

3. First redaction: "but no one in this world."

4. Poland was then at war with the Russians and the Ukrainian Cossacks for possession of the Ukraine.

Letter 1824. - Archives of the Motherhouse of the Daughters of Charity, Recueil de lettres choisies, L. 119, copy.

1. Cf. Ps 125:5. (NAB)

Letter 1825. - Archives of the Mission, Krakow, original signed letter.

1. First redaction: "I am going to try to write."
2. First redaction: "for the Majesty of the Queen."
3. Albert Tholibowski, named Bishop of Poznan in 1654.
4. The secretary had written: "and I entreat you, Monsieur, to keep him as long as you can, to do all in your power for that, and bear with him as well because perhaps, little by little, Our Lord will change his desire." Saint Vincent himself corrected the sentence; the words "entreat, bear with, help him to carry his cross," and "touch his heart" are in the Saint's handwriting.
5. This sentence is in Saint Vincent's handwriting.
6. Jean Bécu, born in Braches (Somme) on April 24, 1592, and ordained a priest in September 1616, came to join the first companions of Saint Vincent in September 1626. Two of his brothers, Benoît and Hubert, followed him into the Congregation, the latter as a coadjutor Brother; two of his sisters, Marie and Madeleine, became Daughters of Charity. Bécu was Superior of the house in Toul (1642-46) and spent the rest of his life in Paris. He died January 19, 1664, having been Vice-Visitor, then Visitor of the Province of France. (Cf. Notices, op. cit., vol. I, pp. 125-33.)

Letter 1826. - Archives of the Mission, Paris, original signed letter.

1. Brother Claude Le Gentil was ill in Marseilles.
2. Louis Sicquard, born in Nalliers (Vendée) on May 3, 1624, entered the Congregation of the Mission as a coadjutor Brother on October 18, 1645 and took his vows in November 1648.
3. Jean Du Chesne, coadjutor Brother, was born in Laumesfeld (Moselle) in 1622 and entered the Congregation of the Mission on October 30, 1647.

Letter 1827. - Archives of the Mission, Turin, original signed letter.

1. Sister Marie Joly.
2. Saint Vincent had sent her there in 1641.
3. Sister Gillette Joly, Sister Marie's sister.
4. Gerard Cogley (Coglée), cousin of Mark Cogley and Brother Laurence Cogley.
5. The Ladies of Charity.
6. Antoine Lucas.
7. Mark Cogley (Coglée). Was the Saint considering at this time asking Jean Martin to be Superior of the Turin establishment? Martin did not return to Sedan or, if he did, it was only to put his affairs in order. According to Notices, op. cit., vol. I, p. 238, the Marquis de Fabert, Governor of Sedan, fearing the political repercussions of Martin's zeal for the conversion of heretics, is supposed to have requested his recall.

8. The postscript is in the Saint's handwriting.

Letter 1828. - Archives of the Mission, Krakow, original signed letter.



1. Florian-Kazimierz Czartoryski, transferred to the diocese of Wloclawek.

2. Brother Jacques Posny.

3. Brother Pie Delorme, born in Mont-Saint-Sulpice (Yonne) on August 25, 1625, entered the Congregation of the Mission on September 23, 1642, as a coadjutor Brother. He took his vows in 1644, and was placed in Troyes, where M. Ozenne understood and appreciated him. He did not go to Poland until some time between 1660 and 1662. An old manuscript at Holy Cross, Warsaw, where he died on June 7, 1702, lauds his charity, love of work, and savoir-faire. (Cf. Mémoires C.M., op. cit., vol. I, pp. 57-59.)

4. A postscript followed, which the Saint then crossed out: "I think you must have learned from the Gazette de Rome that the Pope had His Eminence, Cardinal de Retz, lodged in our house. I am sending M. Berthe to visit you during this...." Letter 1829. - Archives of the Mission, Turin, original autograph letter.

1. Jean Le Vacher.

Letter 1830. - Collet, op. cit., vol. II, p. 150.

Letter 1831. - Archives of the Motherhouse of the Daughters of Charity, Recueil de lettres choisies, vol. I, p. 444, no. 493.

Letter 1832. - Archives of the Mission, Turin, original autograph letter.

1. Cf. nos. 1708 and 1829.

2. Martin Husson.

3. The Sultan.

4. Cf. no. 1708, n. 2.

5. One might speculate from what Le Vacher writes here that the Dey in Tunis would not accept as authentic a printed copy--probably in Latin, not Arabic--of what the Sultan of Turkey had agreed to write to France.

Letter 1833. - Archives of the Mission, Turin, original signed letter.

Letter 1834. - Departmental Archives of Vaucluse, D 274, register.

1. Hugues de Lionne, a confidant of Mazarin, whom he had met in Rome. After being Secretary of the Orders of the Queen Regent, he became Grand Master of Ceremonies and Commander of the King's Orders. He was sent to Italy (1654-56), where he participated in the election of Pope Alexander VII (1655-67), and then to Germany as extraordinary Ambassador (1658). He negotiated the preliminaries for the Treaty of the Pyrenees for peace between France and Spain (1659) and was appointed Minister of State. He continued to hold this position after Mazarin's death and died in Paris on September 1, 1671, at sixty years of age.

2. The reason for this expulsion is indicated in no. 1851: Mazarin held a grudge against the Superior of the Rome house because he had given hospitality to Cardinal de Retz. Régis de Chantelauze (Saint Vincent de Paul et les Gondi [Paris: E. Plon, 1882], pp. 358ff.) published the diplomatic

documents relative to that affair, but overlooked several other documents, among others, M. Berthe's two letters.

3. Jacques Pesnelle, born in Rouen (Seine-Maritime) on June 5, 1624, entered the Congregation of the Mission on September 4, 1646, was ordained a priest in Rome on November 30, 1648, and took his vows there. He was Superior in Genoa (1657-66, 1674-77), and Turin (1667-72, 1677-83). A very gifted man, highly esteemed by Saint Vincent, he died in 1683.

4. François Bauduy, born in Riom (Puy-de-Dôme) on January 14, 1623, entered the Congregation of the Mission on September 4, 1648, and was ordained a priest on September 3, 1651.

5. Giovanni Battista Taone, born in Lantosque (Alpes-Maritimes) on November 24..., was ordained a priest in December 1634, and entered the Congregation of the Mission in Rome in 1642. Perhaps he was not subject to this edict because he entered the Company in Rome.

6. A banker at the Court of Rome.

7. Louis Auton.

8. Nicolas Duport, born in Soissons (Aisne) on March 22, 1619, 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, op. cit., 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 in the municipal library of Lyons (fol. 232-33).

Letter 1835. - Departmental Archives of Vaucluse, D 274, register.

1. February 2.

2. Pope Innocent X died on January 1, 1655, a little more than a month before this letter was written. He had asked the Missionaries to lodge Cardinal de Retz in their house in Rome; this provoked the ire of the French government (Cardinal Mazarin). Pope Alexander VII began his pontificate on April 7, 1655.

3. Four Italian confreres stayed in the Congregation's house in Rome, among them Antonio Morando. Born in Croce, Tortona diocese (Italy), on January 13, 1613, he 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, op. cit., vol. II, pp. 439-47) is a great tribute to his virtue.

4. Girolamo di Martinis, born in Fontana Buona, Genoa diocese, on May 15, 1627, entered the Congregation of the Mission in Rome on August 6, 1650, and was ordained a priest in September 1651. He took his vows in October 1652 and renewed them on October 22, 1655. He was Superior in Naples (1673-76).

Letter 1836. - Archives of the Mission, Paris, seventeenth century copy.

1. Indulgenced prayers usually said at the beginning of a journey.
2. Daniel Baudouin, born in 1633 in Montrelais (Loire-Atlantique), Nantes diocese, entered the Congregation of the Mission as a clerical student on October 7, 1651, took his vows in 1653, and renewed them on January 25, 1656.
3. Dominicans. Because their priory was situated on the rue Saint-Jacques in Paris, the Dominicans were popularly called the Jacobins.
4. Chaplain for the Maréchal de la Meilleraye, Governor of Brittany.
5. Charles de la Porte, Duc de la Meilleraye, born in 1602, owed his rapid advancement as much to the protection of Cardinal Richelieu as to his personal valor. He was appointed Grand-Master of Artillery in 1634, Maréchal of France in 1637, Superintendent of Finance in 1648, and Duke and Peer in 1663. It was he who gave Saint Vincent the idea of sending Missionaries to Madagascar. He died in Paris on February 8, 1664.
6. Former name for the archipelago made up of Réunion (formerly Île de Bourbon) and Mauritius (formerly Île de France). Today it also includes Rodrigues.
7. Name by which the Franciscans were known in France.
8. In Senegal.
9. A Huguenot.
10. Anne Petau, widow of René Regnault, Seigneur de Traversay and Councillor in the Paris Parlement. The sister of President Méliand and one of the Ladies of Charity most devoted to Saint Vincent and his works, she founded the Monastery of the Conception, rue Saint-Honoré, and was responsible for the Daughters of the Cross after the death of their foundress, Madame de Villeneuve.
11. Saint John the Baptist, June 24.
12. A colonist for Madagascar.
13. Étienne de Flacourt wrote of Charles Nacquart (cf. Histoire de la grande isle Madagascar [Paris: G. Clouzier, 1661], p. 275): "He was a man blessed with a good mind, who was zealous for religion and lived a very exemplary life. He already knew the language well enough to be able to instruct the natives, and worked continually at this. All of us miss him very much, especially because many Frenchmen, who made an effort to live a good life after his example, have allowed themselves since then, for want of instruction, to lapse into the vice common in this country, that of the flesh."

Étienne de Flacourt, born in Orléans in 1607, governed the colony of Madagascar in the name of the Company of the Indies (1648-55) with innumerable difficulties, caused especially by the colonists who tried several times to kill him. After his return to France he worked in the administration of the Company. Besides the history of

Madagascar mentioned above, he also wrote a Dictionnaire de la langue de Madagascar, avec un petit recueil de noms et dictionnaires propres des choses qui sont d'une mesme espèce [Paris: G. Josse, 1658], which he dedicated to Saint Vincent.

14. "Strike the shepherd and the flock will be scattered." Cf. Zec 13:7; Mt 26:31. (NAB)

15. January 22, 1651. When M. de Flacourt fired his cannons to disperse the natives of Dian Ramach, the assailants fled terrified (cf. Histoire de Madagascar, pp. 292ff.).

16. In July 1654 the little colony of Fort-Dauphin counted only about seventy-seven Frenchmen. Constantly spied upon, threatened, or attacked by the natives, the French ravaged their land and pillaged and set fire to their villages in retaliation. The years 1651, 1652 and 1653 passed in this way.

17. Nicolas Gondrée, born in Assigny (Seine-Maritime), entered the Congregation of the Mission as a sub-deacon on April 11, 1644, at twenty-four years of age. During his novitiate he was ordained a deacon and was sent to Saintes. In 1646 he returned to Paris and was ordained a priest. In 1648 he volunteered for Madagascar, where he arrived on December 4. Satisfied with his good will, God 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, op. cit., vol. III, pp. 43-56.)

18. By coronation and consecration it was believed that the King of France was invested with--among other powers--the prerogative of touching and healing those who suffered from scrofula, the so-called "king's evil." On certain days of the year, people afflicted with this tuberculosis of the lymph glands congregated to experience the outward sign of the supernatural favor bestowed on the King. (Cf. Victor L. Tapié, France in the Age of Louis XIII and Richelieu, trans. and ed. by D. McN. Lockie [New York: Prager, 1975], p. 47.) Letter 1837. - Archives of the Mission, Paris, seventeenth century copy.

1. The Jesuit, Charles Pajot, author of many classical works for students of Latin and Greek, written for the most part in Latin. Born in Paris on December 6, 1609, he died in La Flèche on October 13, 1686.

2. Luís de Granada, a Spanish Dominican, renowned for his holiness, sermons, and writings, was the author of several 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 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. II, no. 758a, for the letter from Simon Martin, dedicating to Saint Vincent the French translation of La Guide des Pescheurs.)

3. Undoubtedly, De signis Ecclesiae Dei, book XXIIII, Cologne, 1592), reprinted in 1594 and again in 1626.
4. Amable Bonnefons, Le Chrestien charitable (Paris: Sébastien Piquet, 1637). This work was already in its fifth edition.
5. The work of the Spanish Jesuit, Pedro de Ribadeneyra, translated into French by René Gautier, Councillor of the King, entitled: Les fleurs des vies des Saints et des festes de toute l'année. It went through several editions, one of which was prepared by André Duval (Paris: Charles Chastellain, 1609), who added to it the lives of several French saints and others who had been recently canonized.
6. A friar of the Order of Minims; author of a volume of lives of the saints and of Les Fleurs de la solitude cueillies des plus belles vies des saints qui ont habité les déserts (Paris: Gervais Alliot, 1652). In 1656 he edited Luis de Granada's Catéchisme ou Instruction du Symbole de la foy (Paris: Chaudière, 1587).
7. Bartholomewo Gavanto, author of many liturgical works. His principal work, Thesaurus Sacrorum Rituum (Venice: Juntas, 1630), was in its fifth edition in 1654.
8. Pajot compiled three dictionaries: Dictionnaire nouveau français-latin (2nd ed., Lyons: Nicolas Gayen, 1645); Dictionarium novum latino gallicum (La Flèche, 1636); Dictionarium novum latino gallico graecum (La Flèche: Georges Griveau, 1645).
9. Charles Pajot, Rudimenta novae linguae latinae (2nd ed., La Flèche, Georges Griveau, 1649).
10. Jean van Pauteren Despautère, author of many Latin works on the art of letter writing, grammar, syntax, the poetical art, prosody, and spelling.
11. Jacques Marchant, Hortus pastorum et concionatorum (Paris: M. Soly, 1644).
12. A[ntoine] Go[deau], Ordonnances et Instructions synodales (Lyons: J. Grégoire). The fourth edition of this work appeared in Lyons in 1666.
13. Francisci Xaverii Epistolarum libri quatuor, translated from Spanish to Latin by Horatio Tursellino (Rome, 1596), reedited in Mainz (1600) and Bordeaux (1628).
14. Les Relations de la Chine et du Japon written by Jesuit missionaries in those countries (cf. Carlos Sommervogel, Bibliothèque de la Compagnie de Jésus [new ed., 10 vols., Brussels: Oscar Schepens, 1890-1909], vol. X, cols. 1534-40 and 1545-49).
15. The Imitation of Christ.
16. Paul Laymann, a learned German Jesuit, was the author of a five-volume work on moral theology and of many tracts on different aspects of morality. He died on November 13, 1635.

17. Martin Bonacina, author of some highly respected works on moral theology. His complete works had already gone through several editions.

18. We end the letter here, although this is only about the first half of it. The remainder is a long, tedious list of other items needed by every Missionary assigned to Madagascar, along with practical advice on precautions to be taken to preserve them.

Letter 1838. - Archives of the Mission, Paris, seventeenth century copy.

1. Mort civile: the loss or deprivation of civil rights, sometimes consequent on a conviction for some serious crime or a sentence of life imprisonment.

2. Maréchal de la Meilleraie.

3. Claude Dufour (cf. 1699, n. 3).

Letter 1839. - Archives of the Mission, Paris, seventeenth century copy.

1. Southernmost tip of Africa.

2. Madagascar.

3. René Forest.

Letter 1840. - Archives of the Mission, Krakow, original signed letter.

1. François Malier du Houssay (1641-78).

2. Small commune in Aube, district of Nogent-sur-Seine.

3. Cf. Mt 20:1-16. (NAB)

Letter 1841. - Abelly, op. cit., bk. II, chap. XIII, sect. VII, p. 460.

1. The priest to whom Saint Vincent wrote this letter realized that he was the victim of an illusion, and he remained in his Order.

Letter 1842. - Archives of the Mission, Turin, original signed letter.

1. Stefano Cardinal Durazzo.

2. The words "at its advancement in the acquisition of virtue" are in the Saint's handwriting.

3. He never remains in the same state. Cf. Jb 14:2. (NAB)

4. "Congregations" in this context means "assemblies"; these two were held in 1642 and 1651.

5. Henry of Navarre, brought up by his mother, Jeanne d'Albret, as a Calvinist (Huguenot), had made profession of the Catholic faith in 1572 on the evening of the Saint Bartholomew Day massacre to avoid the rigorous treatment of King Charles IX, whose prisoner he was. He returned to his original religion as soon as he was free but abjured Calvinism once again at Saint-Denis on July 25, 1593, when he became King of France, realizing that this was necessary to gain acceptance from the Pope and from all his people.

