

TABLE OF CONTENTS

Introduction

- 2091. To Jean Martin, July 7, 1656
- 2092. To Charles Ozenne, July 7, 1656
- 2093. To Jean Barreau, July 7, 1656
- 2094. To a Priest of the Mission
- 2095. Claude Dufour to Saint Vincent, July 1656
- 2096. To Dominique Lhuillier, July 11 [1656]
- 2097. To Nicolò di Bagno [Nicolas Bagni], July 12, 1656
- 2098. To Étienne Blatiron, July 14, 1656
- 2099. To Edme Jolly, July 14, 1656
- 2100. To Jean Martin, July 14, 1656
- 2101. To Jean-Jacques Planchamp, July 14, 1656
- 2102. To Charles Ozenne, July 14, 1656
- 2103. To Firmin Get, July 14, 1656
- 2104. To Donat Crowley [Cruoly], July 15, 1656
- 2105. To Louis de Chandenier, July 21, 1656
- 2106. To Jean Martin, July 21, 1656
- 2107. To Nicolas Duperroy, July 21, 1656
- 2108. To Edme Jolly, July 23, 1656
- 2109. To Sister Jeanne Lepeintre, July 23 and 25, 1656
- 2110. To Sister Charlotte Royer, July 26, 1656
- 2111. To Étienne Blatiron, July 28, 1656
- 2112. To Firmin Get, July 28, 1656
- 2113. To Charles Ozenne, July 28, 1656
- 2114. To Jean Martin, July 28, 1656
- 2115. A Bishop to Saint Vincent
- 2115a. To Jean des Lions, July 30, 1656
- 2115b. Séguier to Saint Vincent, July 30, 1656
- 2116. To François Lièbe, August 2, 1656
- 2117. To Louis Dupont, August 2, 1656
- 2118. To Firmin Get, August 4, 1656
- 2119. To Donat Crowley [Cruoly], August 5, 1656
- 2120. Saint Louise de Marillac to Saint Vincent, August 8 [1656]
- 2121. To Étienne Blatiron, August 11, 1656
- 2122. To Edme Jolly, August 11, 1656
- 2123. To Pierre Leclerc [1656]
- 2124. *Saint Louise to Saint Vincent [August 14, 1656]*
- 2125. To Firmin Get, August 18, 1656
- 2126. To Jean Martin, August 18, 1656
- 2127. To Madame Legouz, August 22, 1656
- 2128. To a Priest of the Mission, August 26, 1656
- 2128a. Jean Garron to Saint Vincent, August 27, 1656
- 2129. To Antoine Durand [1656]
- 2130. To Guillaume Delville, August 28, 1656
- 2131. To Firmin Get, September 1, 1656
- 2132. To Étienne Blatiron, September 1, 1656
- 2133. To Jean Martin, September 1, 1656
- 2134. To the Duc de Noirmoutiers, September 1656
- 2135. To Jean Martin, September 8, 1656
- 2136. To Edme Jolly, September 8, 1656
- 2137. To Charles Ozenne, September 15, 1656
- 2138. To Jean Martin, September 15, 1656
- 2138a. To Louis de Chandenier, September 15, 1656

2139. To Monsieur Aubert, September 17, 1656
2140. To Louis Rivet, September 17, 1656
2141. To Monsieur Aubert, September 20 [1656]
2142. To Firmin Get, September 22, 1656
2143. To Guillaume Delville, September 23, 1656
2144. To Donat Crowley [Cruoly], September 23, 1656
2145. To Jean Bagot, September 24, 1656
2146. To Edme Jolly, September 24, 1656
2147. To Jacques Desclaux, September 24, 1656
2148. To Sister Nicole Haran, September 27, 1656
2149. To Charles Ozenne, September 29, 1656
2150. To Jean Martin, September 29, 1656
2151. To Étienne Blatiron, September 29, 1656
2152. To Sister Marguerite Chétif, September 30, 1656
2152a. To Edme Jolly [1656]
2153. To Donat Crowley [Cruoly], October 4, 1656
2153a. To Mother Marie-Antoinette Bridoul [Early October 1656]
2154. To the Superior of the First Monastery of the Visitation in Paris
2155. To Étienne Blatiron, October 13, 1656
2156. To Firmin Get, October 13, 1656
2157. To Donat Crowley [Cruoly], October 14, 1656
2158. The Duchesse d'Aiguillon to Saint Vincent, October 17 [1656]
2159. To Jean Martin, October 20, 1656
2160. To Sister Marguerite Chétif, October 21, 1656
2160a. To Jean des Lions, October 22, 1656
2161. To Edme Jolly, October 27, 1656
2162. *Saint Louise to Saint Vincent [October 31, 1656]*
2163. To a Priest of the Mission
2164. To Jean Martin, November 3, 1656
2165. To Balthazar Grangier de Liverdi, November 8, 1656
2166. To Charles Ozenne, November 10, 1656
2166a. To Jean Martin, November 10, 1656 2167. To Edme Jolly (Now
2152a.)
2168. To Pierre Leclerc, November 12, 1656
2169. To the Marquis de Fabert, November 15, 1656
2170. To Louis Serre, November 18, 1656
2171. To Donat Crowley [Cruoly], November 18, 1656
2171a. To Jean des Lions, November 22, 1656
2172. To Jean Barreau, November 24, 1656
2173. To Saint Louise, November 25, 1656
2174. To Étienne Blatiron, December 1, 1656
2175. To Jean Martin, December 1, 1656
2176. To a Priest of the Mission
2177. To Donat Crowley [Cruoly], December 2, 1656
2178. To Guillaume Delville, December 2, 1656
2179. To Mother Jeanne-Françoise Le Tort, December 6, 1656
2180. To Firmin Get, December 8, 1656
2181. To a Coadjutor Brother, December 10, 1656
2181a. To Jean des Lions, December 11, 1656 ~2182. To Jean Martin,
December 22, 1656
2183. To Donat Crowley, December 23, 1656
2184. To Jean Martin, December 29, 1656
2185. To Firmin Get, January 5, 1657

2186. To Edme Jolly, January 5, 1657
2187. To Guillaume Delville, January 6, 1657
2188. To Jacques Chiroye, January 7, 1657
2189. To | N., January 11, 1657
2190. To Donat Crowley [Cruoly], January 13, 1657
2191. To Jean Chrétien, January 17, 1657
2192. To Charles Ozenne, January 19, 1657
2193. To Firmin Get, January 19, 1657
2194. To Firmin Get, January 26, 1657
2195. To Jean Barreau, January 26, 1657
2196. To Nicolas Pavillon, January 30, 1657
2197. *Saint Louise to Saint Vincent [January 31, 1657]*
2197a. To a Priest of the Mission [1657]
2198. To Firmin Get, February 2, 1657
2199. To Edme Jolly, February 2, 1657
2200. Jean Martin to Saint Vincent, February 3, 1657
2201. To a Lady
2202. To Louis Dupont, February 7, 1657
2203. To Guillaume Delville, February 7, 1657
2204. To Firmin Get, February 9, 1657
2205. *Saint Louise to Saint Vincent [February 9, 1657]*
2206. To Madame de Herse, February 15, 1657
2207. To Jean Martin, February 16, 1657
2208. To Firmin Get, February 16, 1657
2209. To Edme Jolly, February 16, 1657
2210. To Charles Ozenne, February 16, 1657
2211. *Saint Louise to Saint Vincent, February 16 [1657]*
2212. To Propaganda Fide [February 1657]
2213. To Guillaume Delville, February 18, 1657
2214. To Sister Marguerite Chétif, February 18, 1657
2215. Toussaint Bourdaise to Saint Vincent, February 19, 1657
2216. Toussaint Bourdaise to Saint Vincent, February 19, 1657
2217. To Jean-Jacques Planchamp, February 23, 1657
2218. To Jean Martin, February 23, 1657
2219. To Firmin Get, February 23, 1657
2220. To Firmin Get, March 2, 1657
2221. To Jean Martin, March 2, 1657
2222. To N., March 1657
2223. To Firmin Get, March 9, 1657
2224. To Charles Ozenne, March 9, 1657
2225. To Louis Rivet, March 11, 1657
2226. To the Duchesse d'Aiguillon [March 1657]
2227. To Sister Nicole Haran, March 14, 1657
2228. To Charles Ozenne, March 15, 1657
2229. To Firmin Get, March 16, 1657
2230. To Monsieur de Mauroy, March 23, 1657
2231. To the Duchesse d'Aiguillon, March 23, 1657
2232. To Firmin Get, March 23, 1657
2233. To Donat Crowley [Cruoly], March 24, 1657
2234. To Firmin Get, March 29, 1657
2235. *Saint Louise to Saint Vincent [March 29, 1657]*
2236. To Jean Martin, March 30, 1657
2237. To a Bishop, March 31, 1657

2237a. Henri de Bourbon to Saint Vincent [Between April 2 and 13, 1657]
2238. To Jean des Lions (Now 2242a.)
2239. *Saint Louise to Saint Vincent, April 2, 1657*
2240. *Saint Louise to Saint Vincent, April 3 [1657]*
2241. To Louis Serre, April 4, 1657
2242. To Firmin Get, April 6, 1657
2242a. To Jean des Lions, April 6, 1657
2243. To Edme Jolly, April 6, 1657
2244. To Monsieur Aubert, April 7, 1657
2245. To Charles Ozenne, April 13, 1657
2246. To Jean Martin, April 13, 1657
2247. To Firmin Get, April 13, 1657
2248. Louis Serre to Saint Vincent, 1657
2249. To Charles Ozenne, April 20, 1657
2250. To Firmin Get, April 20, 1657
2251. To Edme Jolly, April 22, 1657
2252. To a Priest of the Mission [April or May 1657]
2253. To Charles Ozenne, April 27, 1657
2254. To Guillaume Delville, April 28, 1657
2255. To Jean Martin, April 28, 1657
2256. To Monsieur Horcholle, April 30, 1657
2257. To Mademoiselle de Vervin, May 1657
2258. To Nicolas Guillot, May 3, 1657
2259. *Saint Louise to Saint Vincent, May 3 [1657]*
2260. To Antoine Durand, May 4, 1657
2261. To Firmin Get, May 4, 1657
2262. To Louis Rivet, May 9, 1657
2263. To Philippe-Emmanuel de Gondi, May 11, 1657
2264. To Edme Jolly, May 11, 1657
2265. To Guillaume Desdames, May 11, 1657
2266. To Firmin Get, May 11, 1657
2267. To Firmin Get, May 18, 1657
2268. To Nicolò di Bagno [Bagni], May 18, 1657
2268a. Pierre Ducasse to Saint Vincent, May 18, 1657
2269. *Saint Louise to Saint Vincent [May 1657]*
2270. The Duchesse d'Aiguillon to Saint Vincent [1657]
2271. To Charles Ozenne, May 25, 1657
2272. To Firmin Get, May 25, 1657
2273. To Jean Martin, May 25, 1657
2274. To Achille Le Vazeux, June 1, 1657
2275. To Firmin Get, June 1, 1657
2276. To Nicolas Duperroy, June 1, 1657
2277. Jean Martin to Saint Vincent, June 7, 1657
2278. To Guillaume Desdames, June 8, 1657
2279. To Firmin Get, June 8, 1657
2280. Sister Toussainte David to Saint Vincent [June 1657]
2281. To Guillaume Delville, June 11, 1657
2282. To Saint Louise, June 12 [1657]
2283. *Saint Louise to Saint Vincent [June 12 or 13, 1657]*
2284. To Firmin Get, June 15, 1657
2285. To Antoine Durand, June 15, 1657
2286. To Jean Barreau [June 1657]
2287. To Charles Ozenne, June 21, 1657

2288. To Guillaume Desdames, June 21, 1657
2289. To Edme Jolly, June 22, 1657
2290. To Jean Martin, June 22, 1657
2291. To Firmin Get, June 22, 1657
2292. To Firmin Get, June 29, 1657
2293. To Louis Rivet, July 1, 1657
2294. To Dominique Lhuillier, July 3, 1657
2295. To Edmund Barry, July 4 [1657]
2296. To Firmin Get, July 6, 1657
2297. To Nicolas Duperroy, July 6, 1657
2298. To Charles Ozenne, July 6, 1657
2299. To Edme Jolly, July 6, 1657
2300. To Nicolas Demonchy, July 7, 1657
2301. To Pierre Cabel, July 7, 1657
2302. To Edme Menestrier, July 8, 1657
2303. To N.
2304. To Firmin Get, July 13, 1657
2305. To Edme Jolly, July 13, 1657
2306. To Nicolas Duport, July 13, 1657
2307. To Gilles Buhot, July 14, 1657
2308. To Donat Crowley [Cruoly], July 16, 1657
2309. *Saint Louise to Saint Vincent [July 1657]*
2310. To Edmund Barry, July 18, 1657
2311. To Louis Dupont, July 18, 1657
2312. To N., July 19, 1657
2313. To Firmin Get, July 20, 1657
2314. To Charles Ozenne, July 20, 1657
2315. To Edme Jolly, July 20, 1657
2316. To Jean Parre, July 21, 1657
2317. To François Caulet, July 24, 1657
2318. To Pierre Cabel, July 25, 1657
2319. To Firmin Get, July 27, 1657
2320. To Charles Ozenne, July 27, 1657
2321. To Nicolas Duport, July 27, 1657
2322. To Étienne Blatiron, July 27, 1657
2323. To Jean Parre, July 28, 1657
2324. To Louis Rivet, July 29, 1657
2325. To a Priest of the Mission
2326. To Edme Jolly, August 3, 1657
2327. To Étienne Blatiron, August 3, 1657
2328. To Pierre Cabel, August 4, 1657
2329. To Jean d'Aranthon d'Alex [Between 1653 and 1660]
2330. To Honoré Bélart, Augsut 6, 1657
2331. To Monsieur Avril, August 8, 1657
2332. To Henri Arnauld, August 8, 1657
2333. To Edme Jolly, August 10, 1657
2334. To a Priest of the Mission
2335. To Jean Parre, August 11, 1657
2336. Jean Martin to Saint Vincent, August 11, 1657
2337. *Saint Louise to Saint Vincent [August] 14 [1657]*
2338. To Firmin Get, August 17, 1657
2339. To Edme Jolly, August 17, 1657
2340. To Donat Crowley [Cruoly], August 18, 1657
2341. To Jean Parre, August 18, 1657