After two years of hesitation, Clement VIII (1592-1605) consented to absolve him; Henry IV never wavered again. Saint Vincent is referring here to his lapse before he came to the throne of France, as is clearly shown in his Conference of October 17, 1659, to the Missionaries (cf. vol. XII, no. 214). (Cf. Abbé Antoine Degert, Le Cardinal

d'Ossat, évêque de Rennes et de Bayeux (1537-1604) [Paris: Lecoffre, 1894].)

6. The Jesuit, Francisco Cardinal de Toledo, his confessor. Born in Córdoba on October 4, 1532, Toledo died in Rome on September 14, 1596. He was a brilliant philosophy professor at the Roman College and carried out successfully various diplomatic missions. He wrote several treatises on philosophy and theology and was especially renowned for a work on casuistry, often republished: Instructio sacerdotum ac de septem peccatis (Rome, 1601). It was reissued in 1604, 1608, 1633, and several times later, under the title Summa casuum conscientiae absolutissima.

7. Archbishop Jean-François de Gondi signed it on October 19, 1641. The original (cf. vol. XIII, no. 87) is in the Archives of the Mission, Paris.

8. By apostolic authority.

9. On February 24, 1642, Saint Vincent and several confreres took their vows together at Saint-Lazare.

10. The Archbishop of Paris.

11. The Jesuit, Léonard Lessius (Leys), was born on October 1, 1554, near Antwerp, and died on January 15, 1625 in Louvain. De justitia et jure (Louvain, 1605) is his most famous work.

12. It is not necessary for the essence of the religious state that the vows be solemn.

13. It suffices that they be accepted for this purpose.

14. On October 19, 1641.

15. The Saint has in mind here what Paul Laymann states in his Theologia Moralis (Paris, 1630), vol. IV, bk. IV, tr. 5, chap. I, no. 4, p. 138.

16. Jean Azor, Institutionum moralium pars prima..., secunda..., tertia. (3 vols., Rome: A. Zannettum, 1600-11.)

17. In April 1618, Robert de Montry, a Paris merchant, having heard that two young women of loose morals wanted to change their lives, housed them in the faubourg Saint-Germain. Other women followed, and a small Community was formed. The merchant took care of their needs until the Marquise de Maignelay, sister of Philippe-Emmanuel de Gondi, took over the nascent work. She bought a house for the women on rue des Fontaines on July 16, 1620, maintained them during her lifetime, and left them a legacy of 101,600 livres. The establishment was authorized in May 1625 by Louis XIII, who endowed it with an annual income of 3,000 livres. It was approved by Urban VIII on December 15, 1631, and reconfirmed by Royal Letters on November 16, 1634. Saint Vincent helped with the organization of the Institute. The penitent women whose conversion was sincere received the habit of Saint Augustine and took solemn vows. The Archbishop of Paris put the Visitation nuns in charge of the Community, with Sister Anne-Marie Bollain as the first Superior; (cf. [Montry (M. de)] Relation véritable de la naissance et progrès du monastère de Sainte-Marie-Madeleine [Paris, 1649]; Abelly, op. cit., bk. II, chap. VII, pp.

328ff.; Dom Michel Félibien, Histoire de la ville de Paris [5 vols., Paris: G. Desprez, 1725], vol. V, p. 152; Histoire chronologique des fondations de tout l'Ordre de la Visitation Sainte-Marie, vol. I, pp. 264-72, Bibl. Maz., Ms. 2430).

18. Visitation nuns.

Letter 1843. - Collet, op. cit., vol. II, p. 149.

1. Sess. XIV, chap. 8.

2. Collet states that the remainder of the letter dealt with proximate occasions of sin.

Letter 1844. - Archives of the Mission, Krakow, original signed letter.

1. First redaction: "rendered you."

2. Baron d'Avaugour.

3. First redaction: "In addition, in the second."

4. First redaction: "To God." The words "His Divine Majesty" are in the Saint's handwriting.

Letter 1845. - Archives of the Mission, Paris, original autograph letter.

1. Philippe Le Vacher.

2. This word is illegible in the original.

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

Apparently, Martin Jolly was employed by Barreau as a cook, as was Duchesne. Unlike him, however, Jolly does not seem to have entered the Congregation of the Mission, since he is not listed among the personnel at the time of Saint Vincent.

4. Antonio Cardinal Barberini. When some members of his household were captured by Barbary pirates, Vincent had asked Barreau, the Consul in Algiers, to intervene in their behalf. (Cf. no. 1646, n. 5, and no. 1660.)

5. François Constans, Jean Barreau's secretary.

6. A slave in Algiers.

7. A Muslim.

8. Unworthy cleric of the Congregation of the Mission.

Barreau had not yet been ordained.

Letter 1846. - Lyons manuscript.

1. Louis Serre, born in Épinal (Vosges), was ordained a priest in September 1643, 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 all his missionary life, including his years as Superior (1655-65, 1671-75, and 1676-81).

2. The death of Louis Thibault on March 5, 1655, allows us to assign this date.

Letter 1847. - Archives of the Mission, Krakow, original signed letter.

1. Ferdinand de Neufville de Villeroy (1646-57).



Letter 1848. - Abelly, op. cit., bk. II, chap. XI, sect. III, p. 404.

1. A Canon Regular of Saint Augustine.

2. An approximate date that seems to fit Abelly's narration.

Letter 1849. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by Saint Vincent's secretary.

2. Antoine Portail, born in Beaucaire (Gard) on November 22, 1590, came to Paris to study at the Sorbonne. He met 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. In 1646 Portail left Paris 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 and died on February 14, 1660, after an illness of nine days. (Cf. Notices, op. cit., vol. I, pp. 1-94.)

3. The Canons Regular of Saint Augustine, reformed by Cardinal de la Rochefoucauld, had already taken charge of the hospital in Angers.

Letter 1850. - Archives of the Mission, Paris, Marseilles manuscript, original.

1. Martin Husson.

Letter 1851. - Archives of the Mission, Krakow, original signed letter.

1. Holy Cross parish in Warsaw.

These are among the many letters that have been lost or destroyed or whose present location is unknown.

3. First redaction: "the King had made concerning this."

4. First redaction: "I had planned to send him to you from Rome."

5. The words "communication," "and return to France," "out of sheer obedience," "I had written to tell him to go and visit you," and "in nomine Domini" are all in the Saint's handwriting.

6. First redaction: "he will abuse it too much."

7. The last part of the sentence is in the Saint's handwriting. In the original it is followed by four lines that have been scratched out. Saint Vincent must have destroyed all copies of the first edition of the Common Rules because none can be found today.

8. The Ukrainian Cossacks. Bogdan Khmel'nitski, their hetman (chief), was defeated in 1655 outside the town of Okhmatof.

9. The words "if he has experience in that" are in the Saint's handwriting.

10. This last sentence is in the Saint's handwriting.

11. First redaction: "who gave you."

12. This postscript is in the Saint's handwriting.

Letter 1852. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

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

Warden of a prison in Paris.

3. First redaction: "Sister." He is talking about Sister Claude, who had previously served at the prison.

4. This apparently refers to a scandal involving Sister Claude and one of the galley slaves, which greatly distressed Saint Vincent and Saint Louise, who were informed of it on March 18, 1655. The Foundress herself wrote a summary of the unfortunate incident in a document preserved in the Archives of the Daughters of Charity, Paris, and published in La Compagnie des Filles de la Charité aux Origines--Documents, ed. Sister Élisabeth Charpy, D.C., (Tours: Mame 1989), Doc. no. 619, p. 685.

Letter 1853. - Archives of the Mission, Krakow, original signed letter.

1. First redaction: "I would have been consoled."

First redaction: "to Monsieur Conrard" (the Queen's doctor).

3. Sister Marguerite Moreau.

4. The last five words are in the Saint's handwriting.

5. Philippe Le Vacher.

6. These last four words are in the Saint's handwriting.

7. The Saint wrote the words: "a few days earlier."

8. Saint Vincent gave a conference on the martyrdom of Pedro Borguñy--or Pierre Bourgoïn, as he called him (cf. vol. XI, no. 163). Note 1 of the conference states that Borguñy died on August 30, 1654.

Despite the risk involved, Le Vacher was able to remove the martyr's body. In 1657 he brought the remains to Paris, together with a painting depicting the intrepid young man in the midst of flames. In 1747, at the request of the Missionaries in Spain, Saint-Lazare gave his relics to a house in Palma, on the island of Majorca (Mallorca), where Pedro Borguñy was born. His biography was written by Fernando Nualart, C.M., Postulator of his cause. (Cf. Vida y martirio del siervo de Dios Pedro Borguñy, Mallorquin, martyrisado en Argel a los 30 agosto 1654 [Rome: n.p., 1780].)

9. The postscript is in the Saint's handwriting.

Letter 1854. - Collet, op. cit., vol. II, p. 198. He states that the Saint was expressing his distress to someone who had praised him too highly.

Letter 1854a. - Archives of the Mission, Paris, original signed letter. Coste had included it in his First Supplement, vol. VIII, no. 3310, pp. 531-32. The editors have now placed it in its correct chronological order.

1. Louis de Rochechouart de Chandénier, Abbot of Tournus, was as remarkable for his virtue as for his noble birth. (Cf. Abelly, op. cit., bk. I, chap. XLIX, p. 240.) One of the most assiduous members of the Tuesday Conferences, he took great pleasure in giving missions, especially to the poor, and was in charge of the famous mission in Metz in 1658. He declined several dioceses out of humility but accepted more modest though 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 made there are recorded in Notices, op. cit., vol. II, pp. 511-39.

Probably Louis de Chandénier's brother, François de Rochechouart, Marquis de Chandénier and Baron de la Tour d'Auvergne. He lived an unsettled life but was very brave in battle. The Queen, Anne of Austria, 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 would not do so and withdrew to his estates, but Mazarin had him imprisoned in the Château de Loches. Misfortune embittered him; his greed and fits of anger caused great suffering to his family, especially to his brothers, Louis and Claude, who refused to resign in his favor the abbeys of Tournus and l'Aumône, from which they were already paying him a pension of twenty thousand livres. One day, when the Abbot of Tournus was on his way to Rome, François, accompanied by armed men, took him prisoner. For two months he led him from château to château, threatening to put him out to sea to be washed up on the shores of Barbary or England, but Louis held fast. Toward the end of his life, François 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 Notices, op. cit., vol. II, p. 531.)

3. Former secretary of Cardinal Richelieu, later secretary of the King's staff and a member of the French Academy. He died in January 1701, at around eighty-six years of age.

4. First redaction: "when a benefice or money is given for that."

5. First redaction: "its continued affection and respect."

6. The postscript is in the Saint's handwriting.

Letter 1855. - Collet, op. cit., vol. II, p. 96.

Letter 1856. - The original autograph letter was formerly in the hospital of Rambervillers (Vosges); its present location is unknown.

1. The mention of the impending death of Mother H el ene-Ang elique Lhuillier enables us to date this letter.

A note added on the back of the original informs us that the man mentioned here was a convict and very likely the person involved in the incident mentioned in no. 1852, n. 4.

3. Marie de Maupeou, wife of Fran ois Fouquet, Vicomte de Vaux, Master of Requests, and then Councillor of State. Among her eight children were Nicolas, the celebrated Superintendent of Finance; Fran ois, Bishop of Narbonne; Louis, Bishop of Agde; and several daughters who entered the Visitation Order, one of whom, Marie-Th er ese, 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." "She makes devotion so attractive," he added, "that she encourages everyone to be devout." (Cf. Ann e sainte, op. cit., vol. I, p. 627.) When she heard that her son, Nicolas, had fallen into disgrace, she exclaimed: "I thank you, O my God. I 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 title of Madame Fouquet, the President's wife.

4. The Saint's carriage.

5. Jean-Pascal Goret (cf. 1813, n. 2).

6. Perhaps her husband, Roger du Plessis, Duc de Liancourt (1598-1674), was planning to make a retreat at Saint-Lazare, since he was a pious man of good works. He later favored the Jansenists.

7. This might be Madame de Liancourt, who perhaps was making a retreat at Saint Louise's house.

Jeanne de Schomberg, daughter of Mar chal Henri de Schomberg and wife of Roger du Plessis, Duc de Liancourt, was a pious, talented woman. She helped Saint Louise considerably in her charitable works, encouraged the zeal of Adrien Bourdoise, and took under her patronage the Daughters of Providence. Pascal, Arnauld, and Le Maistre de Sacy finally succeeded in winning her and her husband over to

Jansenism. She died in the Château de Liancourt on June 14, 1674, at the age of seventy-four.

8. The former village of Chaillot is today part of the city of Paris. The Visitation nuns had opened a monastery there on June 28, 1651.

9. Mother Hélène-Angélique Lhuillier died on March 25, 1655. Born in 1592, the daughter of François, Seigneur d'Interville, and Anne Brachet, Dame de Frouville, she was married in 1608 to Thomas Gobelin, Seigneur du Val, Master-in-Ordinary of the Chambre des Comptes. On the advice of Saint Francis de Sales, she entered the Visitation convent in Paris on July 2, 1620, after her marriage was annulled. She was professed on February 12, 1622, and was elected Superior several times. Saint Vincent used to say that "she was one of the holiest souls he had known." (Cf. Sainte-Jeanne-Françoise, vol. V, p. 65, note.) He put her in contact with Commander de Sillery in the hope that she would help bring him back to God. She died in the Chaillot Monastery, where she was the first Superior. Her name is often mentioned in the biography of her sister, written by Father de Salinis: Madame de Villeneuve (Paris: Beauchesne, 1918). (Cf. manuscript life of Mother Hélène-Angélique Lhuillier in the Archives of the Daughters of the Cross of Tréguier.)

Letter 1856a. - Original autograph letter, property of the Pastor of Saint-Nicolas de Gaulène (Tarn); photocopy in the Archives of the Mission, Paris. Coste placed it in vol. VI, no. 2373, citing Abbé Maynard, Saint Vincent de Paul (1st ed., 4 vols., Paris: Retaux-Bray, 1860), in which the frontispiece of vol. III had a facsimile of the letter. In his corrections in vol. XIII, Coste stated that Brother Ducournau had added the date "April 1655" on the back. For these reasons, the editors have repositioned this letter to its correct chronological position in vol. V. Sister Élisabeth Charpy, D.C., situates it "after 1650" (cf. Spiritual Writings, op. cit., L. 558, p. 685).

Letter 1857. - Archives of the Mission, Krakow, original autograph letter.

1. The present location of this letter is unknown, but Saint Vincent refers to one of its points in no. 1851, dated March 12, 1655. He tells M. Ozenne that he will write later his thoughts on taking meals outside the house and accepting invitations to banquets.

He who loves danger will perish in it. Cf. Sir 3:25. (NAB)

3. First redaction: "how surprised I am that you have permitted."

4. First redaction: "such as banquets."

5. Saint Francis de Sales.

6. Mother Marie-Catherine de Glétain, Superior of the Visitation nuns in Warsaw.

7. The Saint did not finish the sentence.

8. This name was scratched out in the original.

Letter 1857a. - Archives of the Mission, Paris, original autograph letter. Coste published it in his First Supplement, vol. VIII, no. 3311, pp. 532-35. The editors have repositioned it in its correct chronological order.

1. Order of the Most Holy Trinity for the Redemption of Captives, also called the Mathurin Fathers or Trinitarians. Françoise de Lorraine, wife of the Duc de Mercoeur, Governor of Provence.

3. Baliano Raggio, a Genovese priest and benefactor of the Congregation of the Mission.

4. Antonio Cardinal Barberini.

Letter 1858. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Bourbon-l'Archambault (Allier), famous for its mineral springs.

2. Of the Daughters of Charity to Poland. In no. 1901, dated August 9, 1655, Saint Vincent mentions Sisters Marguerite Chétif, Madeleine Raportebled, and Jeanne Lemeret. He also names M. Thomas Berthe and Brothers Jean Lasnier and Aubin Gautier, whom he calls "Gontier."

3. The Feast of the Annunciation, March 25, transferred that year to the Monday following the first Sunday after Easter.

4. These vows, taken not for one year but for life, were made on March 25, 1642, by Saint Louise, Barbe Angiboust, Élisabeth Turgis, and two other Sisters whose names have not been recorded. Since the choice must be limited to the senior Sisters present in Paris, it is quite probable that these were Marie-Denise and Henriette Gesseaume. In Saint Vincent's lifetime, only a few Daughters took perpetual vows; the custom of annual vows did not become universal until after his death.