2342. To Guillaume Delville, August 20, 1657
2343. To Sister Barbe Angiboust, August 20, 1657
2344. To Mother Élisabeth de Maupeou, August 21, 1657
2345. To Nicolas Demonchy, August 22, 1657
2346. To Nicolas Duperroy, August 24, 1657
2347. To Edme Jolly, August 24, 1657
2348. To Firmin Get, August 24, 1657
2349. To Jean Martin, August 24, 1657
2350. To Étienne Blatiron, August 24, 1657
2351. To Jean Parre, August 25, 1657
2352. To Jacques Chiroye, August 26, 1657
2353. To Edme Menestrier, August 26, 1657
2354. To Louis Rivet, August 26, 1657
2355. To Firmin Get, August 31, 1657
2356. To Jacques Pesnelle, August 31, 1657
2357. To Edme Jolly, August 31, 1657
2358. To Étienne Blatiron, August 31, 1657
2359. To Jean Parre, September 1, 1657
2360. To Henri Arnauld, September 1, 1657
2361. To Sister Cécile Angiboust, September 1, 1657
2362. To Saint Louise [Around September 2, 1657]
2363. To Nicolas Guillot, September 5, 1657
2364. To Gerard Brin, September 6, 1657
2365. To Edme Jolly, September 7, 1657
2366. To Étienne Blatiron, September 7, 1657
2367. To a Priest of the Mission
2368. To Charles Ozenne, September 7, 1657
2369. To Firmin Get, September 7, 1657
2370. To Jean Parre, September 8, 1657
2371. To Pierre de Beaumont, September 9, 1657
2372. To Edme Menestrier, September 9, 1657
2373. *Saint Louise to Saint Vincent (Now Vol. V, 1856a.)*
2374. To Donat Crowley [Cruoly], September 12, 1657
2375. To Edmund Barry, September 12, 1657
2376. To Jean Barreau, September 14, 1657
2377. To Edme Jolly, September 14, 1657
2378. To Jean Martin, September 14, 1657
2379. To Firmin Get, September 14, 1657
2380. To Pierre Cabel, September 15, 1657
2381. To Jean Parre, September 15, 1657
2382. To Louis Rivet, September 16, 1657
2383. To a Priest of the Mission
2384. To the Chapter of Paris, September 19, 1657
2385. To Edme Jolly, September 21, 1657
2386. To Jean Martin, September 21, 1657
2387. To Nicolò di Bagno [Bagni], September 22, 1657
2388. To Louis Serre, September 22, 1657
2389. To Jean Parre, September 22, 1657
2390. To Edme Menestrier, September 23, 1657
2391. To Louis Rivet, September 23, 1657
2392. To a Priest of the Mission [September 1657]
2393. To a Priest of the Mission, September 26, 1657
2394. To a Priest of the Mission
2395. To Edme Jolly, September 28, 1657

2396. *Saint Louise to Saint Vincent with the Saint's Replies, Sept 28, 1657*
2397. To Sister Françoise Ménage, September 29, 1657
2398. To Denis Laudin, October 3, 1657
2399. To Abbé de Saint-Just, October 5, 1657
2400. To Jean Martin, October 5, 1657
2401. To Firmin Get, October 5, 1657
2402. To Edme Jolly, October 5, 1657
2403. To Louis Serre, October 6, 1657
2404. To Pierre Cabel, October 6, 1657
2405. To Jean Parre, October 6, 1657
2406. To Georges des Jardins, October 6, 1657
2407. To Nicolas Guillot, October 9, 1657
2408. To Jacques Chiroye [October 10] 1657
2409. To Charles Ozenne, October 12, 1657
2410. To Hugues Perraud, October 12, 1657
2411. To Edme Jolly, October 12, 1657
2412. To Jean Parre, October 13, 1657
2413. To Monsieur Duport, October 13, 1657
2414. Thomas Lumsden to Saint Vincent, October 1657
2415. To Guillaume Delville, October 17, 1657
2416. To the Duchesse de Liancourt, October 18, 1657
2417. To Edme Jolly, October 19, 1657
2418. To Charles Ozenne, October 19, 1657
2419. To Jean Martin, October 19, 1657
2420. To Denis Laudin, October 20, 1657
2421. To Jean Parre, October 20, 1657
2422. To Edme Menestrier, October 21, 1657
2423. To Louis Rivet, October 21, 1657
2424. To Martin Baucher, October 21, 1657
2425. To Guillaume Desdames, October 22, 1657
2426. To Nicolas Duperroy, October 22, 1657
2427. To Charles Ozenne, October 22, 1657
2428. To Hugues Perraud, October 23, 1657
2429. To Jean Parre, October 24, 1657
2430. To Jean Parre, October 24, 1657
2431. To François Villain, October 25, 1657
2432. The Administrators of the Châteaudun Hospital to Saint Vincent, October 25, 1657
2433. To Charles Ozenne, October 26, 1657
2434. *Saint Louise to Saint Vincent [Between 1649 and 1660]*
2435. To Jean Martin, October 26, 1657
2436. To Edme Jolly, October 26, 1657
2437. To Jean Parre, October 27, 1657
2438. Jean Martin to Saint Vincent, October 27, 1657
2439. To Saint Louise [October 30, 1657]
2440. To Denis Laudin, October 31, 1657
2441. To Louis Dupont, October 31, 1657
2442. To Guillaume Delville, October 31, 1657
2443. To Edmund Barry, October 31, 1657
2444. To Georges des Jardins, October 31, 1657
2445. To Firmin Get, November 2, 1657
2446. To Edme Jolly, November 2, 1657
2447. To Pierre Cabel, November 2, 1657

2448. To Jean Parre, November 3, 1657
2449. To Jacques-Raoul de la Guibourgère, November 4, 1657
2450. To Firmin Get, November 9, 1657
2451. To Jean Martin, November 9, 1657
2452. To Edme Jolly, November 9, 1657
2453. To Pierre Cabel, November 10, 1657
2454. To Jean Parre, November 10, 1657
2455. To Guillaume Delville, November 10, 1657
2456. To Jacques Chiroye, November 11, 1657
2457. To Edme Menestrier, November 11, 1657
2458. To Louis Dupont, November 14, 1657
2459. To Nicolas Guillot, November 15, 1657
2460. To Firmin Get, November 16, 1657
2461. To Edme Jolly, November 16, 1657
2462. To Charles Ozenne, November 16, 1657
2463. To Pierre Cabel, November 17, 1657
2464. To Jean Parre, November 17, 1657
2465. Emerand Bajoue to Saint Vincent [November 1657]
2466. To Firmin Get, November 23, 1657
2467. To Edme Jolly, November 23, 1657
2468. To Jean Parre, November 24, 1657
2469. To Madame de Ventelet, November 25, 1657
2470. To Guillaume Delville, November 28, 1657
2471. To Edme Jolly, November 30, 1657
2472. To Firmin Get, November 30, 1657
2473. To Jean Martin, November 30, 1657
2474. To Saint Louise [November or December]

~APPENDIX

1. Ordinance of Louis XIV concerning the rights of Martin Husson, French Consul in Tunis, July 14, 1656
2. Queen Louise-Marie de Gonzague to the Assembly of the Clergy of France, February 17, 1657
3. Assembly of the Clergy of France to Queen Louise-Marie de Gonzague
4. Louis XIV to the Consuls of Marseilles, July 5, 1657
5. Louis XIV to the Grand Duke of Tuscany, July 5, 1657
6. Saint Louise to Madame de Herse [July 1657]
7. Saint Louise to Monsieur Pouvot, Pastor in Chars [July 1657]
8. Brother Ducournau to Saint Louise [November 1657]

Index

INDEX

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

A

ABELLY, Louis: 2094
ADMIRAL, Charles: 2228
ADMIRAL, Claude: 2142
AIGUILLON, Marie de Vignerod, Duchesse d': 2093
ALEX, Jean d'Aranthon d': 2329
ALEXANDER VII (CHIGI): 2099
ALMÉRAS, Anne-Marie: 2179
ALMÉRAS, René [the Elder]: 2105
ALMÉRAS, René [the Younger]: 2130
ANGIBOUST, Barbe: 2343
ANGIBOUST, Cécile-Agnès: 2360
ANNAT, François: 2318
ANSE, Marie Lambert, Demoiselle d': App.8
ARIMONDO, [**ALIMONDO**] Luc: 2111
ARNAULD, Antoine: 2142
ARNAULD, Henri: 2128
ARNOUL, Marand-Ignace: 2212
ARTHUR [**ARTUR**], Nicolas: 2258
ASSELIN, Jacques: 2142
ASSEMBLY OF THE CLERGY: 2242a
AUBERT, M.: 2139
AUTHIER de SISGAU, Christophe d': 2304
AVANIA: 2093
AVERSA, Raffaello: 2305

B

BAGNO, Nicolò di [**BAGNI**, Nicolas]: 2097
BAGOT, Jean: 2145
BAJOUE, Emerand: 2188
BALIANO, Pietro Paolo: 2246
BARREAU, Jean: 2093
BARRY, Edmund: 2295
BAUCHER, Martin: 2424
BEAUMONT, Pierre de: 2110
BEAURE, Jacques: 2400
BEGUE, M.: 2204
BELART, Honoré: 2330
BELLEVILLE, Mathurin de: 2095
BERTHE, Thomas: 2097
BERTIER, Pierre de: 2375
BICHI, Alessandro: 2315
BIENVENU, Étienne: 2157
BLATIRON, Étienne: 2098
BLESSED SACRAMENT, Priests of: 2304

BOCCONE, Domenico: 2333
BONNET, Jean: 2347
BONS-ENFANTS: 2159
BOUCHER, Philippe-Ignace: 2099
BOULLON, Eléonore-Catherine de Bergh,Duchesse de: 2280
BOURBON, Henri de: 2237a
BOURDAISE, Toussaint: 2096
BOUSSORDEC, Charles: 2150
BOUVARD, Marie-Augustine: 2179
BRANCACCIO, Francesco Maria: 2417
BRÉANT, Louis: 2165
BRETONVILLIERS, Alexandre Le Ragois de: 2237a
BRIENNE, Henri-Auguste de Loménie, Comte de: 2376
BRIENNE, Louise de Béon de: 2235
BRIN, Gerard: 2105
BROCARD, Élisabeth-Marie: 2120
BUHOT, Gilles: 2307
BUSEE, Jean: 2156

C

CABEL, Pierre: 2301
CAIGNET, Antoine: 2156
CARCIREUX, Françoise: 2110
CARON, M.: 2415
CARPENTIER, Auguste: 2415
CASIMIR, Jan: 2091
CAULET, Catherine (**MIREPOIX**): 2449
CAULET, François-Étienne de: 2108
CHANDENIER, Claude de: 2105
CHANDENIER, Louis de: 2105
CHANDENIER, Marie de: 2105
CHARTON, Jacques: 2140
CHÉTIF, Marguerite: 2130
CHIGI, Fabio (**ALEXANDER VII**): 2099
CHIGI, Flavius: 2305
CHIROYE, Jacques: 2188
CHRÉTIEN, Jean: 2191
CLEMENT IX (ROSPIGLIOSI): 2160a
COGLEY [COGLÉE], Mark: 2169
CORNET, Nicolas: 2242a
CROMWELL, Oliver: 2387
CROWLEY [CRUOLY], Donat: 2104
CUISSOT, Gilbert: 2365
CUM OCCASIONE: 2142
CUVERON, Maximilien-François: 2187

D

DAISNE, Chrétien: 2463
DAMIANI, Giovanni: 2347
DAVEROULT, Pierre: 2354
DAVID, Toussainte: 2280
DEHEAUME, Pierre: 2091

DEHORGNY, Jean: 2175
DELACROIX, Renée: 2337
DELAFORCADE, M.: 2142
DELAUNAY, Christophe: 2150
DELESPINEY, Gabriel: 2099
DELVILLE, Guillaume: 2130
DEMONCHY, Nicolas: 2300
DEMORTIER, Raymond: 2246
DESCROIZILLES, Jean: 2157
DESDAMES, Guillaume: 2091
DES ESSARTS, Madame: 2102
DES JARDINS, Georges: 2300
DESLIONS, Jacques: 2436
DES LIONS, Jean: 2108
DESMARETS, Jean: 2219
DIMISSORIAL LETTERS: 2299
DROUARD, Bertrand: 2416
DRUGEON, Madeleine: 2245
DU BOURG, Moïse: 2422
DUCASSE, Pierre: 2268a
DUCOURNAU, Bertrand: 2173
DUFOUR, Claude: 2095
DU FRESNE, Charles: 2197
DUGGAN [DUIGUIN], Dermot: 2193
DUPERROY, Nicolas: 2091
DUPERROY, Victor: 2107
DU PLESSIS, Christophe: 2416
DUPONT, Louis: 2117
DUPORT, Nicolas: 2098
DUPUICH, Antoine: 2375
DUPUICH, François: 2246
DURAND, Antoine: 2129
DURAZZO, Stefano: 2098
DU RIVAUX, M.: 2216
DU SOYECOURT, Françoise-Antoinette: 2344
DUVAL, Noël: 2119