5. Madame Turgis (Élisabeth Le Goutteux), who died in 1648. (Cf. Spiritual Writings, op. cit., L. 430, n. 2, p. 467.)

6. Marguerite Chétif, born in Paris, was baptized at Saint-Sulpice on September 8, 1621, and entered the Company of the Daughters of Charity on May 1, 1649. She was first sent to Chars, and in May 1651 went to Serqueux. She made perpetual vows in Paris on April 4, 1655. When the Company was officially erected on August 8, 1655, she signed the Act of Establishment. In 1656 she went to Arras as Sister Servant and was there when Saint Louise died. Saint Vincent appointed Sister Marguerite Superioress General (1660-67); in 1667 she became Seminary Directress, and in 1670 Sister Servant in Angers. In 1674 she was named Treasurer General under Sister Nicole Haran; upon completion of her term of office (1677), she went as Sister Servant to the Nom-de-Jésus [Name of Jesus] hospice. She died at the Motherhouse on January 9, 1694. Two conferences given after her death are preserved in Circulaires des supérieurs généraux et des soeurs supérieures aux Filles de la Charité (Paris: Adrien Le Clère, 1845).

7. Madeleine Raportebled was at Saint-Sulpice in 1652. Named for Poland, she was unable to go because of the political

situation and was sent instead to Saint-Denis. The Council of February 1656 assigned her to Nantes.

8. Philippe Bailly from Vitry-le-François (Marne) was at Saint-Germain-en-Laye in 1647, then at Saint-Nicolas-des-Champs parish. In 1651 she was sent to Chars, where she remained for about two years before being recalled to the Motherhouse. Sister Philippe signed the Act of Establishment of the Company in 1655 and was named Bursar in 1660. Her sister, Barbe, was also a Daughter of Charity. Letter 1859. - Sainte-Geneviève Library, Ms. 2555, copy. Letter 1860. - Archives of the Mission, Krakow, original autograph letter.

1. What follows is illegible.

He accomplished many things in a short time. Cf. Wis 4:13.  
(NAB)

3. Léonard Le Boysne, born in La Chapelle-Janson (Ille-et-Vilaine), was received at Saint-Lazare on May 6, 1638. Sent to Luçon, then to Richelieu, he went to Saint-Méen in September 1645 and died there on February 25, 1670. Monsieur Alméras, Superior General, praised him highly in his circular of March 13, 1670: "We have just lost a hidden treasure of grace and holiness.... He excelled in piety, meekness, mortification, regularity, obedience, and good example, but especially in humility and charity. I consider myself fortunate to have made my seminary with him.... He was very virtuous and one of the most talented Missionaries in the Company." A biographical sketch of Le Boysne is given in the Lyons manuscript, pp. 234-37.

4. 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 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).

5. Ferdinand de Neufville de Villeroy.

6. Pierre Laisné, born in Dreux (Eure-et-Loir) on November 9, 1623, entered the Congregation of the Mission on September 24, 1641, and took his vows on October 4, 1643. He received all the Sacred Orders in December 1648, with a dispensation extra tempora. In 1657 he was a member of the Saint-Méen house.

7. François Rivet.

Letter 1861. - Archives of the Mission, Krakow, original signed letter.

1. The phrase, "of some members," is inserted in the Saint's handwriting.

All virtue is from within.

3. First redaction: "in my previous." Since Saint Vincent tried to write once a week, he is undoubtedly referring to his letter of April 2 (no. 1857).

4. Dominicans.

5. The words "to speak Polish" are in the Saint's handwriting.

6. Sister Marguerite Moreau.

7. First redaction: "that poor Sister."

8. First redaction: "I am glad, then, that the Resident of Sweden." [A Resident is a diplomatic agent residing at a foreign court or seat of government.]

9. Baron d'Avaugour.

10. Philippe Le Vacher.

Letter 1862. - Jules Gossin, Saint Vincent de Paul peint par ses écrits (Paris: J.J. Blaise, 1834), p. 465, from the original autograph letter made available by M. Blaise, publisher and bookseller.

1. The date, "1665," given by Gossin, is certainly a mistake or a typographical error, since Saint Vincent had died in 1660. Charavay read it as "1655." Coste, accepting Charavay's expertise in reading the manuscripts he put on sale, assigned the latter date to it.

The Duchesse d'Aiguillon was President of the Ladies of Charity.

3. In the French text, Gossin read par [by]; but the correct word has to be pour [to].

4. Gossin may have mistakenly read "Vannes" for "Vanves." Vanves is in Hauts-de-Seine, quite near Paris, while Vannes is in Morbihan, near the Atlantic coast, about 290 miles from Paris.

5. Jean Desmarets, Seigneur de Saint-Sorlin, member of the French Academy and Intendant of the Duc de Richelieu, was born in Paris in 1595. He wrote some very successful tragedies and comedies before devoting himself mainly to writing works of piety, translations of the Imitation of Christ and the Spiritual Combat, the Avis du Saint-Esprit au Roi, and some articles attacking the Jansenists, Simon Morin, Homer, Virgil, and the pagan authors. He often consulted Saint Vincent; Saint-Cyran was frequently the topic of their conversations (ibid., pp. 217-18). Desmarets died in Paris on October 28, 1676.

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 and Brothers of Saint-Lazare. (Cf. Arch. Nat., S 6698, pièces 1 and 2.)

7. A farm in the little hamlet of Orsigny. Jacques Norais, the King's Secretary and a great friend of the Congregation of the Mission, ceded it to Saint Vincent by a contract signed December 22, 1644 (cf. Arch. Nat., S 6687). As long as Norais and his wife were alive, the Congregation possessed it in all tranquility, but after their death, some cousins claimed it (1658), sued, and won their case. The farm was bought back by the Priests of the Mission at a court-ordered auction in 1684.



Letter 1863. - Archives of the Mission, Krakow, original signed letter.

1. Physician of Louise-Marie de Gonzague, Queen of Poland. Pierre des Noyers, the Queen's Secretary.

3. Prince Ferdinand Charles, Bishop of Wroclaw, the chief city of the region of Silesia.

Letter 1864. - Archives of the Mission, Paris, Marseilles manuscript, original.

Letter 1865. - Collet, op. cit., vol. II, p. 480.

1. Francis White (Saint Vincent refers to him as François Le Blanc), born in Limerick (Ireland) in 1620, entered the Congregation of the Mission on October 14, 1645, 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. He is praised in several official reports addressed to Propaganda Fide. (Cf. Notices, op. cit., 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.)

Letter 1866. - Archives of the Mission, Paris, original autograph letter.

1. Saint Vincent was probably referring to the resignation of Saint-Pourçain Abbey in favor of the Congregation of the Mission.

Cardinal Mazarin.

3. Perhaps the Saint did not want to mention this person.

4. The diocese of Die had been united long before to the diocese of Valence. At the time, there was question of restoring it to complete autonomy; this did not come about until 1687.

5. Marie de Chandénier. She died a spinster in Paris in 1701, at eighty-seven years of age, and left her estate to Guillaume de Lamoignon, Chief Judge of the Parlement.

6. Probably François, Marquis de Chandénier.

7. Catherine, Henriette, and Louise were Visitation nuns.

8. Ferdinand de Neufville de Villeroy.

9. Francis White.

10. Claude de Chandénier.

11. Collet (op. cit., vol. II, p. 198) mentions a letter, dated April 23, 1655, which Saint Vincent concluded with the words "who am the most useless, the most wretched, and who has the greatest need of the God's mercy, which I beg you to

ask Him for me." This letter is no longer in existence, and there is no record of the person to whom it was written. Coste speculated that the conclusion may have belonged to letter 1866.

Letter 1867. - Vatican Archives, Particolari, vol. XXX, fol. 86, original signed letter, written in Latin.

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

Fabio Chigi had become Pope Alexander VII on April 7, 1655.

3. Since the birth of Saint Vincent in 1580 or 1581, eleven Pontiffs had preceded Alexander VII.

4. April 27.

Letter 1868. - Reg. 1, fol. 5v, copy made from the original autograph letter.

Letter 1869. - Reg. 2, p. 67.

1. Achille Le Vazeux.

Royal courts established in the sixteenth century to relieve the pressure of appeals to the Parlements. In certain cases they also served as courts of first instance.

Letter 1870. - Archives of the Mission, Krakow, original signed letter.

1. First redaction: "to take him in Agde."

First redaction: "but he did not want to do this." Saint Vincent made the correction himself.

3. First redaction: "his steadfastness, gentleness, and cordiality."

4. The Saint inserted the word "great" between the lines.

5. After the word "virtues," the secretary had written "There are few people," which he later scratched out.

6. First redaction: "and," which the Saint replaced by "in a word."

7. Pierre François, born in Riceys (Aube) on November 11, 1627, entered the Congregation of the Mission on October 20, 1654, and took his vows in Rome on November 26, 1656, in the presence of M. Jolly. The Lyons manuscript gives a summary of the conference on his virtues, which was held in Rome after his death.

8. Saint Hyacinth (Jacek), born in Silesia in 1185, brought the Dominicans to Poland and attempted to unite the Eastern and Roman Churches. He died on the feast of the Assumption in 1257 and was canonized in 1597.

9. This sentence is in Saint Vincent's handwriting.

10. This sentence is in the Saint's handwriting.

11. The Queen's puppy.

12. Giovanni Battista Taone.

13. Marcello di Santacroce, born on June 7, 1619, was appointed Cardinal Protector of Poland on February 19, 1652, at the request of the King of Poland. In October 1652 he became Bishop of Tivoli and died in Rome on December 19, 1674.

14. The postscript is in the Saint's handwriting.

Letter 1871. - Abelly, op. cit., bk. II, chap. XI, sect. III, p. 405.

1. What is said in this letter about the movement of troops and the distribution of aid by the Priests of the Mission can apply only to these five years.

Letter 1872. - Archives of the Mission, Curia Generalitia, Rome, original signed letter.

1. Nicolas Gimart (1649-55) or François Dufestel (1655-56). Patrick Walsh (Saint Vincent refers to him as Patrice Valois). 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. The seal of the Congregation of the Mission. On a silver background the Savior, in flesh-colored tints, is clothed in blue and red, His arms extended, His head surrounded by golden rays. The inscription reads: Evangelizare pauperibus misit me [He sent me to preach the good news to the poor]. In Armorial de la ville de Marseille (Marseilles, 1864), p. 252, Godefroi de Montgrand confused the coat of arms of the house with the personal seal of the Superior, on which was written around the image of the Savior, the words: Sup. dom. Massiliens. Cong. Missionis [Superior of the Marseilles house of the Congregation of the Mission].

4. Brother Claude Le Gentil.

5. Jean Lemoyne, received into the Congregation of the Mission as a coadjutor Brother in 1643. Firmin Get sent him to Agde.

6. Jean-Jacques Mugnier, Superior of the Agde house.

7. First redaction: "note." The name was written on a note which no longer exists.

Letter 1873. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by the secretary. Letter 1874. - Abelly, op. cit., bk. II, chap. XIII, sect. VII, p. 459.

1. Abelly states that this was a very important abbey.

A. ccording to Abelly, this prince was very young and still under the tutelage of his mother. One might surmise that this was Charles de Paris, Comte de Saint-Paul, son of the Duchesse de Longueville. He was born on January 23, 1649, and was named Abbot of Saint-Remi in Reims on August 5, 1659. It would seem, however, that the abbey in question here was not in an archdiocese, but in a simple diocese.

Letter 1875. - Abelly, op. cit., bk. III, chap. XI, sect. V, p. 148.

Letter 1876. - Archives of the Mission, Krakow, original signed letter.

1. Charles X (Charles Gustavus) declared war on Poland (1655) under the pretext that Jan Casimir of Poland, who was asserting his own claims to the Swedish throne, refused to acknowledge him as King. Actually, Charles' purpose in what is called the First Northern War (1655-60) was to extend the Swedish possessions on the southern Baltic coast. By the treaty of Oliva (May 3, 1660), Poland abandoned claims to the Swedish throne and ceded Livonia to Sweden.

2. The words "someone is saying" were added in the Saint's handwriting.
3. Of April 2 (cf. no. 1857).
4. Bornholm disease, characterized by sudden chest pain and mild fever, with a recurrence of these symptoms on the third day.
5. François de Bosquet, Administrator for Justice in Languedoc, who later became Bishop of Lodève (1648-57), then of Montpellier (1657-76). He died on June 24, 1676. (Cf. Abbé Paul-Émile-Marie-Joseph Henry, François Bosquet [Paris: Ernest Thorin, 1889].)
6. Jean Barreau.
7. Martin Husson.
8. The words "from Marseilles" are inserted between the lines.
9. On the day of the Lord's Supper. Although Saint Vincent writes about "the Bull, In coena Domini," there is, in fact, no Bull by that name. The papal letter he has in mind is entitled Pastoralis Romani Pontificis (cf. Magnum Bullarium Romanum 6, p. 25), issued in 1655 by Alexander VII on Holy Thursday, i.e., in coena Domini [on the day of the Lord's Supper].  
Letter 1877. - Abelly, op. cit., bk. II, chap. XI, sect. III, p. 406.
1. This Canon of Y (Somme) later became Archdeacon of Reims.
2. Period during which bands of Missionaries traveled through Champagne distributing aid.  
Letter 1878. - The original signed letter was stolen from the Sainte-Geneviève Library. Before 1840, it was owned by a bibliophile named Jacob. It later became the property of Laurent Veydt, a collector of autograph letters, in Brussels, and at some point was put on sale by Charavay.
- Letter 1879. - Archives of the Mission, Paris, Marseilles manuscript.
1. Claude Le Gentil.  
Letter 1880. - Archives of the Mission, Krakow, original signed letter.
1. Marguerite Moreau.
2. First redaction: "necessary." The Saint made the correction in his own handwriting.
3. The word "German" was inserted by the Saint.
4. Saint Vincent inserted the words "and yours."
5. The words "and to" were added in the Saint's handwriting.
6. The last part of this sentence is in the Saint's handwriting.
7. Madeleine Dugeon.
8. First redaction: "so as not to displease the Queen."
9. Francis White.
10. A large commercial city of Scotland on the North Sea.
11. This sentence is in the Saint's handwriting.  
Letter 1880a. - Although Coste indicated that this was an original autograph letter preserved in the Archives of the Mission, Paris, its present location is unknown. He had

placed it in his First Supplement, vol. VIII, no. 3312, pp. 535-38, stating that only one page of it remained. Because of the date mentioned by Jean Barreau in the letter, the editors have repositioned it here.

1. A comparison of this letter with no. 1845 and the letters of 1655 to Firmin Get leaves no doubt as to the year it was written; the day and month are given in the first sentence.

2. The Order of the Redemption or of Mercy [Mercedarians] was founded in the thirteenth century for the redemption of slaves by Saint Peter Nolasco. Father Juan Bautista Gonzalez introduced the Reform into the Order at the end of the sixteenth century.

3. Turkish title of honor, usually implying respect for age.

4. Philippe Le Vacher.

5. Sébastien Brugière, a Mercedarian Father, had come to Algiers in March 1644 with his confreres, François Faure and François Faisan, for the ransom of slaves. The amount of money entrusted to him was sufficient to ransom two hundred slaves. Ninety-six other Christians were freed on the promise of 8990 piastres and the exchange of twenty-two Muslims. Brugière was held hostage while his companions returned to France to raise the promised sum, which they were unable to collect. To quiet his most pressing creditors, he had to have recourse to heavy loans at fifty percent interest, while his debts went on accumulating. In May 1645 a renegade Christian, who was trying in vain to get fifty piastres from Brugière for the price of a slave, attacked him with a knife and was about to kill him. Father Brugière escaped but fell, broke two ribs, and burst his spleen. Complaints were lodged at the custom house of the town; he was seized, condemned, and thrown into a horrible prison, where he was confined for two months. Then, because his health gave cause for concern, he was granted permission to go and live in the French Consul's residence, under house arrest. He was still there on November 25, 1645, when he made a statement before François Constans, Chancellor of the Consul in Algiers, which Revue africaine (XXXV) published under the title "Certificat des souffrances du Père Sébastien."

Letter 1881. - Archives of the Mission, Turin, original autograph letter.

1. Louise Goulas, wife of Pierre Sublet, Seigneur de Romilly, Councillor of the King, Treasurer-General of the Military. She was very devoted to the work of the Foundlings.

Letter 1882. - Archives of the Mission, Krakow, original signed letter.

1. Prince Ferdinand Charles, Bishop of Wroclaw.

2. First redaction: "and the public loss."

3. The Saint was most probably referring to the report of the conference he had requested in his letter of April 2 (cf. no. 1857).

4. Pierre des Noyers, secretary to the Queen of Poland, who was in France at the time.

Letter 1883. - Archives of the Mission, Paris, from the original manuscript of Brother Pierre Chollier, remarks on Brother Ducournau, p. 184.

Letter 1884. - Archives of the Mission, Krakow, original signed letter.

1. at [his] pleasure. He would reside there as long as the King desired him to do so.

Letter 1885. - Abelly, op. cit., bk. III, chap. XVII, p. 269, and the Brother Robineau manuscript, op. cit., p. 154 (cf. also Dodin op. cit., p. 131). The texts are the same, except for the last sentence: Robineau has compliment [politeness] instead of Abelly's cérémonie [formality].

Letter 1886. - Reg. 2, p. 51.

1. Stefano Cardinal Durazzo.

Letter 1887. - Deposition of Antoine Chabre, witness no. 280 in the beatification process of Saint Vincent. Chabre was the son of the recipient of this letter.

Letter 1888. - Archives of the Mission, Paris, Marseilles manuscript.

Letter 1889. - Reg. 2, p. 142.

1. The copyist added that, contrary to all expectations, the Agde house remained open. In 1656 Antoine Durand succeeded Jean-Jacques Mugnier and was still there in December 1659.

Letter 1890. - Reg. 2, p. 15.

1. Pierre Cardinal de Bérulle, who died in 1629, and the Oratory that he founded in France. Previously they had attempted to block papal recognition of the Congregation of the Mission; now they were opposing papal approbation of the vows proposed by Saint Vincent.

2. For they think they are doing a service to Christ. Cf. Jn 16:2. (NAB)

3. Approbation of the vows.

Letter 1891. - Archives of the Mission, Paris, original autograph letter.

1. Administrator of the hospice of the Petites-Maisons. This hospice, composed of cottages for the patients, housed nearly four hundred elderly and infirm persons of both sexes, afflicted with skin disorders, dementia, or social diseases. It was located near the intersection of rue de Sèvres and Boulevard Raspail, mainly on the site of Boucicaut Square, next to the present-day Bon Marché department store. 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).

2. Jean-Baptiste Forne, former Consul of Paris, Administrator of the Hôtel-Dieu, founder in 1658 of the Penitents convent in Courbevoie (Hauts-de-Seine).

3. M. Portail's name is scratched out in the original letter.

Letter 1892. - Abelly, op. cit., bk. II, chap. I, sect. VII, §10, p. 134.

1. Beginning of the Barbary mission.

Letter 1893. - Archives of the Mission, Krakow, original signed letter.

1. First redaction: "for a month." The change is in the Saint's handwriting.

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

Letter 1893a. - Archives of the Mission, Paris, original autograph letter. Coste published it in his First Supplement, vol. VIII, no. 3313, pp. 538-43. The editors have repositioned it here in its correct chronological order.

1. From the Spanish, meaning "chief accountant."

2. Cf. nos. 1746 and 1845.

3. Cf. Prv 26:11, quoted in Pt 2:22. (NAB)

4. Philippe Le Vacher.

5. Barreau is exaggerating; no. 1857a says twenty-six years.

6. Turkish silver coins of small value.

7. At the end of this letter someone else added the following note: "In his letter of August 3 to M. Vincent, the Superior of the Marseilles mission states that he had received the money sent by the Duchess and would send it to Algiers at the first opportunity." In no. 1894 Saint Vincent mentions the amount he was sending to Firmin Get.

Letter 1894. - Archives of the Mission, Paris, Marseilles manuscript.

1. Jean Le Vacher.

Letter 1895. - Archives of the Mission, Paris, Marseilles manuscript.

1. Get and his neighbor had been involved in a dispute about a garden (cf. no. 1899).

2. The seat of one of the eight Parlements or judicial districts in France at this time.

Letter 1896. - Reg. 2, p. 162.

1. In 1654 Chiroye had been trying to dispose of the parish in Chasnais (Vendée), which had been and would continue to be the subject of other letters from Saint Vincent (cf. no. 1732 and vol. VI, no. 2188). Saint Vincent is asking him to turn the parish over to Bishop Pierre Nivelles, who finally accepted it in 1657 (cf. vol. VI, no. 2408).

Letter 1897. - Reg. 2, p. 333.

Letter 1898. - Archives of the Mission, Krakow, original signed letter.

1. After this were written the following words, which have been scratched out: "If I can, I shall send you today a letter for the Queen, in answer to the one with which Her Majesty honored me."

2. The words "which I hope to read tomorrow" are in the Saint's handwriting.

3. These three words are in the Saint's handwriting.

4. François Vincent, born in Gandelu in the Meaux diocese (Seine-et-Marne) in 1611, entered the Congregation of the Mission on April 2, 1649, and died of the plague in Genoa on July 13, 1657.

5. Antoine Tratebas, born in Allauch (Bouches-du-Rhône), near Marseilles, in October 1632, entered the Congregation of the Mission in Paris on October 7, 1651, took his vows on October 20, 1653, and died of the plague in Genoa in August 1657. His family gave hospitality to Antoine Portail and other Priests of the Mission in 1649 during the plague that was ravaging the city of Marseilles.

6. Louis d'Eu, born on April 8, 1624, in Fresnay-sur-Sarthe (Sarthe), entered the Congregation of the Mission on May 20, 1651, left it, and reentered on March 6, 1655, taking his vows in Rome on March 7, 1657. After Saint Vincent's death, he again left the Congregation, by order of the Archbishop of Paris, for some important business, but returned as soon as he was able, after the death of the Archbishop. The Bibliothèque Nationale has acquired one of his manuscript works, L'homme accompli (fr. 9625).

Letter 1899. - Archives of the Mission, Paris, Marseilles manuscript.

1. Cf. no. 1895.

2. César de Bourbon, Duc de Vendôme, Grand Master of Navigation and Trade.

Letter 1900. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. On the back of the original Saint Vincent added "August 1655." The word "Saturday" allows us to determine the day of the month because the meeting for the election of Officers for the Daughters of Charity took place on Sunday, August 8 (cf. vol. XIII, no. 168).

2. Although the Act of Establishment required that the election be done by the Sisters, Saint Vincent reserved to himself the nomination of the first Officers (cf. vol. XIII, no. 150).

3. Saint Vincent heeded Saint Louise's observation; in his conference the following day, he strongly insisted on the reasons the Company had for calling itself a "Confraternity" or "Society" and not a "Congregation," so as not to be enclosed as nuns (cf. vol. X, no. 69, August 8, 1655, "On Fidelity to the Rules").

Letter 1901. - Bibl. Nat., fr. 23.203, reg., fol. 152, original signed letter.

1. Henri-Auguste de Loménie, Comte de Brienne, Secretary of State.

2. Jean Lasnier, born in Moret, Sens diocese (Yonne), entered the Congregation of the Mission in Paris as a coadjutor Brother on January 1, 1649, at the age of twenty-five, and took his vows on January 25, 1656.

3. The text here has Gontier, but everywhere else in the letters Saint Vincent refers to him simply as Brother Aubin, except in vol. VIII, no. 2912, where the letter is addressed



to Aubin Gautier, Brother of the Mission, in Turin. Aubin Gontier is not included in Notices, vol. I, or in the Supplement, but the information for Aubin Gautier is similar to that given in Coste's note for the present letter. The editors have adopted the spelling and clarification of the information in Notices.

Aubin Gautier (Gontier), born on October 10, 1627, in Espaume (Chartres diocese), entered the Congregation of the Mission in Paris on August 16, 1654, and took his vows in Turin, in the presence of M. Martin, on February 9, 1657. Letter 1902. - Sainte-Geneviève Library, Ms. 2555, copy.

1. Cf. no. 1878.

Letter 1903. - Archives of the Mission, Paris, Marseilles manuscript.

1. Cf. nos. 1895 and 1899.

Letter 1904. - Reg. 2, p. 77.

Letter 1905. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by the secretary.

2. Anne Hardemont.

3. Bourbon-L'Archambault (Allier).

4. Sister Marguerite Chétif.

Letter 1906. - Reg. 2, pp. 157 and 54.

1. The first fragment ends here.

Letter 1907. - Archives of the Mission, Krakow, original signed letter.

1. The invasion of Poland and the southern shore of the Baltic by the new King of Sweden, Charles X (Charles Gustavus) (cf. no. 1876), whose victory was facilitated by the fact that the Polish nobles deserted their King.

2. Baron d'Avaugour.

3. The Visitation nuns.

4. The words "if necessary. It is to be hoped that God" are written by the Saint.

5. The words "I cannot believe" followed but were scratched out.

6. The Daughters of Charity.

7. Étienne de Flacourt, who had disembarked with them at Saint-Nazaire on June 27, 1655, brought them personally to Saint-Lazare (cf. Flacourt, op. cit., p. 398).

8. The postscript is in the Saint's handwriting.

Letter 1908. - Archives of the Mission, Turin, original signed letter.

1. The original has "October" but this is certainly the result of a distraction, as is evident from the first sentence and n. 7.

2. Philibert de Beaumanoir de Lavardin. Although Saint Vincent did not recommend him for the episcopacy, he took up residence in Le Mans even before receiving his Bulls. He was not a model bishop; in fact, after his death, a rumor even spread that, on his own admission, he never had the intention of ordaining anyone. Several persons believed this

and had themselves reordained. The rumor, however, was false. (Cf. Collet, op. cit., vol. I, p. 473.)

3. 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.

4. 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 at the Le Mans Seminary (1651-54) and at 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). He wrote an interesting diary of Saint Vincent's last days, which is preserved at the Motherhouse of the Congregation of the Mission. Gicquel died in 1672.

5. René des Chapelles.

6. Robert Barry, who died in exile in 1667.

7. Francis Kirwan, consecrated at Saint-Lazare on May 7, 1645, arrived in Nantes in August 1655. He spent the remainder of his life in Brittany and died in Rennes on August 27, 1661.

8. The postscript is in the Saint's handwriting.

Letter 1909. - Reg. 2, p. 110.

1. Above the number 29, someone else wrote 19, indicating some difficulty in deciphering the original figure.

2. Philippe Vageot, the former Superior in Saintes.

Letter 1910. - Reg. 2, p. 204.

Letter 1911. - Archives of the Mission, Paris, Marseilles manuscript.

Letter 1912. - Archives of the Mission, Krakow, original signed letter.

1. The name was omitted in the original.

2. During the Thirty Years War (1618-48) Sweden, first under Gustavus Adolphus (1611-32) and then under Christina (1632-54), had invaded the German States and the Baltic region.

3. François Feydin, born in Allanche (Cantal) on May 25, 1620, was ordained a priest in September 1645, and entered the Congregation of the Mission on September 8, 1653. He never went to Madagascar; although assigned there a second time in 1659, he was again prevented from making the journey.

4. Mathurin de Belleville, born in Brix (Manche), entered the Congregation of the Mission on May 1, 1654, at twenty-seven years of age. He died at sea on January 18, 1656, from an illness he contracted as soon as the ship left the Saint-Martin roadstead, and was buried at sea off the coast of Sierra Leone (cf. Notices, vol. III, p. 160). On September 7, 1657, Saint Vincent gave a conference to the Daughters of Charity on his virtues (cf. vol. XI, no. 173).

Letter 1913. - Reg. 2, p. 110.

1. A small place near La Rochelle (Charente-Maritime).

Letter 1914. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. In Spiritual Writings, op. cit., pp. 472-73, L. 440, dated June 23, 1655, Saint Louise mentions for the first time sending Daughters of Charity soon to the Petites-Maisons in Paris for the service of the sick poor and the insane. On October 2 (ibid., L. 454, p. 486) she wrote that the work had begun under the direction of Sister Anne Hardemont.

2. Most likely Saint-Germain-en-Laye.

3. Probably a home visit.

4. Sister Julienne Loret, at that time Sister Servant in Fontenay-aux-Roses.

5. Jean Rousse, born in Pithiviers (Loiret), Pastor of Saint-Roch from June 30, 1633, until his death on October 13, 1659. In April 1650 he had sent two Sisters away from the parish (cf. vol. IV, nos. 1208 and 1370).

Letter 1915. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. This letter is a reply to the preceding one.

Letter 1916. - Abelly, op. cit., bk. III, chap. XXIV, sect. I, p. 351.

1. Cf. Ex 24:12. (NAB) The recipient of the letter had just been appointed Superior.

Letter 1917. - Reg. 1, fol. 53v.

1. The foundation did not materialize.

Letter 1918. - Collet, op. cit., vol. II, p. 152bis.

1. This Pastor, unjustly slandered and obliged to file a lawsuit in Paris, could neither leave his parish nor pay a lawyer.

Letter 1919. - Archives of Propaganda Fide, II Africa, no. 248, fol. 93, original unsigned petition, written in Italian.

1. The faculties requested in this petition were granted on September 23, 1655.

2. Three Missionaries: Claude Dufour, Nicolas Prévost, and Mathurin de Belleville, were on one of the ships which sailed on October 23.

Letter 1920. - Archives of the Mission, Paris, Marseilles manuscript.

1. Probably for a spiritual retreat.

Letter 1921. - Archives of the Motherhouse of the Daughters of Charity, Recueil de pièces relatives aux Filles de la Charité, p. 499.

1. The Fathers of the Poor, Administrators of the hospital.

2. Henriette Gesseume and Renée Delacroix. The latter, whose sister, Jeanne, was also a Daughter of Charity, was born in Le Mans and entered the Company in 1646. She went to Nantes in June 1649 and remained there until this recall to Paris to serve in Saint-Barthélemy parish.

3. Saint Louise.

Letter 1922. - Reg. 2, p. 53.

Letter 1923. - Archives of the Mission, Life of Edme Jolly, Ms, p. 95.

1. Period during which Edme Jolly was Superior of the house in Rome.

Letter 1924. - Archives of the Mission, Krakow, original signed letter.

1. The Swedes had entered Warsaw on September 8.

Letter 1925. - Reg. 2, p. 56.

1. Register 2, p. 56, describes him as "a virtuous, well-to-do priest."

2. In the Register 2 copy, the number 15 is written under the 25 in a different handwriting.

3. 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, Director of the nuns of Saint-Thomas, and confessor of the Visitation nuns of the First Monastery in Paris. 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 ordination retreats at Saint-Lazare. Blampignon died in 1669.

4. François de Péricard (1646-87).

Letter 1926. - Archives of the Mission, Turin, original signed letter. The last part, beginning with the words "If that poor woman's children," is in the Saint's handwriting.

1. Probably Laurent Hazart, born in Colombe (Haut-Saône), entered the Congregation of the Mission as a coadjutor Brother on August 10, 1642, at twenty-one years of age, took his vows on April 22, 1646, and renewed them on December 3, 1656, in the presence of M. Bourdet.

2. Charles de Bourbon, who became Bishop of Soissons in 1656, after the death of Simon Le Gras.

Letter 1927. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by the secretary.

2. Sister Jeanne Bonvilliers, born in Clermont (Oise) in 1630, entered the Company of the Daughters of Charity in January 1652. She went first to Chars, and after a short stay in Paris was sent to Chantilly. Sister Jeanne died in 1691 in Saint-Étienne-du-Mont parish, Paris. (Cf. Spiritual Writings, op. cit., L. 496, p. 483, and L. 358, p. 407.)

3. "On Fidelity to the Rules" (cf. vol. X, no. 69).

4. Saint Vincent went to the Sisters' house on September 29 to give his first conference on the explanation of the Common Rules (cf. vol. X, no. 70).

5. Sister Julienne Loret, the Sister Servant, had just been named Assistant General of the Daughters of Charity. It appears that Saint Louise is asking Saint Vincent to consider a new Sister Servant for Fontenay-aux-Roses.

Letter 1928. - Abelly, op. cit., bk. III, chap. XIX, p. 292.

1. Having obtained letters for a review of the court case condemning him to the galleys, this relative had brought the case before the Parlement of Paris in the hope that Saint Vincent might intervene for his acquittal.

2. At the beginning of his letter the Saint asked his relative to consent to certain concessions in order to facilitate an agreement.

3. Saint Vincent's advice was not heeded.

Letter 1929. - Reg. 2, p. 106.

1. Antoine Portail was making a canonical visitation of the house in Toul.

Letter 1930. - Abelly, op. cit., bk. III, chap. XI, sect. VI, p. 166.

1. These Missionaries, stated Abelly, "were working together in a very remote region," but the letter gives the impression that they were about to set out and that their destination was probably Madagascar, a very hot country. Communication with Madagascar was so difficult that the Saint did not know if the two priests he had sent previously, Jean Mousnier and Toussaint Bourdaise, were still alive. The recipients of this letter could only be Claude Dufour, Nicolas Prévost, and Mathurin de Belleville, who boarded ship at La Rochelle on October 29, 1655. This is the reason for the date assigned this letter.

2. Cf. Is 49:15. (NAB)

Letter 1931. - Archives of the Mission, Paris, Marseilles manuscript.

1. François Bauduy (cf. no. 1834, n. 4).

2. He who loves his life shall lose it, and he who hates it shall find it. Cf. Jn 12:25. (NAB)

Letter 1932. - Collet, op. cit., vol. II, p. 101.

Letter 1933. - Reg. 2, p. 184.

1. Superior of the Richelieu house and Director of the Internal Seminary.

2. Anne-Marie-Louise d'Orléans, Duchesse de Montpensier, daughter of Gaston d'Orléans, Louis XIII's brother, played an active part during the troubles of the Fronde. She was born in Paris on May 29, 1627, wrote memoirs, composed two novels, and sketched portraits. The Duchesse de Montpensier died in Paris on April 5, 1693.