E

EMFRIE, Pierre: 2406
ENNERY, Jean [**McENERY**]: 2114
EU, Louis d': 2339
ÉVEILLARD, Jacques: 2175
EXTRA TEMPORA: 2289

F

FABERT, Abraham de: 2169
FÉRET, Hippolyte: 2108
FÉROT, Claude: 2456
FLACOURT, Étienne de: 2216
FLEURY, François de: 2092
FONTAINE [FONTEINES], Louise-Eugénie de: 2344
FONTAINES, Pasquier de: 2339

FONTENEIL, Jean de: 2268a
FOULÉ, M.: 2220
FOUQUET, François: 2129
FOUQUET, Marie de (**MAUPEOU**): 2206
FOUQUET, Nicolas: 2208
FRANÇOIS, Pierre: 2377
FROMENT, Antoine: 2365

G

GAUTIER [GONTIER], Aubin: 2135
GESSEAUME, Claude: 2294
GET, Firmin: 2093
GET, Nicolas: 2466
GICQUEL, Jean: 2157
GIGOT, Denis: 2386
GIUDICE, Girolamo [**LEJUGE**]: 2111
GLÉTAÏN, Marie-Catherine de: 2245
GODEAU, Antoine: 2142
GONDI, Jean-François-Paul de[**RETZ**]: 2097
GONDI, Philippe-Emmanuel de: 2263
GONDI, Pierre de: 2134
GONZAGUE, Louise-Marie de: 2092
GORLIDOT, François: 2340
GRANDIN, Martin: 2115a
GRECO, Vincenzo: 2150
GRIMAL, François: 2096
GUEFFIER, Étienne: 2315
GUILLOT, Nicolas: 2258

H

HALLIER, François: 2299
HARAN, Nicole: 2148
HARDEMONT, Anne: 2439
HENAULT, Jeanne-Christine: 2162
HERBRON, François: 2148
HERSE, Madame de: 2120
HILARION, Abbot (**RANCATI**): 2347
HUGUIER, Benjamin: 2104
HUSSON, Martin: 2156

I

INTERNAL SEMINARY: 2099
i.s.C.M.: 2091

J

JEANDÉ, Claude: 2295
JOLLY, Edme: 2097
JOURDAÏN, Jean: 2229
JOUSTEL, Louis: 2424
JULLES [JULLIE], Pierre: 2168

L

LA FOSSE, Jacques de: 2156
LA GUIBOURGÈRE, Jacques-Raoul de: 2449
LAISNÉ DE LA MARGUERIE, Élie: 2452

LA MEILLERAYE, Charles de la Porte,Duc de: 2216
LAMOIGNON, Madeleine de: 2455
LANGLOIS, Louis: 2347
LAPOSTRE, Nicolas: 2117
LA ROCHEFOUCAULD, François de: 2138a
LASNIER, Guy (**VAUX**): 2396
LAUDIN, Denis: 2398
LAUDIN, Gabriel: 2212
LAURENCE, Yves: 2400
LA VRILLIÈRE, Louis Phélypeaux de: 2417
LE BLANC, François [**WHITE**]: 2193
LE BOYSNE, Léonard: 2395
LECLERC, Pierre: 2123
LEGOUZ [LEGOUTS], Jacques: 2127
LEGENDRE, Renault: 2436
LE GRAS, Louise (**MARILLAC**): 2102
LEJUGE, Jérôme [**GIUDICE**]: 2111
LEJEUNE, Jean-François: 2415
LE MOYNE, Jean: 2403
LENFANTIN, Radegonde: 2130
LEPEINTRE, Jeanne: 2109
LESSEIGNET, Claude: 2191
LE VACHER, Jean: 2112
LE VACHER, Philippe: 2093
LE VAZEUX, Achille: 2274
LHULLER, Dominique: 2096
LIANCOURT, Jeanne de Schomberg,Duchesse de: 2416
LIANCOURT, Roger, Duc de: 2181a
LIÈBE, François-Ignace: 2116
LIVRE: 2091
LUCAS, Martin: 2308
LUMSDEN, Thomas: 2193
M
MADemoiselle (MONTPENSIER): 2235
MAIGNELAY, Marguerite de Gondi de: 2416
MAILLARD, Antoine: 2105
MARILLAC, Michel de: 2120
MARILLAC, St. Louise de (**LE GRAS**): 2102
MARTIN, Jean: 2091
MARTINIS, Girolamo di: 2133
MAUPEOU, Madeleine-Élisabeth de: 2344
MAUPEOU, Marie de (**FOUQUET**): 2206
MAZARIN, Jules Cardinal: 2318
McENERY, John [**ENNERY**]: 2114
MÉNAGE, Françoise: 2397
MÉNAGE, Madeleine: 2337
MENAND, Robert: 2165
MENESTRIER, Edme: 2168
MERCY, FATHERS OF [Mercedarians]: 2093
MICHEL, Guillaume: 2301

MIREPOIX, Catherine (**CAULET**) de: 2449
MOLÉ, Mathieu: 2387
MOLONY, Thady: 2374
MONCHIA, Giovanni Cristoforo: 2130
MONGENY, Jeanne-Marguerite de: 2179
MONTPENSIER, Anne-Marie-Louise d'Orleans de, (**MADemoiselle**): 2235
MONVOISIN, Jean: 2363
MOREAU, Charlotte: 2269
MOREAU, Marguerite: 2113
MOUSNIER, Jean-François: 2096
MUGNIER, Jean-Jacques: 2129
MUSY, M. de: 2114
N
NACQUART, Charles: 2216
NEUFVILLE, Ferdinand de (**VILLEROY**): 2299
NOIRMOUTIERS, Louis de la Trémouille de: 2134
O
ODERICO, Nicolò: 2186
ORSIGNY: 2108
OZENNE, Charles: 2092
OZENNE, Laurent: 2228
P
PALLU, François: 2452
PAQUINOT, Georges: 2435
PARISY, Antoine: 2156
PARLEMENT: 2105
PARMENTIER, Noël: 2178
PARRE, Jean: 2316
PAVILLON, Nicolas: 2196
PENITENTIARY: 2140
PERQUIRATUR: 2365
PERRAUD, Hugues: 2341
PESCHELOCHE, Renée: 2309
PESNELLE, Jacques: 2246
PETITES-MAISONS: 2439
PIANEZZA, Filippo di Simiane di: 2091
PIGNAY, Nicolas: 2262
PINON, Pierre: 2156
PLANCHAMP, Jean-Jacques: 2101
PLUNKET, Luke: 2299
POLLALION [POULAILLON], Marie de Lumague de: 2416
PORTAIL, Antoine: 2124
PRÉVOST, Jeanne-Christine: 2309
PRÉVOST, Nicolas: 2095
PROUST, Jean: 2459
R
RANCATI, Abbot (**HILARION**): 2347
REPETITION OF PRAYER: 2228
RETZ, Jean-François-Paul (**GONDI**), Cardinal de: 2097
RIBOT, Pierre: 2093

RICHARD, François: 2098
RICHELIEU, Armand-Jean du Plessis, Cardinal de: 2395
RICHELIEU, Armand-Jean du Plessis, Duc de: 2208
RICHELIEU, Emmanuel-Joseph (**VIGNEROD**): 2304
RIVET, François: 2408
RIVET, Jacques: 2306
RIVET, Louis: 2140
ROBINEAU, Louis: 2423
ROSPIGLIOSI, Giulio (**CLEMENT IX**): 2160a
ROY, Jean: 2424
ROYER, Charlotte: 2110

S

SAINT-CHARLES: 2175
SAINT-JEAN, Nicolas de: 2120
SAINT-MÉEN: 2299
SANTACROCE, Marcello di [**SAINTE-CROIX**]: 2417
SÉGUIER, Dominique: 2115a
SÉGUIER, Madeleine Fabri: 2239
SÉGUIER, Pierre: 2339
SENECEY, Marie-Catherine de: 2416
SERAPION, Father: 2093
SERRE, Louis: 2170
SEVANT, Jean: 2404
SICOEX, Claude: 2315
SIMON, René: 2156
SIRVEN, Pierre: 2463
SOLMINIHAC, Alain de: 2147
STELLE, Gaspard: 2400

T

TALEC, Nicolas: 2175
TAONE, Giovanni Battista: 2186
TAQUET, Charles: 2187
THIBAUT, Nicolas: 2440
THIEULIN, René: 2295
TRATEBAS, Antoine: 2333
TRAVERSAY, Anne Petau de: 2206
TREFFORT, Simon: 2375
TRUMEAU, Marie-Marthe: 2120
TURPIN, Pierre: 2233

V

VALOIS, Patrice [**WALSH**]: 2114
VAUX, Abbé de (**LASNIER**): 2396
VENTADOUR, Marie de la Guiche de Saint-Gérard de: 2235
VÉRONNE, Alexandre: 2173
VIAS, Balthazar de: 2208
VIGNEROD, Emmanuel-Joseph (**RICHELIEU**): 2304
VIGNERON, Avoie: 2162
VILLAIN, François: 2393
VILLEROY, Ferdinand de (**NEUFVILLE**) de: 2299
VINCENT, François: 2347

VIOLE, Madeleine: 2206

W

WALSH, Patrick [**VALOIS**]: 2114

WATEBLED, Jean: 2175

WHITE, Francis [**LE BLANC**]: 2193

Y

YVAIN, Jean-François: 2178

Notes

Letter 2091. - Archives of the Mission, Turin (Italy), 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; the next year he was sent to Turin 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 sur les prêtres, clercs, et frères défunts de la Congrégation de la Mission* [1st séries, 5 vols., Paris: Dumoulin, 1881-1911], pp. 269-372.

2. Cf. vol. V, no. 2086.

3. It is difficult to know precisely to what Saint Vincent is referring. Martin's letter of June 24 makes no reference to complaints made against him nor of Missionaries preaching against paying taxes. In France, Parlement refers to a judicial body; this may not be the case in Turin (Italy).

4. Mt 22:17-22. (NAB)

5. Filippo Emmanuele Filiberto Giacinte 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, 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. Any future mention of "the Marchese" in letters concerning Turin refers to the Marchese di Pianezza.

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

7 Pierre Deheume, born in Sedan (Ardennes) on August 20, 1630, entered the Congregation of the Mission on October 8, 1646, and took his vows in 1651. He was stationed in Turin and Annecy (1656) and was Superior in Marseilles (1662-65) and Toul (1667-69).

8 Few Princes had as much experience of the vicissitudes of fortune as Jan Casimir, King of Poland. Born in 1609, he went to France in his youth and was thrown into prison by Richelieu. He became a Jesuit and eventually received the Cardinal's hat. On the untimely death of his brother, Wladyslaw IV, he ascended the throne of Poland. Obtaining a dispensation from his vows he married his brother's widow, Louise-Marie, and ruled Poland under the title of Jan Casimir V. His reign was unfortunate. Attacked by the Cossacks, Sweden, Brandenburg, Russia, and Transylvania, and torn asunder by internal dissensions, Poland was forced to surrender a large part of its territory to its enemies. After losing his wife in 1667, he abdicated and withdrew to Flanders. From there he went to Saint-Germain-des-Prés Abbey in Paris and afterward to Saint-Martin Abbey in Nevers. He died in that city in 1672.

9 In 1656 Sweden, allied with the Elector of Brandenburg, invaded Poland. Russia, Denmark, and the Holy Roman Empire came to the aid of Poland. Sweden was driven out in 1657, and the King and Queen were able to return to Warsaw.

10 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; then, after the death of Charles Ozenne (August 14, 1658), as Superior of the Mission. René Alméras recalled him to France in 1669, but he returned to Poland a few years later as Superior of the Chelmo house. He returned to France for the General Assembly of 1685. Desdames ended his days as Superior of the foundation in Krakow on June 1, 1692. (Cf. Notices, vol. III, p. 166, and Mémoires de la Congrégation de la Mission [11 vols., Paris, 1863-99], vol. I, pp. 24-33.)

11 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 treated brutally by the Swedes and left for dead, caught the plague twice, and for a long period of time suffered from a painful ulceration. In 1670 René Alméras appointed him Superior; his house sent him as delegate to the General Assembly of 1673. On his return to Poland, he continued as Superior until the following year, after which there is no further trace of him. ¹²We do not have this letter. Perhaps Saint Vincent did not save it, or it may have been among those destroyed in the pillage of Saint-Lazare during the French Revolution. As will be evident throughout this volume, our only knowledge of the existence of certain letters comes from the references to them made by the Saint.

13. 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 2092. - Archives of the Mission, Krakow (Poland), original signed letter.

1 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 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, vol. III, pp. 148-54.)

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 Verdun diocese. He approved the book *De la fréquente communion* and, on the departure of Queen Louise-Marie de Gonzague for Poland, was presented to her by the Jansenists 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 Marie-Angélique Arnauld is extant.

3. The context leads us to believe that this is a reference to Queen Louise-Marie de Gonzague. 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. She died in 1667.

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

Letter 2093. - Archives of the Mission, Turin, original signed letter.