In seventeenth century French society the King's eldest brother was referred to as Monsieur, each of his sisters as Madame, and each niece as Mademoiselle. Anne-Marie-Louise was known as La Grande Mademoiselle.

3. Champigny-sur-Veude, near Richelieu.

4. Collet (cf. op. cit., vol. II, p. 270) mentions a letter of October 3, 1655, in which the Saint states that equanimity is a "special virtue..., a compendium of all the virtues, a ray, an exterior reflection of interior peace and beauty." Perhaps Collet had in mind this letter to Pierre de Beaumont of which only a part still remains.

Letter 1934. - Reg. 2, p. 265.

1. Barthélemy d'Elbène (1638-63).

Letter 1935. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back of the original by the secretary.
2. Françoise Fanchon, born on June 25, 1625, in Conche-les-Pots (Picardy), entered the Company of the Daughters of Charity on August 9, 1644. She remained at the Motherhouse, where she worked in turn as gardener and cook, making her vows for the first time in 1649. Françoise did not know how to write and made a simple cross on the Act of Establishment of the Company in 1655. She later became Sister Servant in Saint-Médard parish. She died unexpectedly on May 12, 1689. Her companions stated that her charity and compassion extended to everyone.

3. October 4, feast of Saint Francis of Assisi.

Letter 1936. - Archives of the Mission, Turin, original signed letter.

1. Huguenots.

2. To dissuade poor Catholic families in Sedan from sending their daughters to Protestant schools, Louise de Malval, Mademoiselle de Neufville, had opened a free school which, after her death, was directed by her collaborator, Mademoiselle de Mutigny. She had also founded a boarding school where young women were taught reading, writing, handwork, and, above all, morality. In addition, it provided shelter for women who wanted to abjure heresy. Suzanne Bailiff, Jeanne Tonnelier, and Madeleine Vernier carried on her work, bringing seven Sisters of the Propagation of the Faith from Metz to join them. The little Community, of which Mademoiselle Marie Foucault was the first Superior, took charge of Mademoiselle de Mutigny's free school after her death.

3. François Prévost, born in Eu (Seine-Maritime), entered the Congregation of the Mission as a coadjutor Brother on March 6, 1647, at twenty-six years of age, and took his vows on November 4, 1655, in the presence of M. Bécu.

Letter 1937. - Reg. 2, p. 144. The letter is addressed "to a Superior who wanted to build without having the wherewithal to do so, and who was asking that the Saint-Lazare house contribute to it. He added that, for want of that, they were neglecting to do a great deal of good and this was even causing harm since, being poorly lodged, certain persons were falling into evil ways and growing weary."

Letter 1938. - Reg. 2, p. 334.

Letter 1939. - Archives of the Mission, Krakow, original signed letter.

1. The date is missing from the top of the page, damaged by humidity, but the contents enable us to determine it. The letter was written while Charles Ozenne was in Krakow (September 24, 1655-December 17, 1655; cf. nos. 1924 and 1976) and while the Saint was making his annual retreat (late September or early October) and had received no news of Charles Ozenne for two weeks. This pinpoints it to one week before no. 1942, dated October 15, was written.

2. Saint Vincent seems to be alluding to the period of the Wars of Religion (1562-98), when France was embroiled in religio-political civil wars and only Paris supported the King, Henry III.

3. The civil wars of 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, the revolt was finally checked, and the monarchy emerged from this period greatly strengthened.

4. Humidity has damaged the original in this place.

5. This passage bears a striking resemblance to the conclusion of Bossuet's funeral oration for Henriette of France [Henriette-Marie, sister of Louis XIII; she married Charles I of England and died in 1669]. Bossuet was a disciple of Saint Vincent.

6. Doctor of Louise-Marie de Gonzague, Queen of Poland; he was about to leave Paris to return to Poland.

7. Pierre des Noyers, Secretary of the Queen of Poland, had been in France.

8. This passage has been damaged by humidity.

Letter 1940. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Brother Ducournau noted the date on the back of the original.

2. In the letters that follow, no further mention is made of Saint Louise's son, Michel Le Gras. Deafness obliged him to leave his post of Bailiff of Saint-Lazare in 1656. Michel died suddenly in February 1696, in his eighty-third year.

3. There is no information available regarding this person.

4. During the Assembly of August 8, 1655, the following Sisters were named Officers of the Company: Julienne Loret, Assistant; Mathurine Guérin, Treasurer; and Jeanne Gressier, Procuratrix. (Cf. Spiritual Writings, op. cit., L. 456, p. 487, n. 1.)

5. The Administrators wrote several letters concerning difficulties within the Nantes community. Only one, written by M. du Branday Grangeot on May 28, 1655, has been preserved. Coming to the defense of Sister Henriette Gesseume, whom the Administrators wished to keep because of her competence in the pharmacy, M. du Branday inveighed against Sister Marie-Marthe Trumeau, the Sister Servant, and requested her removal.

6. Sister Jeanne Gressier, born in Senlis (Oise), entered the Company of the Daughters of Charity around 1654. Although very young, she was named Procuratrix in 1655 and remained at the Motherhouse. She assisted Saint Louise on her deathbed (March 15, 1660) and wrote the details of her last moments. It was she to whom Saint Vincent confided the governance of the Company while awaiting the naming of a new Superioress General in August 1660.

Letter 1941. - Reg. 2, p. 334.

Letter 1942. - Archives of the Mission, Krakow, original signed letter.

1. The rumor was false.

Letter 1943. - Archives of the Mission, Paris, Marseilles manuscript.

1. Expelled from Tunis by the Dey, under the pretext that he was preventing Christian slaves from becoming Muslims, Jean Le Vacher went to Bizerte. Through the intervention of the Consul, he was able to return to Tunis a month later. To thank the Dey for his clemency, he wanted to make a gift to him of a bolt of cloth (cf. no. 1990).

Letter 1944. - Reg. 2, p. 68.

Letter 1945. - Archives of the Mission, Turin, original signed letter.

1. Martin had been sent to Turin to head the establishment founded by the Marchese di Pianezza.

2. Pierre Deheaume, born in Sedan (Ardennes) on August 20, 1630, entered the Congregation of the Mission on October 8, 1646, took his vows in 1651, and was stationed in Turin and Annecy (1656); he was Superior in Marseilles (1662-65) and Toul (1667-69).

3. Jean-Jacques Planchamp, born in Mionnay (Ain) on December 8, 1627, was ordained a priest in 1651, entered the Congregation of the Mission on April 29, 1655, and took his vows in Turin on May 12, 1657, in the presence of M. Martin. He left the Company in 1659.

4. First redaction: "so that he will go." The words "to wait in Lyons" are in the Saint's handwriting.

5. First redaction: "Please give him." The words "see that...gives him" are in the Saint's handwriting.

6. The words "his assistance" are in the Saint's handwriting.

7. M. Charrin of Lyons wanted to fund an establishment of Missionaries in that city. As noted in no. 1917, the foundation never materialized.

Letter 1946. - Archives of the Mission, Turin, original signed letter. The first sentence indicates why Saint Vincent wrote this letter; its contents are the same as those of no. 1945, which was sent on the same morning.

Letter 1947. - Reg. 2, p. 16.

1. The Brief of Alexander VII, Ex commissa nobis, of September 22, 1655 (cf. vol. XIII, no. 113; also Acta apostolica in gratiam Congregationis Missionis, p. 16), confirmed and approved the custom already in use in the Congregation of the Mission: the taking of simple vows of poverty, chastity, obedience, and stability, after two years of probation (Internal Seminary), with a view to working until death for the salvation of the poor people of the rural areas. The Brief added that only the Sovereign Pontiff and the Superior General could give a dispensation from these vows.

2. The Brief exempted the Missionaries from the jurisdiction of the Ordinaries [mostly local Bishops] in everything



except external functions [purely diocesan works subject to the jurisdiction of a Bishop]. It also declared them, notwithstanding this privilege, part of the body of the secular clergy.

Letter 1948. - Reg. 2, p. 15.

Letter 1949. - 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. Jeanne de Saint-Albin entered the Daughters of Charity as a widow, was assigned to Nantes in June 1647, and was recalled to Paris in December 1650. She almost left the Community in October 1655 (cf. Spiritual Writings, op. cit., L. 457, p. 488), but her name was still on the personnel list after 1660.

Letter 1950. - Reg. 2, p. 133.

Letter 1951. - Abelly, op. cit., bk. III, chap. X, p. 100.

1. Cf. Col 3:9. (NAB)

Letter 1952. - Reg. 2, pp. 16, 56.

1. Ex commissa nobis of Alexander VII, issued September 22, 1655 (cf. vol. XIII, no. 113).

2. On September 9, 1629, according to the manuscript book of customs of the parish of Fontainebleau (Rectory archives).

3. On October 19, 1641 (cf. vol. XIII, no. 87).

4. In October 1642 (cf. Official report of the Acts of the Assembly of 1642, vol. XIII, no. 89).

5. In July-August 1651 (cf. Official report of the Assembly of 1651, vol. XIII, no. 104).

6. Cf. vol. XIII, no. 114, Act of Acceptance by the Saint-Lazare house of the Brief, Ex commissa nobis, October 22, 1655.

7. Cf. Mt 8:20. (NAB)

Letter 1953. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Brother Ducournau noted the month and year on the back of the original.

2. Avoie Vigneron entered the Company of the Daughters of Charity around 1646-47. Her two sisters, Geneviève and Marie, were also Daughters of Charity. In 1658 Avoie was sent to Ussel, where she encountered many difficulties. She speaks of her sufferings with great feeling to Mademoiselle (cf. vol. VII, no. 2767) and to Monsieur Vincent (vol. VIII, no. 3241). Perrine, Marie, and Geneviève cannot be identified more specifically.

3. Perhaps the conference of November 2, 1655, "On the Maxims of Jesus Christ and Those of the World" (vol. X, no. 72).

Letter 1954. - Archives of the Mission, Paris, Life of Edme Jolly, Ms, p. 21. (Cf. Notices, op. cit., vol. III, p. 398.)

1. Since this memo concerns the promulgation and acceptance of the papal Brief, Ex commissa nobis, of September 22, 1655, Coste assigned the above date.

2. The steps being taken for the approbation of the vows.

Letter 1955. - Archives of the Mission, Turin, original signed letter.

1. Giovanni Battista Taone.

2. Francesco Maria Brancaccio, Bishop of Viterbo, Porto, and Capaccio, became a Cardinal in 1634 and died on January 9, 1675. He is the author of a collection of Latin essays.

Letter 1956. - Reg. 2, p. 36.

1. Collet states that Saint Vincent had written previously to M. Blatiron (August 14, 1654 [cf. Collet, vol. II, pp. 143-44]) to "congratulate the Superior in Genoa for seeking the mediation of that glorious Patriarch in finding workers capable of cultivating the Lord's vineyard. He advised him to say Mass, or have Mass said, every six months in the chapel dedicated to him [Saint Joseph]." Saint Vincent wanted Blatiron to lead people in his apostolic journeys "to have devotion to and confidence in" this faithful guardian of the "Immaculate Mother" of Jesus. The words in quotes are all we have of Saint Vincent's letter, which has since disappeared. (Cf. Mission et Charité, no. 80, p. 100.)

2. Cf. Lk 10:2. (NAB)

Letter 1957. - Reg. 2, p. 158.

Letter 1958. - Reg. 2, p. 163.

1. Pierre Nivelles (1637-61).

Letter 1959. - 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 1960. - Lyons manuscript.

1. The month and year of the death of Jean-Baptiste Le Gros. François-Ignace Lièbe, born in Arras (Artois) 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.

Letter 1961. - Archives of the Mission, Paris, Life of Edme Jolly, Ms, p. 22. (Cf. Notices, op. cit., vol. III, p. 399.)

1. No. 1975, dated December 17, 1655, seems to be a reply to this letter.

2. To secure the approval of the Holy See for the vows to be taken in the Congregation of the Mission. Approbation was given by the Brief, Ex commissa nobis, of September 22, 1655. (Cf. no. 1954.)

Letter 1962. - Reg. 2, p. 335.

1. Cf. Acts 9:3-6. (NAB)

2. Cf. 2 Cor 12:7. (NAB)

Letter 1963. - Archives of the Mission, Turin, original signed letter.

1. A house of the Annonciades nuns of Boulogne, near Montmédy (Meuse).

2. Antoine Durand, Jacques Éveillard, Nicolas Guillot, and René Simon.

3. In Glogau.

4. As of September 8, 1655.

Letter 1964. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. Claude de Chandénier, Abbot of Moutiers-Saint-Jean.

2. To distinguish it from the Petit Saint-Lazare, the name given to Saint-Charles Seminary. Today that difference is indicated by the terms "major" and "minor" seminary.

3. Giulio Cesare Bergera (1643-60).

4. Stefano Cardinal Durazzo.

5. The solemn declaration by the Pope, in consistory, of the appointment of a high ecclesiastic, such as a Bishop or, in this case, an Abbot.

Letter 1965. - Archives of the Mission, Turin, original signed letter.

1. Giovanni Battista Taone.

2. John McEnery.

3. Saint Francis de Sales.

4. The sermon was preached on the feast of Saint Martin of Tours, November 11, 1618, in the Church of the Oratory, in the presence of the King, Louis XIII, two Queens--Marie de Médici, his mother, and Anne of Austria, his wife--some Bishops, and the most elite society of Paris. The crowd was so dense that Saint Francis had to use a ladder to climb in the window. His introduction was magnificent; it was after the Hail Mary that the idea occurred to the Saint to humble himself (cf. Henri de Maupas du Tour, La Vie du Vénérable Serviteur de Dieu, François de Sales, évêque et prince de Genève, [Paris: S. Huré, 1657] p. 370).

5. Jane Frances Frémiot was born in Dijon on January 23, 1572. Her marriage to Baron de Chantal produced four children. Widowed at a very young age, she placed herself under the guidance of Saint Francis de Sales, and with him established the Order of the Visitation. The foundation of the First Monastery in Paris drew her to that city, where she remained from 1619 to 1622. There she became acquainted with Vincent de Paul, whom she requested of Jean-François de Gondi, Archbishop of Paris, as Superior of her daughters. Until her death in Moulins on December 13, 1641, as she was returning from a trip to Paris, she kept in close contact with Monsieur Vincent, whom she consulted for spiritual direction and the business affairs of her Community. (Cf. Henri de Maupas du Tour, La Vie de la Vénérable Mère Jeanne-Françoise Frémiot, fondatrice, première Mère et Religieuse de l'Ordre de la Visitation de Sainte-Marie [new ed., Paris: Siméon Piget, 1653].)

6. Saint Vincent's memory may have failed him here because the First Monastery of the Visitation was not established until five or six months after that. Perhaps he was thinking of the Sisters in the monasteries in the Provinces, who must have been humiliated to learn that their Founder had disappointed his audience.

7. First redaction: "in such fine company. 'See how this mountaineer preaches,' one woman said; another thought something else, and all were really astonished at the simplicity of the preaching."

Letter 1966. - Archives of the Mission, Paris, Life of Edme Jolly, Ms, p. 20. (Cf. Notices, op. cit., vol. III, p. 397.)

1. This letter is a reply to no. 1948 of October 22, 1655.

2. This passage, "entreat you most humbly...words of praise," is found verbatim in a letter of July 24, 1651 (vol. IV, no. 1385).

Letter 1967. - This letter is mentioned in the Brother Robineau manuscript, p. 18 (cf. also Dodin, op. cit., p. 42, n. 49).

Letter 1968. - Archives of the Mission, Turin, original signed letter.

1. A very gifted priest for whom Saint Vincent had high hopes. Sent to Turin in 1656, Musy allowed boredom to get the better of him and left the Company the following year. His name does not appear in the personnel catalogue.

Letter 1969. - Archives of the Mission, Turin, original autograph letter.

1. This letter was written after Edme Jolly was appointed Superior of the Rome house (1655) and apparently before Philippe Le Vacher's first return to France (1657). Le Vacher did not go back to Algiers until September 1659.

2. Philippe Le Vacher.

Letter 1970. - Brother Robineau manuscript, p. 21 (cf. also Dodin op. cit., p. 44, no. 56).

1. Tholard was supposed to give a mission in Maule, where a Franciscan had come to preach the Advent sermons. The Saint advised him to yield the pulpit to this friar "because our maxim, etc."

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

3. Cf. Lk 9:51-53. (NAB)

Letter 1971. - 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. Administrator of the Saint-Denis hospital, near Paris.

3. Julienne Loret.

Letter 1972. - Archives of the Mission, Turin, original signed letter.

1. Cf. Mt 23:12. (NAB)

Letter 1973. - Reg. 1, fol. 20 and fol. 24v. The fol. 24 copy stops at the words "and his whole family," which do not appear in the fol. 20 copy.

1. Taxes levied on commodities and merchandise. The rights to this income had been granted to Saint-Lazare and the Hôtel-Dieu by Commander de Sillery, for Melun on June 3, 1639, and for Angers on August 20, 1640. One result of the Fronde was the attempt by the government to usurp some or all of this income.

2. Cf. Gn 47:11-12. (NAB)

Letter 1974. - Abelly, op. cit., bk. II, chap. I, sect. III, §2, p. 60.

1. Cf. Lk 19:1-10. (NAB)

2. This is the finger of God. Cf. Ex 8:15. (NAB)

Letter 1975. - Reg. 2, pp. 233 and 17.

1. Allowance for traveling expenses.

2. Giacomo Cardinal Corradi, a very important member of the Curia and one of the Pope's closest collaborators. The Apostolic Datary, formed in the fourteenth century, was the tribunal in the Roman Curia that examined candidates for papal benefices and handled the claims of those with rights to pensions.

3. The first excerpt ends here.

4. Cf. vol. XIII, no. 114, for the Act of October 22, 1655, wherein fifteen priests and thirteen Brothers of the Saint-Lazare house endorsed the Papal Brief, Ex commissa nobis, by which the Holy See approved the vows to be taken in the Congregation of the Mission.

Letter 1976. - Archives of the Mission, Turin, original signed letter.

1. The Visitation nuns.

2. Sister Marguerite Moreau.

Letter 1977. - Archives of the Mission, Turin, original signed letter.

1. John McEnery.

2. 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, op. cit., vol. I, p. 464).

Letter 1978. - Reg. 2, p. 109. In accord with Coste's correction in vol. XIII, p. 849, the first two paragraphs of no. 1978, taken from Pémartin (op. cit., vol. III, L. 1183, p. 221), have been placed in vol. III, no. 906. The part taken from Reg. 2, beginning "I thank God," now forms no. 1978.

1. Louis Langlois, born in Paris on January 6, 1616, was ordained a priest during Lent of 1640, entered the Congregation of the Mission on June 15, 1644, and took his vows on November 8, 1646. He was Superior in Luçon (1660-62), after which he was stationed in Fontainebleau.

2. The copyist omitted the name, but it has to be Pierre Daveroult because during that period there were only three priests--Louis Rivet, Langlois, and Daveroult--in the Saintes house.

Letter 1979. - Abelly, op. cit., bk. II, chap. I, sect. VII, §12, p. 143.

1. Beginning of the Barbary Mission.

Letter 1979a. - Archives of the Visitation Convent, Mons (Belgium), original autograph note. It was published in Annales C. M. (1929), p. 728, and reprinted in Mission et Charité, 19-20, no. 83, p. 104. This edition uses the latter text.

1. Adrien Gambart, born in Croye, 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, Saint Vincent persuaded 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. After an illness of one week, he died a holy death on December 18, 1668. His manuscripts and part of his library were willed to Saint-Lazare. In 1670, his biography, Abrégé de la vie d'Adrien Gambart, prêtre missionnaire, was published in Paris. It was thought erroneously that Gambart was a member of the Congregation of the Mission.

2. It is impossible to be more specific.

3. Probably one of the Tuesday Conferences at Saint-Lazare.

4. Perhaps Claude de Blampignon (1611-69), Prior of Bussière-Badil, Limoges diocese, who was also a member of the Tuesday Conferences.

5. Saint Vincent may have been asking Blampignon to become confessor of the First Monastery of the Visitation in Paris.

6. Possibly Madeleine de Lamoignon, who had close contacts with the Visitation Monastery.

Letter 1980. - Archives of the Mission, Paris, Life of Edme Jolly, Ms, p. 96.

1. The period during which Jolly was Superior of the house in Rome.

Letter 1981. - Reg. 2, p. 40.

1. Probably a new recruit for the Internal Seminary that had opened in Genoa.

2. Cf. Ps 1:3 (NAB)

3. Cf. 1 Cor 2:2. (NAB)

Letter 1982. - Archives of the Mission, Paris, original signed letter.

1. The name of the recipient can be deduced from the content of the letter.

2. The Bulls conferring Moutiers-Saint-Jean Abbey on his brother, Claude de Chandenier.

3. Marie de Chandenier.

Letter 1983. - Reg. 2, p. 234.

1. The copyist of Reg. 2 omitted the name, but there can be little question that it is Jacques Pesnelle. No. 2006, dated February 4, 1656, written to him by Saint Vincent after the death of Pesnelle's father, expresses the same sentiments as no. 1983.

Letter 1984. - Reg. 2, p. 204.

1. Cf. Mt 9:37. (NAB)

Letter 1985. - Archives of the Mission, Turin, original signed letter.

1. Stefano Cardinal Durazzo, Archbishop of Genoa.
  2. Filippo di Simiane, Marchese di Pianezza.
  3. On the original, the place for the name of the Brother is left blank. It is quite probable that it was Aubin Gautier, since he was the only Brother in the Turin house at the time. He was still there in July 1659, when Saint Vincent wrote to him (cf. vol. VIII, no. 2912).
  4. Balthazar Pasquier, born in Morlincourt, Beauvais diocese (Oise), entered the Congregation of the Mission on November 25, 1643, at twenty-eight years of age.
  5. The Collège des Bons-Enfants.
  6. On October 26.
  7. The priests, seminarians, and coadjutor Brothers of Saint-Lazare renewed their vows together on January 25, 1656. The register they signed is still in use and is kept at the Provincial House in Paris. On the first page is a copy of the Brief of Alexander VII, Ex commissa nobis, its authenticity attested to by the Nuncio. Then follows a declaration by Saint Vincent on the acceptance of the Brief, the vow formula, and lastly, an explanation of the vow of poverty. These documents were read aloud and then signed by all.
  8. The Act of Acceptance of the Brief of Alexander VII by the Turin house is dated April 22, 1656.
  9. The postscript is in the Saint's handwriting.
- Letter 1986. - Reg. 1, fol. 70v, copy made from the original autograph letter.
1. Jean-Baptiste Forne, Administrator of the Hôtel-Dieu.
  2. A twenty-five percent increase in the fees posted on price lists and notices.
  3. Michel Particelli, sieur d'Emery, Comptroller General of Finances (1642-48). Born in Lyons, he died in Paris in 1650.
  4. Michel de Marillac, Counselor in the Parlement of Paris and a relative of Saint Louise.
- Letter 1987. - Reg. 1, fol. 33v, copy made from the autograph rough draft.
1. François de Chandénier, brother of Claude and Louis.
  2. His sister, Marie.
  3. Guillaume de Lamoignon, Marquis de Bâville and Counselor in the Parlement of Paris, was a very devout man of outstanding character. In 1644 he became Master of Requests and, in 1658, Chief Judge of the Parlement of Paris. When announcing his appointment as Chief Judge, Louis XIV said to him: "Had I known a better man, a worthier subject, I would have chosen him." Lamoignon was a friend and patron of literary men, especially of Boileau, who addressed to him his sixth epistle and wrote the Lutrin at his request; he was also a close friend of Saint Vincent and gave hospitality to the Missionaries who fell ill in Étampes while caring for the poor. His mother and sister were very active in the Saint's works. Lamoignon died on December 10, 1677. (Cf. Vie de M. le premier président de Lamoignon [Paris, 1781].)

4. Future Prior of Chandénier Priory.

Letter 1988. - Reg. 2, p. 234.

1. Cf. Ex 17:11-13. (NAB)

Letter 1989. - Reg. 2, p. 17.

1. Eight houses had officially accepted the Brief, Ex commissa nobis, before January 7; the others were waiting for Thomas Berthe's visitation to make the Act of Acceptance.

Letter 1990. - Archives of the Mission, Paris, Marseilles manuscript.

1. See no. 1943, n. 1.

Letter 1991. - Archives of the Mission, Paris, seventeenth century copy.

1. The Bear.

2. M. de Pronis, the Governor.

3. Admiral de la Forest des Royers.

4. Petty chiefs who were like vassals to the king of a particular section of the island.

5. Today, Tolagnaro.

6. There were two different races of natives, black and white, on the island. The latter were mainly of Arabic origin.

7. Of desire.

8. See n. 6.

Letter 1992. - Abelly, op. cit., bk. III, chap. V, sect. II, p. 45.

1. Cf. Mt 20:1-17. (NAB)

Letter 1993. - Archives of the Mission, Paris, Marseilles manuscript. The original was in the Saint's handwriting.

Letter 1994. - Archives of the Mission, Turin, original signed letter.

Letter 1995. - Archives of the Mission, Paris, Marseilles manuscript.

Letter 1996. - Reg. 2, p. 205.

Letter 1997. - Abelly, op. cit., bk. II, chap. I, sect. III, §2, p. 63.

Letter 1998. - Archives of the Motherhouse of the Daughters of Charity, original unsigned letter.

1. The note Saint Louise appended to this letter (cf. n. 9) enables us to assign the date.

2. Saint Vincent's reply to the request of Abbé de la Meilleraye, principal Administrator of the Nantes hospital.

3. This paragraph is in the Saint's handwriting.

4. The Administrators of the Nantes hospital, often called Fathers of the Poor.

5. Sister Henriette Gesseume.

6. The phrase, "and there have never been any complaints about them," is in the Saint's handwriting.

7. This word was added by the Saint between the lines.

8. First redaction: "unless they want to." The correction is in the Saint's handwriting.

9. Saint Louise added the following at the bottom of this rough draft: "Reply to the letter from Abbé de la



Meilleraye, prepared by our Most Honored Father in January 1656. We should take note of the spirit of humility, gentleness, forbearance, prudence, and firmness, and especially the Spirit of God in him, which should convince us that he always acts in consequence of what God makes known to him. May He be forever glorified for it." Letter 1999. - Archives of the Mission, Turin, original signed letter.

1. A small commune in Piedmont.
2. M. de Musy.
3. Brother Alexandre Véronne, the infirmarian at Saint-Lazare.

Letter 2000. - Collet, op. cit., vol. II, p. 150.

Letter 2001. - Reg. 2, p. 58.

1. The personnel catalogue states: "Nicolas Étienne, born on September 17, 1634, admitted on August 8, 1653, on condition that he remain a seminarian all his life because of the serious deformity of one of his hands. He took his vows on August 8, 1655, and with a dispensation was ordained a priest on August 31, 1659, on condition that he go to Madagascar." (Cf. Notices, op. cit., vol. I, p. 480.)

Étienne had already applied to go as a catechist; it was Saint Vincent who sought the dispensation for his ordination. He set off the first time in 1660 but could not land and had to return to France. In May 1663 he left again, arriving in Madagascar in September. His apostolate was short-lived: a Malagasy chief, Dian Manangue, who had promised to receive Baptism, invited him to dinner, imprisoned him, and murdered him along with Brother Philippe Patte and some indigenous Christians.

Coste and Notices, op. cit., vol. V (Supplement), p. 218, give February 27, 1664, as the date of the massacre.

Notices, op. cit., vol. III, pp. 350-68, gives a fuller biography of Étienne; on page 350, it states that he died on March 4, while on p. 367 it says "in the first week of Lent 1664." A short account of Brother Patte is given on pp. 369-71 of the latter, which states that he died with M. Étienne on March 4. In both instances, Mémoires C.M., op. cit., Madagascar, vol. IX, is cited; Coste specifies pp. 374-494.

2. Saint-Martin was a section of Dreux (Eure-et-Loire).
3. Saint Vincent used this same comparison in the Common Rules of the Congregation of the Mission, ch. 12, art. 10.
4. It did not materialize.

Letter 2002. - Reg. 2, p. 164.

1. Reg. 2 mistakenly referred to him as the Superior. He was not appointed to that office until April 2 (cf. no. 2040).
2. The copyist does not name Philippe Vageot here or further on in the letter.
3. Louis de Bassompierre (1649-76).
4. A locality in the district of Cognac (Charente).

Letter 2003. - Reg. 2, p. 335.

1. Cf. 2 Tm 3:12. (NAB)
2. Cf. Jn 15:16. (NAB)

3. Cf. Mt 10:37. (NAB)
4. Cf. Lk 4:24. (NAB)
5. Cf. Lk 4:28-29. (NAB)
6. Cf. Lk 9:59-62. (NAB)

Letter 2004. - Collet, op. cit., vol. II, p. 241. Collet states that, in late March or early April 1649, this priest had rescued the Saint when his fractious horse threw him into the river at Durval.

Letter 2005. - Archives of the Mission, Turin, original signed letter.

Letter 2006. - Archives of the Mission, Turin, original signed letter.

1. Cf. Mt 8:21-22. (NAB)
2. Cf. Mt 19:21. (NAB)
3. Cf. Mt 5:10. (NAB)

Letter 2007. - Archives of the Mission, Paris, Marseilles manuscript.

Letter 2008. - Archives of Propaganda Fide, III Gallia, no. 200, fol. 177, original unsigned petition, written in Italian.

1. In March 1656 the Saint was notified that the concession he requested had been granted for a period of seven years (cf. no. 2029).

2. In Church law, there are sins or crimes considered so serious that their forgiveness is reserved to the Bishop or even to the Pope alone. In certain circumstances the faculty to absolve from these reserved sins can be delegated to specified persons for specific cases.

3. See no. 1876, n. 9. The Saint refers here to paragraph 4 of the papal letter.

Letter 2009. - The original autograph letter was formerly the property of the Daughters of Charity in Commeny (Allier). Its present location is unknown.

1. Marie de Chandenier.

2. Saint-Martin de Coudres Priory, Évreux diocese (Eure), was dependent on the Benedictine monastery of Bourgueil. The Bulls of union with the Congregation of the Mission were not obtained until much later (March 24, 1663). They were published in Acta apostolica in gratiam Congregationis Missionis, pp. 29-32.

3. François, Marquis de Chandenier, brother of Claude de Chandenier.

4. Louis de Chandenier, Abbot of Tournus.

Letter 2010. - Archives of Propaganda Fide, II Africa, no. 248, fol. 90, original unsigned petition, written in Italian.

1. In no. 2085, dated June 23, 1656, Saint Vincent writes of a ship, recently arrived in Nantes from Madagascar, carrying letters from M. Bourdaise. Among them was probably no. 1991, written on January 10, 1656, in which the Saint learned of the death of M. Mousnier. Since he was unaware of it when he wrote this petition, it is safe to assume that it was

written before June 23, 1656. The year, 1656, was added at the head of the petition in another handwriting.

2. From letters arriving on L'Ours, a ship which landed at Saint-Nazaire shortly before June 23, 1655, Saint Vincent learned that Nacquart had died on May 29, 1650. Coste mistakenly gave the date of Nacquart's death as May 21, 1651. Notices, op. cit., gives May 29, 1650.

Letter 2011. - Reg. 2, p. 158.

Letter 2012. - Reg. 2, p. 189.

1. Louis Dupont, born in Nemours (Seine-et-Marne), entered the Congregation of the Mission on October 23, 1641, at twenty-two years of age, and took his vows in November 1644. He was Superior in Toul (1652-53), Tréguier (1654-61), Annecy (1662-63), and at Saint-Charles (1664-71).

Letter 2013. - Abelly, op. cit., bk. II, chap. I, sect. II, §5, p. 41.

Letter 2013a. - Archives of the Mission, Paris. This excerpt of a letter is taken from Beaulac's Mémoire de quelques actions et paroles remarquables de feu Monsieur Vincent. Coste included it in the first supplement in vol. VIII, no. 3314, p. 543. His note 2 prompts the placement of the letter here.

1. Born in Astaffort (Lot-et-Garonne) on August 2, 1611, Joseph Beaulac was ordained a priest on December 23, 1634, entered the Congregation of the Mission in Agen on November 25, 1648, and took his vows in Montech on February 4, 1656. Beaulac's work begins with the words: "I have noticed in all the letters I received from him..." Unfortunately, this excerpt is all that remains of these letters.

2. This letter was probably written to Beaulac on the occasion of his vows, taken in 1656.

Letter 2014. - The original signed letter was formerly the property of the Daughters of Charity of the Hôtel-Dieu in Guise (Aisne); its present location is unknown.

Letter 2015. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Brother Ducournau added "February 1656" on the back of the original. The contents of the letter indicate that it was written on the eve of Quinquagesima, the Sunday before Ash Wednesday, which allows us to pinpoint the day to February 26.

Letter 2016. - Archives of the Mission, Paris, Marseilles manuscript.

1. 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).

Letter 2017. - Reg. 1, fol. 10v, copy made from the original autograph letter.