1 Jean Barreau was born in Saint-Jean-en-Grève parish, Paris, on September 26, 1612. While still a young man, he left the position of Parliamentary Lawyer to enter the Cistercian Order. He later asked Saint Vincent to receive him into his Community, and he 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 unbounded. 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 ill-treated by local authorities and reproved by Saint Vincent. When his companion, Jacques Lesage, 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. On November 1, 1661, he was finally able to take his vows validly in the Congregation of the Mission. He was in Paris at the time, summoned by René Alméras, 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. M213, no. 8.)

2. Saint Vincent refers to clerical students as "Brothers." The context ususally determines whether the one referred to is a coadjutor Brother or a student destined for the priesthood. At other times, biographical information in Notices, vol. I and vol. V (Supplement), allows us to make the judgment.

3. Pierre Ribot; like the three mentioned above, he was a slave in Algiers who was to be ransomed.

4 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 for 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 then sent to Fontainebleau, where he led a most exemplary life until August 5, 1679, the day of his death. (Cf. Notices, vol. III, pp. 595-606.)

5. 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. Kept away from home by the war, the Marquis de Combalet died at the siege of Montpellier on September 3, 1622. His wife, widowed at the age of eighteen, left the Court and entered 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. At Saint Vincent's death, which 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: Hérissant, 1768-78), vol. III, no. 30.854, a manuscript collection of her letters, which has since been lost. Any further mention in the text of "the Duchess" refers to the Duchesse d'Aiguillon, unless a footnote indicates otherwise.

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

7. A Mercedarian Father who caused great harm to befall Brother Jean Barreau. The Order of Mercy, whose members are commonly known as Mercedarians, was founded for the redemption of captives by Saint Peter Nolasco in the thirteenth century.

8. 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 in Le Mans (1670-73), and Visitor of the Province of Poitou, an office he held until April 4, 1682.

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

Letter 2094. - Louis Abelly, *La vie du Vénérable Serviteur de Dieu Vincent de Paul* (Paris: Florentin Lambert, 1664), bk. III, chap. XVIII, p. 276.

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 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. Abelly is not merely the sponsor of *La vie du Vénérable Serviteur de Dieu Vincent de Paul*, as has been asserted, but is truly its author. His task was greatly facilitated by Brother 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-Ange's chapel. (Cf. Pierre Collet, *La vie de St Vincent de Paul* [2 vols., Nancy: A. Leseure, 1748], vol. I, pp. 5ff.)

1 This Missionary had accepted a gift made to the Congregation for a new establishment.

Letter 2095. - Archives of the Mission, 95 rue de Sèvres, Paris, seventeenth-century copy.

1 Claude Dufour, born 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 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 departure, he was first assigned to Sedan, then to Paris, where he was entrusted with the Internal Seminary during the absence of M. Almérás. Lastly, he was sent to La Rose as Superior (1654-55). Sea voyages were long in those days; Dufour left Nantes in 1655 and arrived in Madagascar in August of the following year but died on August 18, 1656, just a few days after his arrival. (Cf. Notices, vol. III, pp. 14-23.)

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. Mathurin de Belleville, born in Brix (Manche), entered the Congregation of the Mission on May 1, 1654, at twenty-seven years of age. He contracted an illness as soon as the ship left the Saint-Martin roadstead, died on January 18, 1656, 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).

4. Hymn to the Holy Spirit sung on Pentecost Sunday.

5. A special prayer in the Roman Ritual for invoking God's blessing when starting a journey.

6. Three liturgical hymns in honor of the Holy Eucharist, of Our Lord's Passion, and of the Sorrows of the Blessed Virgin.

7. February 2.

8. The first Sunday after Easter; also known as Low Sunday. It took its name from the first words of the Introit (entrance antiphon) of the Mass: Quasi modo geniti infantes [As newborn babes].

9. The copyist added at the end of the letter: "M. Dufour's letter ends here. Surprised by death, he was unable to finish it."

Letter 2096. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

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. The original mentions only the month and the day of the letter; what is said about Madagascar leaves no doubt as to the year.

3. Pierre de Lorthon, secretary of the King, had established a house for Missionaries in Crécy.

4. Madame de Lorthon.

5. François Grimal, born in Paris on March 6, 1605, began his Internal Seminary on June 6, 1640, and took his vows on October 9, 1646. He rendered outstanding service to his Congregation as Superior in Crécy (1645-46), Montmirail (1646-49, 1654-55), and Agen (1650-51); as Second Assistant to Saint Vincent (1652); and in more humble positions in Fontainebleau and elsewhere. The introduction of vows into the Company corresponded to his wishes, and he made every effort to have this measure accepted by those around him. He renewed his vows on October 3, 1665, in the presence of M. Portail.

6. The words "and with the person whom you know" were crossed out in the original.

7. 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, vol. III, pp. 180-214).

8. Jean-François Mousnier, born in Saintes (Charente-Maritime), entered the Congregation of the Mission on December 19, 1643, at eighteen years of age. He 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 1655. His biography was published in Notices, vol. III, pp. 129-46.

Letter 2097. - The original signed letter was given to Prince Torlonia on December 15, 1890, by the Secretary of Propaganda Fide, who retained an authentic copy. It once belonged to the Daughters of Charity of the Conservatorio Torlonia in Rome, Salita Sant'Onofrio.

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 Sant'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. Coste has *adottare* (accept); Chalumeau's corrections have *adoprare* (use).

3. In no. 2099 Saint Vincent tells Edme Jolly about this letter asking the Saint for a Missionary for Lebanon.

4. 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; Saint Vincent, who recognized his virtues and appreciated his talents, joyfully took him back. He subsequently served the Community as Superior in Picardy, Champagne, at the Bons-Enfants Seminary (1649-50), and in Rome (1653-55). Berthe was later Secretary of the Congregation (1660), Assistant to the Superior General (1661-67), Superior in Lyons (1668-71), at 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 that 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, vol. II, pp. 247-313.)

5. 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, was published with some alterations in Notices, vol. III, pp. 387-512.

6. 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 de Nantes, from which he escaped to Spain and then to Italy. In Rome the Priests of the Mission gave him hospitality, on the orders 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's death, 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 2098. - Archives of the Mission, Turin, original signed letter.

1. Étienne Blatiron was born in Saint-Julien-Chapteuil (Haute-Loire) on January 6, 1614. He entered the Congregation of the Mission on January 6, 1638, was ordained a priest in 1639, and was placed in Alet (1639-41), Saintes (1641), Richelieu, Rome (1644-45), and Genoa (1645-57). He distinguished himself particularly in the latter post where, as Superior of a new house, he had to organize everything. Saint Vincent considered him one of his most competent Missionaries and "a very great servant of God." (Cf. Abelly, op. cit., bk. III, p. 70.) Blatiron died in Genoa on July 24, 1657, a victim of his dedication to the plague-stricken. His biography was published in Notices, vol. II, pp. 151-203. In the Lyons manuscript there is a report on his virtues addressed to Saint Vincent.

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, vol. I, p. 464).

3. 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, vol. III, pp. 82-87, for an account of several Missionaries who died of the plague in Genoa that year.) A brief summary of Duport's virtues is given in Ms. 774 of the municipal library of Lyons (fol. 232-33).

4. 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.

5. First redaction: "if the first." The word "ones" is in the Saint's handwriting.

Letter 2099. - Reg. 2, pp. 46 and 250.

1. Philippe-Ignace Boucher, born in Arras on January 29, 1631, entered the Congregation of the Mission on June 20, 1654, took his vows on January 1, 1657, in the presence of M. Berthe, and left in 1660, shortly after ordination. During the repetition of prayer of March 12, 1656 (cf. vol. XI, no. 147), Saint Vincent reproved him for his fault and imposed a penance on him. In a letter to Guillaume Delville (cf. no. 2130, dated August 28, 1656) the Saint mentions that he was still in the Internal Seminary.

2. Gabriel Delespiney, born in Grandchamp (Calvados), entered the Congregation of the Mission on August 5, 1645, and took his vows on January 25, 1656. He was Superior in Toul (1648-52) and in Marseilles (1659-60).

3. The first excerpt ends here.

4. This is the word used in Reg. 2; perhaps it should be mission.

5. No. 2097.

6. There was no follow-up to this affair.

7. Alexander VII (1655-67). Fabio Chigi, appointed Secretary of State in December 1651, was created a Cardinal on February 19, 1652, and later became Pope Alexander VII.

8. Saint Vincent often uses the term family to designate the local community of confreres.

Letter 2100. - Archives of the Mission, Turin, original signed letter.

1. The divine right of Kings: the theory of government that flourished in the sixteenth and seventeenth centuries to justify the political authority of the state. It maintained that the King possessed and exercised an authority granted directly by God. The temporal basis of sovereignty came to be completely displaced by the spiritual sanction that influenced almost every European government. In France this theory received its fullest exposition in the reign of Louis XIV.

2. Cf. Mt 22:17-21. (NAB)

3. Cf. Mt 17:24-27. (NAB)

4. On May 12, 1656, Saint Vincent wrote to Charles Ozenne (cf. vol. V, no. 2063) and told him that, at the request of the Abbés de Chandénier, some priests were leaving for Burgundy that day to give five or six missions, and others were going to Normandy to do the same.

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

Letter 2101. - Archives of the Mission, Turin, original signed letter.

1. Jean-Jacques Planchamp, born in Mionnay (Ain) on December 8, 1627, was ordained a priest in 1651. He 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. Planchamp left the Company in 1659.

2. First redaction: with the spirit of goodness of the blessed Bishop of Geneva [Saint Francis de Sales].

Letter 2102. - Archives of the Mission, Krakow, original signed letter.

1. As early as 1652, Madame des Essarts had been looking after the concerns of the Queen of Poland in France.

2. 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 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 Sister Regnault's work entitled: *Sainte Louise de Marillac. Écrits spirituels* (Tours: Mame, 1983), ed. Sister Élisabeth Charpy, D.C., trans. by Sister Louise Sullivan, D.C., *Spiritual Writings* (Brooklyn: New City Press, 1991).

3. Charles X Gustavus declared war on Poland (1655) on the pretext that Jan Casimir of Poland refused to acknowledge him as King (Jan Casimir was asserting his own claims to the Swedish

throne). Actually, Charles' purpose in what is called the First Northern War (1655-60) was to extend the Swedish possessions on the southern Baltic coast. The good news to which Saint Vincent refers is that the King of Poland had retaken Warsaw on June 15, 1656, although he was able to hold on to it only until July 20. In the fall, the Swedes definitely abandoned the town. By the treaty of Oliva (May 3, 1660) Poland abandoned all claims to the Swedish throne and ceded Livonia to Sweden.

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

Letter 2103. - Archives of the Mission, Paris, Marseilles manuscript.

Letter 2104. - Reg. 2, p. 134.

1. 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. Later, he was named Director of Students and theology professor at Saint-Lazare (1653-54), and was sent after that to Le Mans as Superior. In 1657 he returned to Saint-Lazare to teach moral theology. Crowley also became 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.

2. The Le Mans Seminary owned property near Alençon.

3. 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.*, vol. II, pp. 221-30.)

Letter 2105. - The original signed letter belonged formerly to the Daughters of Charity of the hospital in Aumale. Its present location is unknown.

1. Louis de Rochechouart de Chandénier, Abbé de Tournus, was as remarkable for his virtue as for his noble birth. (Cf. Abelly, *op. cit.*, bk. I, chap. XLIX, p. 240.) 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 but no less exacting functions, such as that of Visitor of the Carmelite nuns of France. To conform himself to the laws of the Church, he resigned all his benefices except Tournus. He died in Chambéry on May 6,

1660, after having been received on the previous evening into the Congregation of the Mission. Several conferences on his virtues were held at Saint-Lazare; the remarks made there are recorded in Notices, vol. II, pp. 511-39.

2. Charles-François de Lavieuvville. He was consecrated Bishop of Rennes in 1660.

3. Louis Laisné, son of Élie Laisné, Sieur de la Marguerie, had been Attorney General of the Parlement of Dijon, Intendant of Burgundy, then--as mentioned here--Chief Justice of the Parlement of Dijon (Côte-d'Or).

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.

4. This seems to refer to an Assembly of the Clergy, probably for the former province of Burgundy, of which Dijon was the capital. Today Dijon is the chief town for the department of Côte-d'Or.

5. Claude-Charles de Rochechouart de Chandénier, Abbé de Moutiers-Saint-Jean. Like his brother, Louis, he was remarkable for his virtue, especially his humility. After the death of his uncle, François Cardinal de La Rochefoucauld (1645), he went, along with his brother, to live in the Saint-Sulpice Seminary, which they left in 1653 to stay at Saint-Lazare. Claude-Charles died on May 17, 1710. François Watel, Superior General at the time, announced his death to his priests and recommended the deceased to their prayers. A long, beautiful epitaph placed on Claude de Chandénier's tomb is found in Collet, op. cit., pp. 584-88.

6. Marie de Chandénier, who never married, died in Paris in 1701, at eighty-seven years of age. She left her estate to Guillaume de Lamoignon, Chief Justice of the Parlement.

7. This term was dictated by Saint Vincent in his humility to designate his Congregation of the Mission.

8. Guillaume Desdames.

9. 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.

10. 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, vol. II, pp. 453-61.)

11. Antoine Maillard, born in Veney (Meurthe), entered the Congregation of the Mission on May 21, 1644, at twenty-six years of age. He took his vows in 1646 and renewed them on January 25, 1656. Maillard was Procurator of Saint-Lazare for a long time and Procurator General (1679-86).

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

Letter 2106. - Archives of the Mission, Turin, original signed letter.

Letter 2107. - Archives of the Mission, Krakow, original signed letter.