1. Madeleine-Élisabeth de Maupeou, daughter of Gilles de Maupeou, Intendant and Comptroller-General of Finances under Henry IV. She entered the First Monastery of the Visitation

in Paris in January 1628, at thirty-two years of age. The nuns of the Caen convent elected her their Superior on May 24, 1635, and reelected her on May 20, 1638. In 1641 she went to Bayonne to found a Visitation Monastery at the request of her nephew, François Fouquet, Bishop of that town, and did not return to Paris until 1655. When this letter was written, Mother Élisabeth was Superior of the First Monastery, an office she held until 1658. She died in this monastery on July 3, 1674, at the age of seventy-eight. (Cf. Année sainte, op. cit., vol. VII, pp. 249-54.)

2. Nicolas Fouquet.

3. Louise-Eugénie de Fontaine (Fontaines) was 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 at 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 on 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).

4. Francis de Sales.

5. Noël Brulart de Sillery, Commander of the Knights of Saint John of Malta in Troyes. He held the highest posts at Court, was the Queen's First Squire, then her Knight of Honor, Extraordinary Ambassador to Italy, Spain, and later in Rome to Popes Gregory XV and Urban VIII. Renouncing public life, he left the magnificent Hôtel de Sillery, sold his possessions, and, toward the end of 1632, went to live in a modest house near the First Monastery of the Visitation. Saint Vincent, his director, had brought about this miracle. When he saw the Commander detached from the world, he helped him make good use of his immense fortune. He took him to prisons and hospitals, and initiated him in works of charity. Sillery began his priestly studies in 1632 and was ordained a priest in 1634. He celebrated his first Mass on Holy Thursday, April 13, 1634, in the Chapel of the Visitation. He gave generously to religious congregations, especially to the Visitation, the Priests of the Mission, the Monastery of the Madeleine, the Jesuits, and Carmel, and tried unsuccessfully to organize a seminary in the House of

the Templars in Paris. His priestly life was short but replete with works of charity, since he died on September 26, 1640, at the age of sixty-three. Saint Vincent assisted him in his last moments and celebrated his funeral service. (Cf. Vie de l'illustre Serviteur de Dieu Noël Brulart de Sillery; Histoire chronologique [1843], vol. I, pp. 290-307; cf. also, Marcel-Martin Fosseyeux, "Contribution à l'Histoire du monastère de la Visitation Sainte-Marie du faubourg Saint-Antoine au XVIIe siècle," Bulletin de la Société de l'Histoire de Paris et de l'Île-de-France, [1910], pp. 184-202.)

6. François Fouquet, Vicomte de Vaux, born in Brittany in 1587, died in Paris on April 22, 1640. He was a ship owner when Richelieu called him to the Council of the Navy and Commerce, and later became a Counselor in the Parlement, Master of Requests, and Ambassador to Switzerland. Fouquet had twelve children by his wife, Marie de Maupeou: five daughters entered the Visitation; Nicolas, the most famous of his children, was Attorney General (1650) and Superintendent of Finances (1653); François (the younger) was successively Bishop of Bayonne, Agde, and Narbonne; Louis took his brother's place as Bishop of Agde.

7. Marie de Maupeou.

8. In accord with the expressed desire of the Commander, the chapel was to be dedicated to Saint Francis de Sales. His wishes were carried out.

9. The text of this epitaph has been published in several works, among others the Bulletin de la Société de l'Histoire de Paris et de l'Île-de-France (1910), p. 201.

10. The body of Commander de Sillery remained in that chapel until 1835.

11. In the eighteenth century the remains of François Fouquet reposed under the steps in the chapel on the left as one entered. The body of his son was also placed there. (Cf. Hurtaut et Magny, Description historique de la ville de Paris et ses environs [4 vols., Paris: Moutard, 1779], vol. IV, p. 839.)

12. Henri II de Bourbon, Prince de Condé (1588-1646). Letter 2018. - Archives of the Mission, Collegio Leoniano, Via Pompeo Magno, 21, Rome, original autograph letter.

1. In 1656 Sweden, with Brandenburg as an ally, invaded Poland. As Louise-Marie related in her 1657 appeal to the Assembly of the Clergy in France (cf. vol. VI, Appendix 2), Sweden attacked holy places and religious persons; it was feared that Catholicism would be destroyed in Poland. At this time Russia, Denmark, and Austria (the Holy Roman Empire) had declared war on Sweden.

2. Following the deaths of Richelieu (1642) and Louis XIII (1643), during the period of the Regency and the civil wars of the Fronde, there was a great proliferation of Huguenot churches and meeting places in France. This was a great concern for the Assembly of the Clergy and eventually of

Louis XIV, who revoked the legal religious status of the Huguenots in 1688.

3. The Assembly of the Clergy did not deal with the needs of Poland until 1657, upon reception of a letter from Louise-Marie, Queen of Poland (cf. vol. VI, Appendix 2). At that time it declared that circumstances did not allow it to respond to her wishes. (Cf. Collection des Procès-Verbaux des Assemblées générales du Clergé de France depuis l'année 1560 jusqu'à présent [10 vols., Paris: Guillaume Desprez, 1767-80], vol. IV, p. 431.)

4. Antoine Durand, Jacques Éveillard, René Simon, and Nicolas Guillot returned to France in late November 1655. Charles Ozenne, Guillaume Desdames, and Nicolas Duperroy remained in Poland despite the crisis.  
Letter 2019. - Reg. 2, p. 42.

1. François, Duc de Joyeuse, born on June 24, 1562, was successively Bishop of Narbonne (1582-84), Toulouse (1584-1605), and Rouen (1605-15). He was created Cardinal on December 12, 1583, taking possession of his titular benefice in Rome on January 7, 1590. He had negotiated the reconciliation of King Henry IV with Rome and presided over the Estates-General of 1614, the last Estates-General before the French Revolution (1789). He died in 1615.

Letter 2020. - Reg. 2, p. 54.

Letter 2021. - Reg. 2, p. 184.

Letter 2022. - Abelly, op. cit., bk. III, chap. XI, sect. VI, p. 165.

1. The inhabitants of Madagascar.

Letter 2023. - Abelly, op. cit., bk. III, chap. XXIV, p. 340.

Letter 2024. - Reg. 2, p. 235.

1. Raffaello Aversa was born in San Severino (Italy) in 1588 and died in Rome on June 10, 1657. Five times this noted theologian served as Superior General of the Congregation of Clerks Regular (Theatines), founded in 1524 in Italy by Saint Cajetan and Gian Pietro Caraffa (later Pope Paul IV).

2. Abbé Hilarion was born Bartolommeo Rancati on September 2, 1594 in Milan, the son of Baltasarre Rancati and Margherita di Bagno. He entered the Cistercians in Milan on March 10, 1608, and taught in Salamanca (1614-18), then in Milan. In May 1619 he was sent to Holy Cross Convent of Jerusalem in Rome. Among the offices he held in the Curia was that of Consultor for Propaganda Fide, in which he provided many services for religious Orders and Founders. Saint Vincent considered him a friend and protector (cf. Annales C. M., 1951, p. 374).

Letter 2025. - Collet, op. cit., vol. II, p. 221. This writer adds that Saint Vincent repeated this recommendation in a letter written on March 17.

Letter 2026. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. Coste included this letter also in vol. IV, no. 1347 (undated). The editors have

kept it in vol. V with the date in brackets added on the back of the original by Brother Ducournau.

Letter 2026a. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. Coste placed in vol. IV (no. 1348). Since this reply was written at the end of the preceding letter, the editors have repositioned it here.

Letter 2027. - Abelly, op. cit., bk. III, chap. XIII, sect. I, p. 214.

1. Canon de Saint-Martin, secretary of the Bishop of Dax (1640) and Officialis of the diocese (1644). It was he who, on the urging of Brother Ducournau, sent to M. Watebled the original of famous "Barbary captivity" letter from Saint Vincent to Monsieur de Comet (cf. vol. I, no. 1). Abelly composed the first chapters of Saint Vincent's biography with the help of the Canon's recollections. He died in 1672.

Letter 2028. - Archives of the Mission, Paris, Recueil des circulaires des supérieurs généraux.

1. Mention of the Brief in this letter, and in one to Charles Ozenne dated March 17, 1656 (cf. no. 2029), enables us to assign the date of March 1656.

2. The rescript for which Saint Vincent petitioned the Holy Father in February 1656 (cf. no. 2008).

3. See nos. 1876 and 2008.

4. The Concordat of Bologna (1516) between France and the Holy See made the dissemination of papal documents within the Church in France subject to the approval of the French government.

Letter 2029. - Archives of the Mission, Krakow, original signed letter.

1. The news from Poland was better. Encouraged by the victorious resistance of the Paulite monks of Czestochowa, who had managed to dislodge the Swedes from the heights, Jan Casimir raised fresh troops and entered Galicia. On May 1, at L'vov, he placed his kingdom under the protection of the Blessed Virgin. After other victories, the road to Warsaw was opened to him and he occupied the city.

2. Cf. Ex 17:11-12. (NAB)

3. This concession was granted for seven years.

4. Nicolas Sevin.

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

Letter 2030. - Archives of the Mission, Turin, original signed letter.

1. Coste was unsure whether this referred to Edme Picardat or Edme Noizeau.

Edme Picardat, born in Rumilly-lès-Vaudes (Aube) on April 23, 1613, entered the Congregation of the Mission as a coadjutor Brother on October 5, 1639, and took his vows on January 1, 1643. He left the Community, but later asked to be allowed to return (cf. vol. VIII, no. 3186).

Edme Noizeau, born in January 1628 in the Sens diocese (Yonne), entered the Congregation of the Mission as a coadjutor Brother on August 8, 1648, and took his vows in

August 1651. There is no certain reference to him in the writings of Saint Vincent.

2. Henri Arnauld (1649-92), Bishop of Angers, brother of Antoine Arnauld, the leader of the French Jansenist group. Henri Arnauld had a great love for the poor and often visited them in the hospital. After the death of Abbé de Vaux, he succumbed to the influence of his Jansenist relatives.

3. Although the evidence is only circumstantial, this seems to be Thady Molony (Thaddée Molony or Molonay). Born in Limerick (Ireland) in July 1623, he entered the Congregation of the Mission on September 4, 1643, was ordained a priest in Rome on March 6, 1650, took his vows on November 14, 1655, and renewed them on August 3, 1657, in Le Mans.

4. Pierre Turpin, born in Roye (Somme) on April 9, 1629, entered the Congregation of the Mission on September 16, 1655, and took his vows in Le Mans on October 6, 1658. He had left the seminary for health reasons but was readmitted.

5. Denis Amelote, Doctor of the Sorbonne and Prior of Champdolent, was born in Saintes (Charente-Maritime) in 1609. He was one of the first and most dedicated collaborators of Jean-Jacques Olier, whom he left to enter the Oratory on May 12, 1650. Father Bourgoing often sought his advice. One day Father de Condren remarked to Father Olier: "M. Vincent is prudent, and M. Amelote is wise." (Cf. Frédéric Monier, Vie de Jean-Jacques Olier, curé de la paroisse et fondateur du séminaire de Saint-Sulpice [Paris: Poussièlgue, 1914], vol. I, p. 268.) Amelote died in Paris on October 7, 1678. He wrote several works of spirituality, history, and theology in which he combatted Jansenism. He is also the author of Vie de Soeur Marguerite du Saint-Sacrement (Paris: n.p., 1654) and the biography of Father de Condren. (Cf. Pierre Féret, La Faculté de théologie de Paris et ses docteurs les plus célèbres [7 vols., Paris: A. Picard et fils, 1900-09], vol. V, pp. 360-72.)

Letter 2031. - Archives of Propaganda Fide, II Africa, no. 248, fol. 92, original unsigned petition written in Italian.

1. The faculties requested in this petition were granted on March 30, 1656.

2. The departure of the ship was deferred.

3. François Herbron, born in Alençon (Orne) in November 1617, was ordained a priest on September 22, 1646, entered the Congregation of the Mission on August 20, 1653, and took his vows on January 6, 1656. The ship on which he was to sail to Madagascar sank; he was then assigned to Le Mans.

4. Charles Boussordec, born in Châtelaudren (Côtes-du-Nord), was a Pastor in the Tréguier diocese before entering the Congregation of the Mission on August 21, 1654, at forty-five years of age. He took his vows in Luçon, in the presence of M. Berthe, and was Director of the Annecy Seminary (1660-62). On March 31, 1665, en route to Madagascar, Boussordec got into a longboat headed for shore off the coast of Cape Verde and drowned trying to save some



of the other passengers when the overloaded boat capsized. His body was recovered on April 2. (Cf. Notices, op. cit., vol. III, pp. 341-47.)

Letter 2032. - Abelly, op. cit., bk. II, chap. I, sect. II, §5, p. 41.

Letter 2033. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. This letter was written in a Jubilee year, after the Sisters had been established in the parishes of Saint-Martin and Saint Médard in Paris. This would place it in 1656, after no. 2030 and before no. 2044 (cf. Spiritual Writings, op. cit., L. 471, pp. 500-01).

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. A Lady of Charity, she was one of Saint Vincent's chief auxiliaries and 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. Hippolyte Féret, born in Pontoise (Val-d'Oise), was a Doctor of Theology and later became Pastor of Saint-Nicolas-du-Chardonnet, Vicar-General of Alet, and then of Paris. Letter 2034. - Archives of the Mission, Krakow, original signed letter.

1. Mother Marie-Catherine de Glétain and the Visitation nuns.

Letter 2035. - Abelly, op. cit., bk. III, chap. XIII, sect. I, p. 203.

Letter 2036. - Archives of the Mission, Paris, tracing of an original signed letter.

1. Maître Michel Thépault, sieur de Rumelin, Licentiate in Civil and Canon Law, Rector of Pleumeur-Bodou and of Plougasnou, then Canon of the Tréguier Cathedral and Penitentiary of the diocese. Thépault was a great benefactor of the Missionaries and founded the Tréguier Seminary. He died on August 30, 1677. (Cf. Discourse of Canon Daniel in Annales, op. cit., vol. LXIII [1908], pp. 191-201.)

2. Balthazar Grangier de Liverdi (1646-79).

Letter 2037. - Reg. 2, p. 190.

Letter 2038. - Archives of the Mission, Turin, original signed letter.

1. John McEnery.

Letter 2039. - Reg. 2, p. 32.

1. The recipient of this letter had just taken his vows.

Letter 2040. - Reg. 2, p. 165.

Letter 2041. - Abelly, op. cit., bk. II, chap. I, sect. VI, p. 81.

1. Saint Vincent's reply to Jean Martin (cf. no. 2052, April 21, 1656) refers to Martin's letter of "the second of this month."

2. At the mission in Scalenghe, a village in the province of Turin.

Letter 2042. - Reg. 2, p. 110.

1. Jansenism.

2. On February 18, 1656, the Sorbonne had censured two propositions extracted from the Seconde Lettre de M. Arnauld, docteur de Sorbonne, à un duc et pair de France (Paris, 1655). (Cf. Louis-Ellies Dupin, Histoire ecclésiastique du XVIIe siècle [4 vols., Paris: A. Pralard, 1714], vol. II, pp. 355ff.)

Antoine Arnauld, born in Paris on February 6, 1612, was ordained a priest in 1643. On the death of Saint-Cyran, he became the leader of the Jansenist party, whose apostle and theologian he had already been. His first controversial work, De la fréquente communion, gave him a great deal of notoriety. Subsequently he wrote Grammaire générale, La Logique ou l'Art de penser [Logic or the Art of Thinking], and such a large number of other treatises that, combined with his letters, they form a collection of forty-five volumes. Arnauld died in exile in Brussels on August 8, 1694. His brothers and sisters were all ardent Jansenists; some of them--Arnauld d'Andilly; Henri Arnauld, Bishop of Angers; Catherine Arnauld, the mother of Le Maistre de Sacy; Mother Angélique; and Mother Agnès--played important roles in the party. (Cf. Pierre Varin, La Vérité sur les Arnauld, [2 vols., Paris: Poussielgue, 1847].)

Letter 2043. - Archives of the Mission, Krakow, original signed letter.

Letter 2044. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Brother Ducournau wrote the year on the back of the original; the contents allow us to pinpoint the day.

Letter 2045. - Archives of the Diocese of Cahors, Alain de Solminihac collection, copy made from the original.

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

Letter 2046. - Archives of the Mission, Turin, original signed letter.

1. Saint Vincent wrote this letter on Wednesday of Holy Week.

Letter 2047. - Abelly, op. cit., bk. III, chap. V, sect. II, p. 45.

Letter 2048. - Archives of the Mission, Turin, original signed letter.

1. April 14.

2. Berthe was still in Turin on April 14, and the acceptance of Pope Alexander VII's Brief, Ex commissa nobis, approving the vows, took place in his presence on April 22.

Letter 2049. - Reg. 2, p. 235.

1. The Basilica of Saint John Lateran is the episcopal seat of the Pope as Bishop of Rome and is, therefore, the "first parish in the world."