1. Victor Duperroy, born in Maulévrier (Seine-Maritime), entered the Congregation of the Mission as a priest in June or July 1656. As this letter tells us, he was sent to Montmirail shortly after his admission because he was suffering from headaches. Allowing boredom to get the best of him, he came back to Paris only to return to his family.

Letter 2108. - Collet, op. cit., vol. I, p. 564, note; vol. II, p. 30. He stated that this letter was written by Saint Vincent, who recounted the same events in another letter, dated May 25, 1656. No. 2071, vol. V, written to Edme Jolly on that same day, is taken from Reg. 2, p. 235 and p. 45, but no mention is made in it of the events in this letter. Perhaps Collet is referring to some other letter from that date or to another fragment of the present letter; neither of these, however, is extant.

1. A hamlet near Saclay (Essonne), where Saint Vincent had accepted the gift of a farm from Jacques and Élisabeth Norais (cf. contract signed on December 22, 1644, Arch. Nat., S6687). The Orsigny farm provided the Congregation of the Mission with agricultural products and served as a place of rest and relaxation. According to vol. IV, no. 1467, the farms that supplied Saint-Lazare did not provide even one-sixth of the needs of the Motherhouse. As long as Jacques and Élisabeth Norais were alive, the Community possessed it in all tranquility. After their death, however, some cousins claimed it in a successful lawsuit

(1658). The farm was later bought by the Congregation of the Mission at a court-ordered auction in 1684.

2. François-Étienne de Caulet, born in Toulouse on May 19, 1610, was endowed in 1627 with Saint-Volusien Abbey in Foix. He became attached to Jean-Jacques Olier and accompanied him on his missions in Auvergne, in the Chartres diocese, and in other places in the kingdom. He supported him in his parish ministry and, together with him and M. du Ferrier, founded the Vaugirard Seminary. Saint Vincent, who knew the Abbot of Saint-Volusien, thought he would make a good Bishop. Thanks to him, de Caulet was consecrated Bishop of Pamiers on March 5, 1645. In 1638 he had testified against Saint-Cyran; as Bishop, he continued for a long time to combat Jansenism, forbade in his diocese the reading of books by adherents of the movement, and made every effort to bring back those who had strayed from the truth. However, his association with Nicolas Pavillon, Bishop of Alet, won him over to Jansenism. The Bishop of Pamiers died on August 7, 1680, without having made an act of submission to the Church. (Cf. Jérôme Besoigne, *Vies des quatre évêques engagés dans la cause de Port-Royal, M. d'Alet, M. d'Angers, M. de Beauvais et M. de Pamiers* [2 vols., Cologne: n. p., 1756]; Georges Doublet, *Un prélat janséniste, F. de Caulet, réformateur des châpitres de Foix et de Pamiers* [Paris: A. Picard et fils, 1895].) M. Gazier, an authority on Jansenism, had, among the rare manuscripts in his extensive library, one entitled: *Histoire abrégée de la vie de M. François de Caulet, évêque de Pamiers*, by Father Gabaret.

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. Saint Vincent thought so highly of Féret that he proposed him as Coadjutor Bishop of Babylon.

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

Letter 2109. - Coste published two copies of this letter: the first, a copy of an unsigned draft, taken from Reg. 1, fol. 48, and the second, an original signed letter, which is in the Archives of the Motherhouse of the Daughters of Charity.

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, at the Salpêtrière (cf. *Spiritual Writings*, 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 Motherhouse of the Daughters of Charity, 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. None of these is extant.
Letter 2110. - Reg. 2, fol. 21.

1. Register 1 does not give the addressee. Its content shows that it was written to one of the two Sisters in Richelieu, Françoise Carcireux and Charlotte Royer. The general tone seems to apply to the latter, who was the Sister Servant.

A native of Liancourt, Charlotte Royer was sent to Richelieu in June or July 1649, after having served the poor in Saint-Jean parish. She was still there when Saint Louise died in 1660.

2. Françoise Carcireux, born in Beauvais, entered the Company of the Daughters of Charity around 1640-41. Stationed first at Saint-Germain-l'Auxerrois, then with the foundlings in Bicêtre, she was sent to Richelieu in June or July 1649. She left there in September 1659 for the hospital in Narbonne. From 1672 to 1675 she filled the important role of Assistant of the Company.

3. Pierre de Beaumont, born in Puisieux (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).

4We know from Saint Louise's correspondence (cf. *Spiritual Writings*, L. 531. B, p. 514, and L. 577B, p. 597) that Françoise Carcireux prated excessively in her letters; might she not have been guilty of the same fault in the confessional?

Letter 2111. - Reg. 2, pp. 77 and 205.

1. The first fragment ends here.

2. Girolamo Giudice (Jérôme Lejuge), born on September 30, 1611, in Diano, Albenga diocese (Italy), was ordained a priest on December 22, 1635, entered the Congregation of the Mission on March 25, 1650, and took his vows on September 30, 1652. The terrible epidemic of 1657 that killed almost all the men in the Genoa house brought him to death's door (cf. *Notices*, vol. III,

pp. 82-87). His self-sacrifice was admirable, but his character was difficult. He died on October 16, 1665.

3. Luca Arimondo (Alimondo), born in Cerno, in the Albenga diocese (Italy), on November 25, ..., was ordained a priest on February 20, 1644, entered the Congregation of the Mission in Genoa on March 25, 1650, took his vows on February 25, 1656, and died of the plague in Genoa on November 4, 1656.

Saint Vincent always called him M. Lucas. Here and in the Index (vol. XIV), Coste uses Arimondo as the family name; Notices, vol. I, p. 477, and vol. V (Supplement), p. 14, refers to him as Alimondo.

4. Cf. Jn 15:13. (NAB)

5. Stefano Cardinal Durazzo.

Letter 2112. - Marseilles manuscript.

1. The Congregation of the Mission enjoyed the revenues, in whole or in part, from a number of coachlines in France. The King had granted some of these rights; others were the result of the good will of the Duchesse d'Aiguillon, under whose aegis they were. She often specified which house of the Company would benefit from the revenues of a specific coachline, e.g., the Rouen coaches helped support the house in Rome. The Wars of the Fronde affected the amount of revenue received.

2. 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. When Julien Guérin, a Missionary in Tunis, needed help, Saint Vincent decided to send him Jean Le Vacher. On August 23, 1647, as the Founder and his young disciple were leaving Saint-Lazare, 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, Algiers was being bombarded by Duquesne; after the Turks had used every device to make Le Vacher apostatize, they finally 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 (1619-1683)* [Paris: Gabalda, 1914]).

Letter 2113. - Archives of the Mission, Krakow, original signed letter.

1. Marguerite Moreau, a native of Lorraine, was born in 1623 and entered 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.

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

Letter 2114. - Archives of the Mission, Turin, original signed letter.

1. John McEnery (Saint Vincent refers to him as Jean Ennery), born in December 1616 at Castle Mak Ennery, today Castletown [Castletown McEnery, Co. Limerick, Ireland], entered the Congregation of the Mission on September 23, 1642, and took his vows on October 11, 1645. According to Saint Vincent, he was "a wise, pious, and exemplary man" (cf. Abelly, op. cit., bk. III, p. 48). He taught theology at Saint-Lazare (1652), aided the unfortunate people of Champagne who were impoverished by the war (1653), and assisted his countrymen who had fled to Troyes (1654). His last assignment was Genoa, where he died of the plague in 1657.

2. 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. Monsieur de Musy, a very gifted person on whom Saint Vincent had placed great hopes. He was sent to Turin in 1656; there he allowed boredom to get the best of him and left the Company the following year. His name does not appear in the personnel catalogue.

4. These regulations were published by Abelly (op. cit., bk. II, chap. VIII, pp. 341ff.). They are also in Coste (cf. vol. XIII, no. 125), who adds the note that this was the basic rule that was then adapted to the circumstances and needs of each particular parish.

5. The Ladies of Charity of the Hôtel-Dieu; the President of this group was the Duchesse d'Aiguillon.

6. At the time Saint Vincent wrote this (1656), there was no rule, but vol. XIII, no. 200, Regulations for the Company of the Ladies of the Hôtel-Dieu, was written by the Saint in 1660 at the request of the Ladies.

7. 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, 1655). This is usually referred to as Relations. Letter 2115. - Abelly, op. cit., bk. II, chap. II, sect. I, p. 214.

Letter 2115a. - Royal Archives, The Hague (Netherlands): Algemeen Rijksarchief, O.B.C. Amersfoort bequest, copy. The text was published in AnnalesC.M. 1947-48, pp. 313-14, and reprinted in Mission et Charité, 19-20, no. 86 (January-June 1970), pp. 107-08. This edition uses the latter text, but the French copy from which it is taken seems to be defective, making parts of the letter difficult to understand.

1. Dominique Séguier (1595-1659), brother of the Chancellor, Pierre Séguier. He was named Bishop of Auxerre in 1631 and transferred to Meaux in 1638. He resigned in 1659 and died in Paris the same year.

2. François Leschassier, a Sulpician.

3. Martin Grandin, Superior of the Carmelites in France, was born in Saint-Quentin (Aisne) on November 11, 1604. He became a Doctor of the Sorbonne in 1638 and professor in the theology faculty. Grandin was the author of a six-volume course in theology and was an esteemed director of souls, especially of priests. An opponent of Jansenism and then of Gallicanism, he died in 1691.

4. Séguier, Canon Theologian of Paris. No Christian name nor any biographical information is available, other than what he himself tells us in no. 2115b.

5. Unquestionably the censure by the Sorbonne in January 1656, excluding Antoine Arnauld from among its Doctors. In the balloting that preceded this censure, des Lions refused to vote against Arnauld, causing him to be excluded in his turn.

6. The name has been made illegible.

Letter 2115b. - Royal Archives, The Hague (Netherlands): Algemeen Rijksarchief, P.R. 888, original autograph letter; photocopy in the Archives of the Mission, Paris. The text was published in AnnalesC.M. 1947-48, p. 312, and reprinted in Mission et Charité, 19-20, no. 85 (January-June 1970), p. 106. This edition uses the latter text.

Letter 2116. - Reg. 2, p. 166.

1. 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.

2. The Montauban seminary had just been transferred from Montech to Notre-Dame de Lorm.

Letter 2117. - Reg. 2, p. 191. The excerpt from Register 2 does not contain the last sentence, which was quoted by M. Jean Bonnet, Superior General (1711-35), in his circular letter of December 10, 1727, to the Congregation of the Mission.

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).

2. Cf. vol. XIII, no. 81; note its corrected date, January 12, 1633, which is in line with the civil calendar. (January 12, 1632, is accurate according to the ecclesiastical calendar, which ran from March 25 to the following March 24.)

3. Balthazar Grangier de Liverdi.

4. Nicolas Lapostre was born in Champigny (Val-de-Marne), Paris diocese. He entered the Congregation of the Mission in Paris on September 21, 1649, at twenty-three years of age, took his vows on October 9, 1651, and was ordained a priest during Lent of 1655.

Letter 2118. - Marseilles manuscript.

Letter 2119. - Reg. 2, p. 135.

1. Noël Duval, business advisor for Donat Crowley (cf. vol. V, no. 2053.)

Letter 2120. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Year added on the back by Brother Ducournau.

2. Michel de Marillac, Counselor in the Parlement of Paris and cousin of Saint Louise.

3. Marie de Creil, wife of René de Marillac; she later became a Carmelite nun.

4. Madame de Herse, née Charlotte de Ligny, was the daughter of Jean de Ligny, Seigneur de Rantacey, Master of Requests. She was also 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, who died in Solothurn (Switzerland) on October 26, 1634. Madame de Herse was the mother of Félix Vialart, Bishop of Châlons, as well as a relative of Jean-Jacques Olier; Francis de Sales, a good friend of hers, 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. Works for the ordinands and for abandoned children received her support, and she 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.

5. The Charity of Saint-Martin, a parish in Paris.

6. The Queen herself had asked that two Sisters be sent to La Fère, situated in the midst of the fighting and filled with wounded and sick soldiers. Marie-Marthe Trumeau and Élisabeth-Marie Brocard went there on June 29.

Marie-Marthe Trumeau had been sent to Angers in March 1640; she returned to Paris in June 1647, after becoming dangerously ill.

In 1648 she served the poor in Saint-Paul parish. In 1653 she was

named Sister Servant in Nantes, where she remained for two years (cf. no. 1672). As this letter indicates, she was sent to La Fère on July 31, 1656, and from there, in September 1658, to the establishment in Cahors.

Élisabeth-Marie Brocard began her apostolic work in Angers at the end of 1648. In 1654 she became assistant to Cécile Angiboust, the Sister Servant. Difficulties between them quickly arose, and she was recalled to Paris in August 1655. As this letter indicates, she was sent to La Fère in 1656.

7. Nicolas de Saint-Jean, chaplain to the Queen, Anne of Austria. Letter 2121. - Reg. 2, p. 205.

1. Stefano Cardinal Durazzo.

Letter 2122. - Reg. 2, p. 236.

Letter 2123. - Reg. 2, p. 349.

1. Pierre Leclerc, born in Meaux (Seine-et-Marne) in 1624, entered the Congregation of the Mission as a coadjutor Brother on April 28, 1644, and took his vows on November 21, 1646.

2. This letter seems to have been written a short time before no. 2168.

3. Cf. Mal 2:7. (NAB)

Letter 2124. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Brother Ducournau indicated the year on the back of the original.

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 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, vol. I, pp. 1-94.)

Letter 2125. - Marseilles manuscript.

1. War between the Ottoman Empire and Venice was occasioned by Turkish designs on Crete. Initially, the Venetians were far stronger than the Turks and sent their fleet into the Dardanelles (1656). In a battle fought on June 23, 1656, at the entrance to the Dardanelles, the Turks lost more than forty galleys, nine battleships, and all their other ships. Five thousand slaves were set free. A new Grand Vizier, Mohammed Kiuprili, vigorously pursued the war with Venice, with some success; the Aegean

islands of Lemnos and Tenedos (Bozcaada) were retaken (1657). Peace between Venice and the Turks was not secured until 1670.

2. In 1570 the Turks had attacked Cyprus, the largest and most important base of Venetian power in the East. In the course of the ensuing war, the allied Spaniards and Venetians, supported by the Papal fleet, won the great battle of Lepanto (October 7, 1571) and inflicted a tremendous defeat on the Turks.

Unfortunately, the advantages of the victory were lost through continued dissension between the Spaniards and the Venetians. The latter took the earliest opportunity to make peace; in 1573 they abandoned Cyprus and agreed to pay a heavy indemnity. From then on, only Crete and the Aegean islands of Paros, Lemnos, and Tenedos remained in Venetian hands.

Letter 2126. - Archives of the Mission, Turin, original signed letter.

Letter 2127. - Reg. 1, fol. 20v.

1. Jacques Legouz (Legouts in Notices, vol. I and vol. V [Supplement]), born in Dollon (Sarthe) on April 6, 1633, entered the Congregation of the Mission on September 2, 1654, and took his vows on September 17, 1656, in the presence of M. Berthe.

Legouz is a clerical student here; in 1659 Saint Vincent refers to his recent ordination (cf. vol. VII, no. 2811).

Letter 2128. - Chambre des Députés, Paris, manuscript, p. 116.

Collet remarks (op. cit., vol. II, p. 238) that on that same day a letter was written in which Saint Vincent spoke of the "marvelous victory" over the Turks. It could be this letter, of which only a fragment remains.

1. Henri Arnauld (1649-92), brother of Antoine Arnauld, leader of the French Jansenist group. The Bishop had a great love for the poor and often used to visit them in the hospital. After the death of Abbé de Vaux (April 29, 1681), he succumbed to the influence of his Jansenist relatives.

Letter 2128a. - Abelly, op. cit., bk. I, chap. XI, pp. 48-49. It is the opinion of the editors that Coste erred in transcribing the date for this letter, writing 1646 instead of 1656, as given in Abelly, who also states that it was written "around forty years after" the conversion of the heretic. For this reason, the letter has been placed here, in its correct chronological order.

1. Jean Garron was one of four brothers, the sons of Jacques Garron, an official in the household of the Duc de Montpensier. All of them were converted from the Huguenot religion through the influence of Saint Vincent, while he was in Châtillon-les-Dombes.

2. Abelly dedicated several chapters of his work (bk. 1, chaps. IX-XII) to Saint Vincent's five-month stay in Châtillon.

3. We do not have the reply to this letter. It shows, nevertheless, how the people of Châtillon-les-Dombes esteemed Saint Vincent, since, as Abelly says, one of them is writing to him for advice some forty years after his departure. Cf. vol. XIII, no. 21, for the document prepared by some people of Châtillon on August 7, 1665, for the canonization process of

Saint Vincent. A man named Garron was one of the signers of this document.

Letter 2129. - Reg. 2, p. 141.

1. 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 Savoy Province 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 the Pastor 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*; *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 in *Notices*, vol. II, pp. 389-424.

2. This letter seems to be addressed to a new Superior; in 1656 Antoine Durand went to Agde to replace Jean-Jacques Mugnier in that office (cf. Coste, vol. XIII, pp. 342-56, for the advice Saint Vincent gave Durand on that occasion).

Mugnier, born on November 30, 1603, in Esvière (Geneva diocese), was ordained a priest on December 18, 1632, entered the Congregation of the Mission on December 15, 1642, and took his vows on March 16, 1645. He was Superior in Agde (1654-56).

3. Saint Vincent realized that such a situation might arise with François Fouquet, Bishop of Agde.

Fouquet was the son of another 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."

Letter 2130. - Archives of the Mission, Turin, original signed letter. What follows the words "The Brother shoemaker from Arras" is in Saint Vincent's handwriting.

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

2. Étienne Moreau (1656-70).

3. Sisters Marguerite Chétif and Radegonde Lenfantin.

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 took 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 in Paris. 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 et Remarques ou Notices sur les Soeurs défuntés de la Communauté* (Paris: Adrien Le Clère, 1845).

As mentioned here, Radegonde Lenfantin was sent to Arras on August 30, 1656. She was born around 1637 and entered the Company of the Daughters of Charity in 1653. In September 1660, after the departure of Sister Marguerite Chétif, who had been named Superioress General, she went through a period of discouragement and left Arras. She returned, however, and died as a Daughter of Charity (cf. Coste, vol. VIII, no. 3288, n. 1). In 1705 and 1713, she testified at the beatification process of Saint Vincent (cf.

La Compagnie des Filles de la Charité aux Origines. Documents (1617-60) [Tours: Mame, 1989], ed. Élisabeth Charpy, D.C., Doc. 663, n. 2).

4. The foundation of Arras was made at the urgent request of Bishop Moreau of that town and the Ladies of Charity of Paris (cf. vol. XIII, no. 151; also, Documents D.C., Doc. 663). The advice given by Saint Vincent on August 30, 1656, to the two Sisters chosen for the new establishment is still extant (cf. vol. X, no. 77), as well as the Rules given them by Saint Louise (cf. Documents D.C., Doc. 664).

5. A young woman who had come to Paris to ask for two Daughters of Charity for Arras. She died on the trip back to Arras with the Sisters (cf. Documents D.C., Doc. 662, n. 5).

6. Philippe-Ignace Boucher.

7. Cf. Mt 13:47-49. (NAB)

8. Do you want to go away with them too? (Cf. Jn 6:67.) (NAB)

9. After this sentence Register 2 has the following paragraph, not found in the original: "Please do not encourage anyone to come unless God has already given him the inspiration to do so. Give no hope of being received to those who lack this, unless they are truly suitable and determined to do our works. I am sure the war has inconvenienced their families because we ourselves have been greatly inconvenienced by it. Still, the least they can do is to bring what they will wear in the beginning. We are making great efforts to shoulder the rest of their expenses--a considerable amount--before they are ready to render any service. You would not believe how overburdened we are and how hard we find it to bear the weight of this. The Procurator of the house is always after me, telling me what he owes and what he needs. Be that as it may, Monsieur, we cannot consider the reduction you request, unless it is on behalf of the poor only, from whom we will be satisfied with twenty écus. For those who can give more, however, at least one hundred livres for their clothing, all expenses included, is needed. It is only fair that they should make this effort, and there is no guarantee that they will remain with us because several often leave after being maintained for five or six years in the seminary and for their studies, making this a useless expense for the Company. The Bishop-elect of Arras, etc." We presume that the copyist of Register 2 had access to a text different from ours; this is confirmed by many other variations between our text and his.

10. A small locality of Pas-de-Calais, in the district of Montreuil.

11. 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 visitations 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. Being ill himself, he had to be 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.

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

Letter 2131. - Archives of the Mission, Paris, Marseilles manuscript.

Letter 2132. - Reg. 2, p. 206.

1. The copyist of Reg. 2 wrote Monza, but the person was undoubtedly Cristoforo Monchia.

2. Girolamo Giudice (Jérôme Lejuge).

3. Cf. Jn 15:13. (NAB)

4. Cf. Ps 69:21. (NAB)

Letter 2133. - Archives of the Mission, Turin, original signed letter.

1. The Marchese di Pianezza.

2. Girolamo di Martinis (Jérôme de 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).

3. Cf. Mt 8:20. (NAB)

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

Letter 2134. - Reg. 1, fol. 25, copy made from the autograph rough draft.

1. Louis de Trémouille, Duc de Noirmoutiers, was born on December 25, 1612, and died on October 12, 1666. The Duc de Retz had sold him the Montmirail estate in 1655.

2. Pierre de Gondi, Duc de Retz, was the eldest son of Philippe-Emmanuel de Gondi and a former pupil of Saint Vincent. He succeeded his father in his titles and high positions, including General of the Galleys and Seigneur de Gannes. He had founded the establishment in Montmirail and united to it La Chaussée Priory. Letter 2135. - Archives of the Mission, Turin, original signed letter.

1. Aubin Gautier (Gontier), born on October 10, 1627, in Espauve (Chartres diocese), entered the Congregation of the Mission in Paris as a coadjutor Brother on August 16, 1654, and took his vows in Turin, in the presence of M. Martin, on February 9, 1657. Letter 2136. - Reg. 2, p. 236.

Letter 2137. - Archives of the Mission, Krakow, original signed letter.

1. The rumors were only too well-founded. Warsaw had fallen again into the hands of the Swedes. They heaped ruin upon ruin and did not even respect the churches. Pierre des Noyers wrote on August 27, 1657 (cf. Pierre des Noyers, *Lettres* [Berlin: E. Block, 1859], p. 229), that "the Fathers of the French Mission thought they could save theirs, Holy Cross; they hoped that the Swedes would have consideration for them because they were French. This was to no avail; on the contrary, impatient with the remonstrances of one of the aforementioned priests, named M. du Paroy (Duperroy), they beat him so badly that they left him for dead. Without the care of M. des Dames (Desdames), perhaps he would not have recovered."

2. Cf. 1 Sm 2:6. (NAB)

Letter 2138. - Archives of the Mission, Turin, original signed letter.

1. Jean-Jacques Planchamp.

2. He either did not enter or did not persevere.

Letter 2138a. - Archives of the Motherhouse of the Daughters of Charity, original signed letter in the handwriting of the secretary, Brother Ducournau. It was first discovered on May 3, 1858, in the Civil Hospital of Lodève (Hérault); when it was catalogued in the Archives of the Motherhouse is unknown. The letter is in poor condition, torn into several fragments. The text was published in *Echoes of the Company*, May 1989, and annotated by Sister Élisabeth Charpy, D.C. Vincentiana (March-April 1989 [vol. xxxiii, no. 2], pp. 247-8) also printed the text.

1. While the name of the addressee at the bottom of the letter is not completely legible (Monsieur l'Abbé de Ch d r), the context of the letter leaves no doubt that it was written to Louis de Chandénier.

2. Probably Neuilly-le-Réal, some twelve and a half miles from Saint-Pourçain-sur-Sioule (Allier).

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

4. Claude de Rochechouart de Chandénier, Abbé de Moutiers-Saint-Jean.

5. To this letter in Brother Ducournau's handwriting, Saint Vincent himself added the lines that follow.

Letter 2139. - Reg. 1, fol. 69.

1. Chaplain to Henri II, Duc de Longueville.

2. Madame des Essarts.

3. The Duc de Longueville.

4. So that her country would not be subjected to a war of succession, Louise-Marie de Gonzague, who had no children of her own, had decided to arrange a marriage between her niece, Anne, daughter of the Princess Palatine, and a foreign Prince, who would succeed King Jan Casimir on the throne of Poland. Several Princes were suggested to her, and each had his enthusiastic supporters. The Duchesse de Longueville was ready to offer one of her sons, the Comte de Dunois or the Comte de Saint-Paul. Mazarin used all his influence in support of the Duc d'Enghien, son of the great Condé. The friends of Austria, on the other hand, were working in favor of the Archduke Charles. The Queen preferred a French Prince, and, after long hesitations, chose the Duc d'Enghien. This momentous and mysterious affair is the subject of this letter, as well as of nos. 2141 and 2244.

5. The Duc de Longueville.

Letter 2140. - Reg. 2, p. 111.

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. In 1646 he was placed in Richelieu, then at the Saintes Seminary, which he directed for several years (1648-50, 1656-62, 1665-73). Louis had two brothers in the Congregation: François, a priest, and Jacques, a Brother.

2. An officer in a diocese, vested with power from the Bishop to absolve in cases normally reserved to the latter. Saint Vincent is probably referring to Jacques Charton, Penitentiary of Paris, Doctor of Theology, member of the Council of Conscience, and Director of the Trente-Trois Seminary (which took its name from the thirty-three men it educated for the priesthood each year).

3. Louis de Bassompierre (1649-76).

4. Cf. Rom 8:28. (NAB)

5. According to Collet (op. cit., vol. II, p. 176), the last four lines belong to a letter written on October 10, which is no longer extant.

Letter 2141. - Archives of the Château de Chantilly, Musée Condé, Condé papers, series R, vol. III, Gonzague letters, 1658, no. 325, original signed letter.

1. This letter should be placed near no. 2139, which deals with the same subject.

2. On the back of the original, its purpose is summarized as follows: "Letter of M. Vincent, General of the Priests of the Mission, concerning the plan of the Queen of Poland to have one of the sons of the Duc de Longueville chosen to succeed her husband the King." Henri, Duc d'Aumale, used the letter in his book, *Histoire des princes de Condé pendant les XVIIe et XVIIIe siècles* (8 vols., Paris: Lévy frères, 1863-96), vol. VII, p. 150. Letter 2142. - Avignon manuscript, supplement, no. 10.

1. Claude Admirault, born in Chinon (Indre-et-Loire), entered the Congregation of the Mission on September 20, 1648, at sixteen years of age, took his vows in 1651, was ordained a priest in December 1656, and was placed at the Agen Seminary. He was Superior of the Montauban Seminary (1665-75, 1686-90), and the Agen Seminary (1690-94).