2. Francesco Paolucci, a Roman prelate. He was made a Cardinal in 1657 and died in 1661.

Letter 2050. - Reg. 1, fol. 41, copy made from the unsigned rough draft, written partly in Saint Vincent's own hand.

1. Claude de Chandénier, Abbot of Moutiers-Saint-Jean.

2. Firmin Get, Superior of the Marseilles house.

Letter 2051. - Reg. 2, p. 175.

Letter 2052. - Archives of the Mission, Turin, original signed letter.

1. Probably Pierre Deheaume.

Letter 2053. - Archives of the Mission, Turin, original signed letter.

1. Jean Labat, coadjutor Brother, born in the Bazas diocese (Gironde) in 1617, entered the Congregation of the Mission on September 23, 1642, and took his vows in Le Mans in 1645, in the presence of M. Portail.

2. Noël Duval. Other than his name, no further information is available.

3. Probably Guillaume Lebrun, born on November 16, 1633, in the village of Huberdière, Le Mans diocese. He entered the Congregation of the Mission as a coadjutor Brother in Le Mans on July 4, 1656, and took his vows on October 6, 1658, in the presence of M. Laudin.

4. In vol. XIV Coste states that Olivier is a Priest of the Mission; however, he is not listed in the personnel catalogue. Father Félix Contassot, C.M., in his additions and corrections to Coste, places a Jean Olivier in Le Mans in 1656. In Saint Vincent's letter to Donat Crowley on March 24, 1657 (cf. vol. VI, no. 2233), he refers to Crowley's request to "send someone to teach chant in place of M. Olivier."

5. The information provided by Coste fits only Jean Roy (cf. Notices, op. cit., vol. I, p. 499, and vol. V (Supplement), p. 544). Born in Argenteuil (Val-d'Oise), he entered the Congregation of the Mission as a coadjutor Brother on August 7, 1644, at twenty-three years of age, and took his vows on July 21, 1648. Twice he left the Company. The only Jean Le Roy at the time of Saint Vincent was a native of Saint-Malo (Îlle-et-Vilaine), who entered the Congregation of the Mission as a priest in 1640, at the age of thirty-nine (cf. Notices, op. cit., vol. I, p. 462, and vol. V (Supplement), p. 380).

6. Both Edme Noizeau and Edme Picardat appear to have been stationed in Le Mans at this time (cf. no. 2030). One of the two was refusing to be transferred to Troyes.

7. These words were followed by "without, however, putting him out," which were subsequently crossed out.

8. The words, "before resorting to a stronger remedy," are in the Saint's handwriting.

Letter 2054. - Reg. 2, p. 185.

1. On December 26, 1649, Anne Poussard married Armand-Jean du Plessis, Duc de Richelieu and grandnephew of the famous Cardinal of the same name. She died on May 29, 1684.

2. The Daughters of Notre-Dame, established in Richelieu.

3. Principal town of a canton of Indre-et-Loire.

4. Visitation monasteries.

5. Saint Francis de Sales.

Letter 2055. - Collet, op. cit., vol. II, p. 23.

Letter 2056. - Reg. 1, fol. 20.

Letter 2057. - Reg. 2, p. 190.

Letter 2058. - Reg. 1, fol. 64v, copy made from the original autograph letter.

1. Officialis and Vicar-General of Arras.

2. Jacques Deslions, born in Arras (Artois), entered the Congregation of the Mission in Paris on December 28, 1654, at the age of twenty-three, and took his vows there in 1656, in the presence of M. Berthe. On December 28, 1657 (cf. vol. VII, no. 2498), Saint Vincent asked Edme Jolly to apply for a dispensation extra tempora for Deslions, and he was ordained in 1658.

Letter 2059. - Collet, op. cit., vol. II, p. 26.

Letter 2060. - Reg. 2, p. 160.

1. The Marquise de Fabert.

Letter 2061. - Reg. 2, p. 339.

Letter 2062. - Reg. 2, p. 338.

Letter 2063. - Archives of the Mission, Krakow, original signed letter.

1. The last four words were added in the Saint's handwriting.

Letter 2064. - Archives of the Mission, Turin, original signed letter.

1. First redaction: "with my Assistants."

2. First redaction: "in case he presses you for the answer." The words "mentions the" are in the Saint's handwriting.

3. First redaction: "your wise leadership." The word "fine" is in the Saint's handwriting.

Letter 2065. - Collet, op. cit., vol. II, p. 23.

Letter 2066. - Reg. 2, p. 165.

1. Perhaps César-Phoebus de Moissanx, Chevalier d'Albret (cf. vol. VI, no. 2324). He died on September 13, 1676, after having served as Maréchal of France and Governor of Guyenne.

Letter 2067. - Reg. 2, p. 341.

1. Louis Serre.

Letter 2068. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. Françoise Ménage belonged to an excellent family of Serqueux; she and three of her sisters--Madeleine,

Marguerite, and Catherine--became Daughters of Charity. Françoise served the sick for several years at the Nantes hospital, where she had been sent in 1650.

2. 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 served the foundlings in the faubourg Saint-Antoine in Paris, where she died on June 5, 1679.

Letter 2069. - Collet, op. cit., vol. II, p. 24.

1. The passion for dueling was so widespread that in one week alone seventeen men were killed in Saint-Sulpice parish. Many considered these combats lawful and even honorable. Because the admonitions of preachers had little effect, the Vicar-General of Paris forbade the priests of Saint-Sulpice to give absolution to duelists unless they were dying, to administer the Last Sacraments, or to bury in consecrated ground those who had not received absolution. (Cf. Faillon, op. cit., vol. II, pp. 258-64.)

2. Antoine de Salignac, Marquis de la Mothe-Fénelon, uncle of the Archbishop of Cambrai.

3. Perhaps the Maréchal de Fabert. He and the Marquis de Fénelon headed this association, whose members also included the Duc de Liancourt, the Vicomte de Montebas, the Comte de Brancas, the Marquis de Saint-Mesmes, the Comte d'Albon, and Messieurs Desgraves, d'Alzan, de Bourdonnet, du Four, de Souville, and de Clusel.

4. The members of the association met in Saint-Sulpice Church on Pentecost 1651, taking an oath to combat this wretched practice and never again to accept a challenge to duel.

5. The Maréchals of France urged all the nobles of the kingdom to take a similar resolution. Some illustrious personages pledged their allegiance; the Prince de Condé, who had supported the movement, even received a letter of congratulations from the Pope. The Prince de Conti combated this plague in Languedoc; Alain de Solminihac did the same in Quercy. On August 28, 1656, at the Assembly of the Clergy, the Bishops approved the solemn declaration of these nobles, and the Doctors of the Sorbonne did likewise.

6. The King wanted the Marquis de Fénelon to receive personally the signatures of those attached to the Court.

7. Many Provinces had a Provincial Estate, which mirrored the Estates General. These provincial assemblies were, like the Estates General, divided into three groups: First Estate (clergy), Second Estate (nobility), and Third Estate (everyone else).

Letter 2070. - Abelly, op. cit., bk. II, chap. I, sect. II, §5, p. 41.

1. Abelly states that this letter was written "some time after" no. 2013. Since no. 2013 mentions winter, it is reasonable to place this letter with those written in the spring of 1656.

2. Charmes-la-Côte, a small locality in the district of Toul.

3. The Capuchin Friars.

Letter 2071. - Reg. 2, pp. 235 and 45.

1. The second fragment begins here.

2. Nicolò Oderico, born in Genoa on February 28, 1627, entered the Congregation of the Mission as a coadjutor Brother in Genoa on March 4, 1654, and took his vows in 1656. He is probably the one in question here because the other Brothers of the Rome house had either already taken their vows or had not completed their time of probation.

Letter 2072. - Collet, op. cit., vol. II, p. 29.

1. René Alméras the elder, born in Paris on November 12, 1575. After the death of his first wife, Marguerite Fayet, he married Marie Leclerc, the mother of his six children. He was Secretary to the King, became Treasurer of France in Paris on January 19, 1608, Secretary to Marie de Médicis, Comptroller (1622-56), Postmaster General (1629-32), and Secretary for the execution of the orders of Marie de Médicis, filling all these positions in a worthy manner. After he had given his son to the Congregation of the Mission, he himself entered it on March 2, 1657, at the age of eighty-one, and died at Saint-Lazare on January 4, 1658. (Cf. Notices, op. cit., vol. II, pp. 453-61.)

2. According to Collet, this same sentence is supposed to be in a letter dated June 7, to which he undoubtedly had access. Its present location is, however, unknown.

Letter 2073. - Reg. 2, p. 106.

1. The name does not appear in Reg. 2, but subsequent letters allow us to conjecture it.

2. Antoine de Bordeaux, President of the Great Council and French Ambassador to England.

3. Collet (op. cit., vol. II, p. 485) states that Saint Vincent announced the same news in a letter dated June 18, which we no longer have.

Letter 2074. - Archives of the Motherhouse of the Daughters of Charity, Recueil des procès-verbaux des conseils tenus par saint Vincent et Mademoiselle Le Gras, Ms, p. 305.

1. Because these words were crossed out in the French copy, it is difficult to give their exact meaning.

Letter 2075. - Archives of the Mission, Krakow, original signed letter.

1. The postscript, except the first sentence, is in the Saint's handwriting.

Letter 2076. - Archives of the Mission, Turin, original signed letter.

1. John McEnery.

2. The last sentence is in the Saint's handwriting.

3. Jean Le Vacher.

Letter 2077. - Collet, op. cit., vol. II, p. 32, note.

1. Saint John Eudes, born in Pierrefitte, near Argentan (Orne) on November 14, 1601, entered the Oratory on April 7, 1623. He left it to found the Congregation of Jesus and Mary (Eudists) for the direction of seminaries and the work of the missions. Despite the similarity of the work of Eudes' Congregation and his own, Saint Vincent upheld him against the attacks of which he was the object and obtained for him the favor of the Queen. Saint John Eudes also established the feminine Congregation of Our Lady of Charity. He wrote devotional books, promoted devotion to the Sacred Hearts of Jesus and Mary, and gave many missions that had great influence. He died on August 19, 1680, and was canonized in 1925. (Cf. D. Boulay, Vie du Vénérable Jean Eudes [4 vols., Paris: René Haton, 1905-08].)

Letter 2078. - Archives of the Mission, Turin, original signed letter.

1. June 11.

2. Probably Jacques Lucas. Born in La Pernelle (Manche) on April 10, 1611, he was ordained a priest in 1635 and entered the Congregation of the Mission on March 10, 1638. Lucas was Superior in Luçon (1650-56) and La Rose (1662-68).

3. Near Saintes.

4. Champdolent Priory (Charente-Maritime).

Letter 2079. - Reg. 1, fol. 31v.

1. Former Lady-in-waiting to Anne of Austria, Queen of France.

Letter 2080. - Pémartin, op. cit., vol. III, L. 1245, p. 290.

1. More probably Épinac, a large commune in the district of Saint-Malo (Ille-et-Vilaine).

2. Ferdinand de Neufville (1646-57).

3. Alain de Solminihac.

4. Nicolas Sevin.

5. François Fouquet.

6. A canton in Hérault.

7. 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.

8. Henri Arnauld.

9. For the mentally ill.

Letter 2081. - Collet, op. cit., vol. II, p. 332.

Letter 2082. - Reg. 2, p. 341.

1. Saint Vincent had proposed this to John McEnery, who had not had time to send his reply (cf. no. 2076).

2. Jean Watebled, professor at Saint-Lazare.

Letter 2082a. - In 1926 this original autograph letter was in the possession of Msgr. Jarlin, the Vincentian Vicar Apostolic of Peking (now Beijing). The text was published in

Annales C. M. (1926), no. 84, pp. 428-29; in 1937 the same publication republished it with some revisions based on photographic precision. This edition uses the text reprinted in Mission et Charité, 19-20, pp. 104-05; differences from Annales are indicated.

1. Annales has "We are distressed by the rumors circulating in our city."

2. An allusion to Charles Ozenne's letter of May 11, 1656, which is no longer in existence, but whose tenor is known from Saint Vincent's reply to it (cf. no. 2075, dated June 9).

3. In Annales, something has been crossed out in this place.

4. Annales has "our incomparable Princess!"

Letter 2083. - Archives of the Motherhouse of the Daughters of Charity, Paris, Recueil des procès-verbaux des conseils tenus par saint Vincent et Mademoiselle Le Gras, Ms, p. 306.

1. It is difficult to decipher these words exactly because they have been crossed out.

Letter 2084. - Reg. 2, p. 246.

Letter 2085. - Archives of the Mission, Turin, original signed letter.

1. Filippo di Simiane, Marchese di Pianezza.

2. First redaction: "I am sure, Monsieur, that the holiness of the Marquis, your founder, has drawn down upon you all the spiritual and temporal favors...." The Saint corrected the sentence in his own hand.

3. M. de Musy.

4. The Confraternity of Charity.

5. In no. 2080, Saint Vincent lists a number of requests inundating Saint Louise.

6. Saint Vincent kept this promise when he sent to all the houses a copy of the report written by Toussaint Bourdaise on January 10, 1656 (cf. no. 1991).

7. On May 5, 1655.

8. A merchant.

Letter 2086. - Abelly, op. cit., bk. II, chap. I, sect. VI, p. 81. In the biography of Jean Martin, there is a rather different text (cf. Notices, op. cit., vol. I, p. 289) for the episode related in the second part of this letter.

1. The next section, beginning "At the end of this mission," is where Abelly and Notices, op. cit. differ in relating this event.

Letter 2087. - Archives of the Mission, Paris, Life of Edme Jolly, Ms, p. 82. (Cf. Notices, op. cit., vol. III, p. 432.)

Letter 2088. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Brother Ducournau wrote the year on the back of the original.

2. Saint Louise omitted a word here.

Letter 2089. - Archives of the Mission, Turin, original signed letter.

Letter 2090. - Reg. 2, p. 235.



Appendix 1. - Archives of the Mother House of the Daughters of Charity, original autograph letter. Since this letter, written in the name of Saint Vincent, is, in a way, part of his correspondence, we have inserted it here.

1. The Duchesse de Ventadour, née Marie de la Guiche de Saint-Gérand. On February 8, 1645, she married Charles de Levis, Duc de Ventadour, widower of Suzanne de Thémynes de Montluc, who had bequeathed forty thousand livres to Saint Vincent for the foundation of a mission in Cauna (Landes). After her husband's death (May 19, 1649), Marie de la Guiche sought consolation in works of charity. She was one of Saint Louise's principal auxiliaries and best friends. On the eve of Saint Louise's death, the Duchess came to be with her, caring for her with all the devotedness of a Daughter of Charity. She spent part of the night with her and, after a short rest, returned to stay by her bedside until the end, holding the blessed candle herself. (Cf. Gobillon, op. cit., pp. 178 and 181.) In 1683 the Duchesse de Ventadour was elected President of the Ladies of Charity. She died in her château, Sainte-Marie-du-Mont, in Normandy, during the night of July 22-23, 1701, at the age of seventy-eight. Thanks to her generosity, this locality had an establishment of Daughters of Charity as early as 1655.

2. Administrator of the Saint-Denis hospital.

3. Sister Madeleine Raportebled.

4. Madame Perrette du Four, former nurse of King Louis XIV. It was she who, on the Queen's orders, asked Saint Vincent, on July 26, 1656, to send some Daughters of Charity to La Fère to assist the wounded soldiers (cf. vol. X, no. 75). Afterward, she continued to concern herself with the hospital there.

5. Nicolas de Saint-Jean, chaplain of Anne of Austria.

Appendix 2. - Arch. Nat. S 6707, seventeenth century copy.

1. Philippe Le Vacher.

Appendix 3. - Royal Archives, The Hague (Netherlands): Algemeen Rijksarchief P.R. 3060 a-g. The text was published in Annales C. M. (1947-48), 112-13, pp. 312-13.

1. Jean des Lions, Archdeacon of Senlis, who noted: "This draft is in the handwriting of M. Vincent, who gave it to me as a model for a letter he advised me to write to the Pope, and who took responsibility for sending it."

2. Cum occasione.

3. Antoine Arnauld.

Appendix 4. - Archives of the Motherhouse of the Daughters of Charity, Paris, copy.

1. The editor of Documents, op. cit., assigned the date (1654) to this letter (cf. Doc. 586, p. 651). Saint Vincent mentions in a number of letters written in 1654 that he would take the concerns of the orphanage in Étampes to the meeting of the Ladies of Charity. In that same year, Antoine Arnauld wrote his first reply to the Bull Cum occasione, in which the Holy See condemned the Five Propositions of the Jansenists. In 1655, he published his Seconde Lettre in

reply to the censure, of which the Sorbonne had two propositions censured on February 18, 1656.