2. Jacques Asseline, born in Dieppe (Seine-Maritime) on May 10, 1633, entered the Congregation of the Mission in Richelieu on November 19, 1653, took his vows there on November 21, 1655, and was ordained a priest in 1659.

3. The Duchesse d'Aiguillon.

4. A merchant in Lyons who forwarded money, packages, and letters for Saint Vincent and the Missionaries.

5. Relaxation had slipped into the renowned Benedictine Abbey of Saint-Victor in Marseilles. The Prior assembled his monks in Chapter on September 7, 1656, and had them adopt the resolution to recall all their young men from all the places where they were studying grammar, classics, and philosophy, and to entrust them to the Priests of the Mission in Marseilles. The Missionaries accepted most of them as boarders in their house and taught them the humanities. (Cf. Arch. Nat., S 6707, notebook, and Henri Simard, *Saint Vincent de Paul et ses oeuvres à Marseille* [Lyon: E. Vitte, 1894], pp. 103-05, based on material from the Archives of Bouches-du-Rhône, series H, Saint-Victor file, reg. 35, fol. 207.) Apparently the two novices, whom Brother Admirault was to pick up in Valence, were studying in the seminary there, directed

by the Priests of the Most Blessed Sacrament, founded in 1632 by Christophe d'Authier de Sisgau to give missions and to direct seminaries.

6. The Roman Pontifical contains the rites for ordinations and consecrations reserved to Bishops. Godeau compiled: *Discours de la tonsure cléricale et des dispositions avec lesquelles il la faut recevoir* (Paris: P. Le Petit, 1651) and *Discours sur les ordres sacrez, où toutes les cérémonies de l'ordination selon le Pontifical romain sont expliquées* (Paris: P. Le Petit, 1653). Antoine Godeau, born in Dreux (Eure-et-Loir) on September 24, 1605, was a frequent visitor at the Hôtel de Rambouillet, a salon frequented by literary figures. His poetry was relished there and earned for him Richelieu's favor and a seat in the French Academy. He was consecrated Bishop of Grasse on December 24, 1636, and died of a stroke on April 17, 1672. Godeau was a prolific writer both in poetry and in prose concerning history, Sacred Scripture, discipline, and various subjects of devotion. (Cf. Georges Doublet, *Godeau, évêque de Grasse et de Vence [1605-1672]* [Paris: A. Picard, 1911].)

7. Innocent X, in his Constitution *Cum occasione* of May 31, 1653, condemned five Jansenist propositions that some Bishops in France had submitted to the Holy See for evaluation and proscription. (Cf. vol. IV, Appendix 1, for the Bishops' petition and the five propositions.)

8. Thirty-seven Bishops, assembled in Paris on March 28, 1654, under the presidency of Cardinal Mazarin, signed a declaration by which they recognized that the five propositions condemned by Pope Innocent X were from Jansenius. They informed the Sovereign Pontiff and their colleagues in the French episcopate of this in a collective letter. (For these two documents see *Collection des Procès-Verbaux des Assemblées Générales du clergé de France depuis l'année 1560 jusqu'à présent* [10 vols., Paris: Guillaume Desprez, 1767-1780], vol. IV, pièces justificatives, pp. 49ff.) Innocent X replied on September 29 in a letter addressed to the General Assembly of the Clergy, which was to be held shortly afterward.

9. Antoine Arnauld, born in Paris on February 6, 1612, was ordained a priest in 1641. 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, où les sentiments des Pères, des Papes et des Conciles touchant l'usage des sacrements de Pénitence et d'Eucharistie sont fidèlement exposez*, gave him a great deal of notoriety. He later wrote *Grammaire générale*; also, *La Logique ou L'Art de penser*, Paris: C. Savreux, 1662, 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, Bishop of Angers; Catherine, mother of Le Maistre de Sacy; Mother Marie-

Angélique, and Mother Agnès--played important roles in the party (cf. Pierre Varin, *La vérité sur les Arnauld* [2 vols., Paris: Poussielgue, 1847]).

10. At the end of 1655, a lively discussion took place at the Sorbonne on the *Seconde lettre de M. Arnauld, docteur de Sorbonne, à un duc et pair de France...* (Paris, July 10, 1655). When the examiners presented their report on December 1, they could not make themselves heard; through the intervention of the King, the debates were continued in an atmosphere of calm. They ended on January 31, 1656, with a firm resolution condemning the distinction of fact (*de facto*) and of right (*de jure*). Arnauld was to be deprived of his title of Doctor if he did not submit within fifteen days; the same punishment was to be given to anyone who approved or taught his errors (cf. *Collection des Procès-Verbaux*, vol. IV, pp. 66-68).

11. September 1.

12. The Assembly was not satisfied with adhering to the Brief of Innocent X; it also forbade any books that favored the condemned opinions, and ordered Bishops who neglected to carry out the decisions of the Assembly in their own dioceses to be excluded from all Assemblies--general, provincial, or local.

Letter 2143. - Archives of the Motherhouse of the Daughters of Charity, *Recueil de lettres choisies du Bienheureux Vincent de Paul*, Ms, letter 112.

1. This courageous young woman had walked from Arras to Paris to touch the hearts of the Ladies of Charity by describing to them the utter destitution of her native place. She received hospitality from Madame de Lamoignon, who accompanied her to the meeting of the Ladies. They listened to her with the liveliest interest and poignant emotion. The tears and the heartrending descriptions of the young lady produced the desired effect: they promised her financial assistance and two Daughters of Charity (cf. Louise Masson, *Madeleine de Lamoignon* [Lyon: Vitte, 1896], p. 129). Although not feeling very well, yet hoping that the country air would prove beneficial, she started out for Arras with the Sisters (cf. no. 2130). Exhausted by the fatigue of the journey, she had to stop at Amiens, where she died in the company of Sisters Marguerite Chétif and Radegonde Lenfantin.

Letter 2144. - Reg. 2, p. 135.

Letter 2145. - Reg. 1, fol. 38, copy made from a signed rough draft.

1. Jean Bagot, a Jesuit, was born in Rennes on July 2, 1591, and died on August 23, 1664. He directed the Collège de Clermont and for a short time was confessor to Louis XIV. The pious and renowned Henri-Marie Boudon, Archdeacon of Evreux, considered him one of the holiest and most erudite men of his century. He wrote several works of theology, of which the best known is *Défense du droit épiscopal et de la liberté des fidèles touchant les messes et les confessions d'obligation contre l'écrit d'un certain docteur anonyme* (Paris: S. Cramoisy, 1655). This work was

censured by the Assembly of the Clergy of France on April 7, 1657. (Cf. Guy-Alexis Lobineau, *Les vies des saints de Bretagne et des personnes d'une éminente piété qui ont vécu dans cette province* [6 vols., Paris: Méquignon, 1836-1839], vol. II, pp. 344-350.)

Letter 2146. - Reg. 2, p. 252.

Letter 2147. - Reg. 1, fol. 18.

1. A yearly income from a benefice. The Holy See sometimes granted Bishops the privilege of receiving the income from benefices of which they had the right of conferral, provided they pay off the debts on them. Jacques Desclaux had sought this privilege to procure for himself the resources necessary for the reconstruction of his Cathedral church. (Cf. Pierre Coste, "Histoire des églises cathédrales de Dax" in *Bulletin de la Société de Borda* [1908], no. 2, p. 92.)

2. 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. By the time he died 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.

Letter 2148. - Archives of the Mission, Paris, seventeenth- or eighteenth-century copy, made from the original in Saint Vincent's handwriting.

1. 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 was with the foundlings in the faubourg Saint-Antoine in Paris, where she died on June 5, 1679.

2. 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. He was assigned to Le Mans, after the ship on which he was to sail for Madagascar sank.

Letter 2149. - Archives of the Mission, Krakow, original signed letter.

1. The French text has Maldonie, but no place of this name can be found in the atlas.

Letter 2150. - Archives of the Mission, Turin, original signed letter.

1. An Italian priest of whom we know only that he was from Rome and worked in Genoa in 1656. Although Notices, vol. V (Supplement), p. 282, states that he was "a priest who left the Congregation in October 1656," it is uncertain whether he ever actually entered it (cf. Mission et Charité, 19-20, no. 89, p. 110, n. 2).

2. The museum of the Motherhouse of the Daughters of Charity possesses a seventeenth-century painting that could well be the model for the pictures mentioned here. In it Our Lord has His hands extended as though He is calling people to Him. His bare feet are resting on a globe of the world. Above His head is the inscription: Deus caritas est. At the lower left, a priest is giving Communion to a sick woman lying in bed. On the right, a "sister" (lay member) from the Confraternity, glass in hand, is waiting to offer the patient something to drink. Saint Vincent and Saint Louise distributed this picture of the "Lord of Charity." (Cf. Spiritual Writings, L. 3.) It is the last of those reproduced by M. Georges Goyau in his book, Les Dames de la Charité de Monsieur Vincent (Paris: Lib. de l'Art catholique, 1918). The Motherhouse has another painting, also called the "Lord of Charity," which is attributed to Saint Louise herself.

3. The inhabitants, native or naturalized, of the town of Turin. The approbation of the Congregation of the Mission by the papal Bull Salvatoris nostri (January 12, 1633) prohibited parochial work in cities or episcopal towns.

4. Giulio Cesare Bergera.

5. 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, vol. III, pp. 341-47.)

6. Christophe Delaunay, born in Haute-Chapelle (Orne), entered the Congregation of the Mission as a coadjutor Brother on October 4, 1653, at nineteen years of age, and took his vows in Luçon on

January 6, 1656. In no. 2171 we see with what courage and spirit of faith he acted in the wreck of the ship that was to take him to Madagascar. Saint Vincent spoke of him with deep admiration (cf. vol. XI, no. 160).

7. The Saint-Jacques.

Letter 2151. - Reg. 2, p. 207.

1. Stefano Cardinal Durazzo.

Letter 2152. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. First redaction: "I gladly consent to your going to confession to M. Delville, when he comes to Arras."

2. A priest of the Arras diocese.

3. Sister Radegonde Lenfantin.

Letter 2152a. - Archives of the Mission, Paris, Life of Edme Jolly, Ms, p. 34.

1. In no. 2167, n. 1, Coste stated: "Date given by the author of the manuscript life of Edme Jolly for the establishment of the spiritual conferences at the College of Propaganda Fide. This letter should have been placed earlier because on October 27, 1656, the house was closed on account of the plague (cf. no. 2161), but we became aware of this too late." For this reason the editors of the present edition have repositioned it here.

Letter 2153. - Reg. 2, p. 135.

Letter 2153a. - Excerpt from the abridged Vie de la vénérable dame Marie-Antoinette Bridoul, très digne abbesse du Monastère de Notre-Dame de la Sainte-Espérance (Lille, n.p., 1667), p. 110, published in Annales C.M., 1959, pp. 399-401, and reprinted in Mission et Charité, 19-20, no. 87, pp. 108-09. This edition uses the latter text.

Her unnamed biographer wrote in the extract: "Toward the end of her life, she wrote to Father Vincent de Paul, Founder and first Superior General of the Missionaries in France, hoping that this holy person would give her some sound advice and solace. He actually did so, but his reply did not arrive until after the death of this good Mother, whom God willed to deprive of this joy and consolation. After a very respectful salutation, the Reverend Father [Vincent de Paul] declared that he had a great desire to be able to console, help, and serve her, at least by his prayers...."

1. Marie-Antoinette Bridoul, born in Lille in 1590, entered the monastery of the semi-cloistered Bridgettines (Order of the Most Holy Savior) in Arras, where she made her profession in 1611. She was Abbess from 1623 until her death on October 13, 1656.

2. The date of Mother Bridoul's death and the information that the Saint's letter did not arrive until after this leads us to assign this date.

Letter 2154. - Property of the Visitation Monastery, formerly in Rennes and now in Spy, Belgium; original autograph letter.

Letter 2155. - Reg. 2, p. 207.

1. The person to whom this letter was sent is not mentioned in Register 2, but the contents clearly indicate who he is.

2. The copyist read ainsi (thus) instead of ayant (having).

Letter 2156. - Archives of the Mission, Paris, 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 there Christian tragedies," 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" (ibid., 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. 1.10.331, 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. Antoine Parisy, born in Mesnil-Réaume (Seine-Maritime) on December 7, 1632, entered the Congregation of the Mission on November 18, 1651, took his vows in 1653, and was ordained a priest in 1657. In 1659 he was sent from Marseilles to Montpellier, returning to Marseilles in 1660. He was Superior there (1672-75), then in Metz (1676-85) and in Saint-Méen (1689-1701).

3. René Simon, born in Laval (Mayenne) on September 21, 1630, 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 following 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; the following year he 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*, vol. II, pp. 447-51.

4. Pierre Pinon, born in Tours on June 19, 1630, entered the Congregation of the Mission on August 30, 1655, and took his vows in Genoa on October 14, 1657, in the presence of M. Simon.

5. From the plague.

6. Jean Busée (Johannes Busaeus [De Buys]) was born in Nijmegen (Netherlands) on April 4, 1547. He entered the Society of Jesus in 1563, studied in Rome, and for twenty-two years taught theology in Mainz, where he died on May 30, 1611. Initially he produced polemic works against Protestantism, but after 1595 turned to editing and writing ascetical works. The work in question here is a highly esteemed book of meditations, first published in Mainz (1606) and then in Douai, under the title *Enchiridion piarum meditationum in omnes dominicas, sanctorum festa, Christi passionem et caetera...* (Douai: G. Patté, 1624). It was translated into French by the Jesuits and in 1644 by Antoine Portail, who added several meditations.

7. Antoine Caignet, Doctor of Theology, later Canon, Chancellor, Theologian, and Vicar-General of Meaux, who died on November 12, 1669. The work in question here is entitled *Les vérités et les vertus chrétiennes, ou méditations effectives sur les mystères de Jésus-Christ N.-S. et sur les vertus par lui pratiquées et enseignées pendant sa vie, disposées, etc.*

8. 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 Dey 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.

9. Cf. Appendix 1: Ordinance of Louis XIV concerning the rights of Martin Husson, French Consul in Tunis.

10. In no. 2142 Saint Vincent expressed his opinion on the condemned Jansenist propositions; Get's response is not extant.

11. This paragraph and the phrase "whose Latin text he used to explain to them" in the preceding paragraph are in Saint Vincent's handwriting.

Letter 2157. - Archives of the Mission, Turin, original signed letter.

1. Montfort-le-Rotrou, a small commune near Le Mans.

2. Étienne Bienvenu, born on March 29, 1630, in Méhun-sur-Yèvre (Cher), entered the Congregation of the Mission in Paris on November 19, 1650, and took his vows on November 23, 1652.

3. Jean Gicquel, born in Miniac (Ille-et-Vilaine) on December 24, 1617, was ordained a priest during Lent of 1642, entered the Congregation of the Mission on August 5, 1647, and took his vows on May 6, 1651. He was Superior of the Le Mans Seminary (1651-54) and 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 final days, which is preserved in the Archives of the Mission, Paris, and printed in vol. XIII, no. 57. Gicquel died in 1672.

4. Fathers Charles Boussordec and François Herbron, and Brother Christophe Delaunay.

5. Jean Descroizilles, a seminarian at this time, was born in Ault (Somme) on January 25, 1631, entered the Congregation of the Mission in Paris on August 10, 1654, and took his vows there on August 11, 1656, in the presence of M. Delespiney. In 1659 dimissorial letters were requested in preparation for his ordination (cf. vol. VIII, no. 3048).

Letter 2158. - Archives of the Mission, Turin, original autograph letter.

1. The remarks about the General Hospital indicate that 1656 is the most likely date.

2. The General Hospital. When the Ladies of Charity saw the good order established in the Nom-de-Jésus Hospice by Saint Vincent, its founder, they thought--and rightly so--that he could manage this much greater undertaking, envisioned long before by Gaston de Renty, his principal auxiliary in aiding the war victims in Lorraine. (De Renty died on April 24, 1648.) Unfortunately, the plan to create a vast General Hospital to shelter the beggars of Paris met with many difficulties hindering 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 renovations done on the building. Some high-ranking officials deplored the idea, and their opposition delayed its completion by four or five years. When the Ladies saw that public authority had been won over, thanks especially to the invaluable support of the Company of the Blessed Sacrament, they 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).

3. Another Paris hospital.

Letter 2159. - Archives of the Mission, Turin, original signed letter.

1. A Pastor in Savoy.

2. On March 1, 1624, Jean-François de Gondi, Archbishop of Paris, turned over to Saint Vincent the direction of the Collège des Bons-Enfants to lodge priests who wished to join him in giving missions in the country. Situated near the Porte Saint-Victor, on the site occupied today by the building at 2 rue des Écoles, this collège, nearly three hundred years old, was one of the oldest of the University of Paris. It was not a teaching center, but simply a hostel in which students were provided with shelter and sleeping quarters.

3. Perhaps Tsar Alexis I (1645-76), head of the Russian Empire, or Bogdan Khmelnitsky, hetman of the Ukrainian Cossacks.

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

Letter 2160. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. Father Vitet, an Augustinian of the Reformed Monastery of Chancelade, had gone to Rome to seek papal approval for the reform of the monastery. While he was there, he wrote to Saint Vincent on September 5, 1650, that it was maintained in Rome that a monk who removed his habit would be excommunicated (cf. vol. IV, no. 1256).

2. Cf. Lk 6:29, Mt 5:39. (NAB)

3. Sister Radegonde Lenfantin.

4. This word is illegible.

Letter 2160a. - Royal Archives, The Hague (Netherlands): Algemeen Rijksarchief, O.B.C. Amersfoort bequest, copy. The text was published in *Annales C.M.* 1947-48, pp. 314-15, and reprinted in *Mission et Charité*, 19-20, no. 88, pp. 109-10. This edition uses the latter text.

1. Edme Jolly.

2. Probably the condemnation of Antoine Arnauld by the Sorbonne (cf. no. 2115a).

3. Giulio Rospigliosi (1600-69), named Secretary of State by Pope Alexander VII immediately after the latter's election (1655). Created Cardinal in 1657, he succeeded Alexander VII in 1667, under the name of Clement IX (1667-69).

4. The Apostolic Constitution *Ad sacram* of October 16, 1656, by which Pope Alexander VII renewed his predecessor's condemnation of the Jansenists' five propositions.

Letter 2161. - Reg. 2, p. 251.

1. Girolomo di Martinis.

2. Dionigi Massari, Secretary of Propaganda Fide.

3. Cf. Phil 2:8. (NAB)

Letter 2162. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Brother Ducournau added "October 1656" on the back of the original; the contents allow us to determine the day of the month. The editor of *Écrits spirituels* has: "The last day of October [Tuesday, October 31, 1656]."

2. Jeanne-Christine Henault is first mentioned around 1648 at her mission in Chars. In 1652 she went to Brienne and from there to

Montmirail in 1654. She was in Paris in 1656; in 1667 she was sent to Angers, and 1680 was once again in Paris.

3. Avoie Vignerou entered the Daughters of Charity around 1646-47. She was in Paris in August 1655 but was sent to Ussel in May 1658. There she encountered many difficulties and made her sufferings known to Saint Louise (cf. vol. VII, no. 2767) and to Saint Vincent (cf. vol. VIII, no. 3241). In 1672 she was Sister Servant in Corbeil.

Letter 2163. - Collet, op. cit., vol. II, p. 151.

Letter 2164. - Archives of the Mission, Turin, original signed letter.

1. These last two sentences are in the Saint's handwriting.

Letter 2165. - Daughters of the Cross, Tréguier (France), original signed letter, published in *Revue des Facultés catholiques de l'Ouest*, vol. XIX, p. 476.

1. Robert Menand, born in Baulon (Ille-et-Vilaine) on February 2, 1633, entered the Congregation of the Mission in Richelieu on June 7, 1655, and took his vows in Tréguier on June 8, 1657. Notices, vols. I and V (Supplement), list him as a priest but make no reference to the date of his ordination.

2. Louis Bréant, born in Beu, near Houdan (Chartres diocese), entered the Congregation of the Mission on February 12, 1654, at twenty-five years of age, and took his vows on November 13, 1656, in the presence of M. Berthe. He, too, is listed as a priest in Notices, vols. I and V (Supplement), with no mention of a date of ordination. He was Superior in Saintes (1662-64), Tréguier (1664-70), Saint-Brieuc (1670-80), and Saint-Méen (1681-89).

3. Henri Arnauld.

4. L'Hôpital des Enfermés, a hospital for the mentally ill.

Letter 2166. - Archives of the Mission, Krakow, original signed letter.

Letter 2166a. - Archives of the Superior Council of the Conferences of Saint Vincent de Paul, Genoa, original signed letter. The text was published in *Annales C.M.* 1947-48, p. 348, and reprinted in *Mission et Charité*, 19-20, no. 89, pp. 110-11. This edition uses the latter text.

Letter 2167. - (Now no. 2152a.)

Letter 2168. - Reg. 2, p. 342.

1. The letter is addressed to "one of our Brothers of the Agen house." This can only be Pierre Leclerc because the other Brother, Pierre Jullie, was a Gascon and had been in the Company for only seven years. (Agen is in Gascony.)

Pierre Jullie, born in Casseneuil (Lot-et-Garonne) in 1631, entered the Congregation of the Mission in La Rose in January 1649. He took his vows on August 28, 1655, in the presence of M. Legros, and died in Agen in 1676. Coste refers to him as Jullie. Notices, vols. I and V (Supplement), refer to him as Jules.

2. Probably no. 2123, among others.

3. Cf. Phil 2:8. (NAB)

4. The personnel of the Agen house included the Superior, Edme Menestrier, the coadjutor Brothers Pierre Leclerc and Pierre Jullie [Julles], and one other priest.

Edme Menestrier, born on June 16, 1618, in Rugney (Vosges), entered the Congregation of the Mission on September 10, 1640, took his vows in October 1646, and was ordained a priest in 1648. He spent the rest of his Community life at the Agen Seminary, where he was Superior (1651-65, 1672-85) and Procurator (1665-72). Saint Vincent always called him by his first name only.

5. Cf. Lk 10:38-41. (NAB)

6. None of Pierre Leclerc's letters to Saint Vincent are extant.

7. "How we are to be disposed and what we are to say when we desire anything."

Letter 2169. - British Museum, London, Egerton Collection, additional Ms 22488, fols. 14-15, original autograph 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 on the battlefield. 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), and Maréchal de 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. Hérisant, 1752), and by Jules Bourelly, Le maréchal de Fabert (1599-1662) (2 vols., Paris: Didier, 1879-81).

2. 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 for another year. For a few months in 1659 he was Superior of the Annecy Seminary, and from there he returned to Saint-Lazare.

3. Nicolas de Saint-Jean.

Letter 2170. - Reg. 2, p. 175.

1. Louis Serre, born in Épinal (Vosges), was ordained a priest in September 1643. He entered the Congregation of the Mission on March 23, 1644, at the age of twenty-six, and took his vows in July 1646. His first assignment was Crécy, where he was Superior

(1646-48). From there he was sent to Saint-Méen, where he spent nearly all his life as a Missionary, including his years as Superior (1655-65, 1671-75, and 1676-81).

2. Ferdinand de Neufville (1646-57).

Letter 2171. - Archives of the Mission, Turin, original signed letter.

1. Philibert-Emmanuel de Beaumanoir de Lavardin (1640-71).

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

3. Robert Barry. Donat Crowley, to whom this letter is written, was also from Cork.

4. A small locality in Sarthe, Mamers district.

Letter 2171a. - Royal Archives, The Hague (Netherlands): Algemeen Rijksarchief, O.B.C. Amersfoort bequest, copy. The text was published in *Annales C.M.* 1947-48, pp. 315-16, and reprinted in *Mission et Charité*, 19-20, no. 90, pp. 111-12. This edition uses the latter text.

1. Hippolyte Féret, Pastor of Saint-Nicolas du Chardonnet. He worked with Saint Vincent to get certain Jansenists, including Des Lions, to submit once again to the decisions of the Holy See.

2. Probably the Duc de Liancourt.

3. Pope Alexander VII (1655-67).

4. The Constitution *Cum occasione* of Innocent X, was issued on May 31, 1653, and condemned the five propositions taken from the Augustinus.

5. The Constitution *Ad sacram beati Petri Sedem* of Pope Alexander VII, issued October 16, 1656.

Letter 2172. - Archives of the Mission, Turin, original signed letter.

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

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

Letter 2173. - Property of the Priests of the Mission, Graz (Austria), original autograph letter.

1. A sweet drink of syrup mixed with water, sometimes medicated.

2. Alexandre Véronne, coadjutor Brother, born in Avignon on May 15, 1610, 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, especially 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*, vol. III, pp. 528-48.

3. Perrette du Four, first nurse to the King.

4. Bertrand Ducournau, born in 1614 in Amou (Landes), entered the Congregation of the Mission as a coadjutor Brother on July 28, 1644, 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, including that of professional secretary, 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. Brother Pierre Chollier, his assistant in the secretariat, wrote his biography, which is in Notices, vol. I, pp. 377ff.

Letter 2174. - Reg. 2, p. 207.

1. Luca Arimondo.
2. Cf. Sg 8:6. (NAB)
3. Cf. Jn 12:25. (NAB)

Letter 2175. - Archives of the Mission, Turin, original signed letter.

1. 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 to the Bons-Enfants as Superior (1676-79). Watebled was Visitor of the Province of Champagne in 1668 and of the Province of France in 1672 or earlier; he remained in the latter office until April 4, 1682.

2. 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 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 his schemes 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.

3. Jean Dehorgny, from Estrées-Saint-Denis (Oise), entered the Congregation of the Mission in August 1627 and was ordained a priest on April 22, 1628. When Saint Vincent moved to Saint-Lazare in 1632, Dehorgny took over the direction of the Collège des Bons-Enfants, which he retained until 1635, then took up again (1638-43, 1654-59). He was Assistant to the Superior General (1642-44, 1654-67), Superior of the house in Rome (1644-47, 1651-53), and Director of the Daughters of Charity (1660-67).

In 1640, 1641, 1643, 1644, 1659, and 1660, he made the visitation of several houses of the Company, reestablishing good order wherever necessary. His sympathy for Jansenist ideas merited for us two beautiful letters from Saint Vincent, who had the joy of seeing him return to sounder beliefs. Dehorgny died on July 7, 1667. We still have twenty-three of his conferences to the Daughters of Charity and several letters.

4. Saint-Charles Seminary, also known as the Petit Saint-Lazare. In 1645 Saint Vincent established it within the enclosure of Saint-Lazare for youths completing their studies in the humanities; not all the students, however, aspired to Holy Orders. Before he died, Cardinal Richelieu endowed twelve students; the others paid room and board.

5. Nicolas Talec, born in the village of Haut-Bois (Nizon), Cornouaille diocese (Finistère), on July 2, 1623, entered the Congregation of the Mission on August 19, 1646, and was ordained a priest in September 1648. He was first placed in Saint-Méen, where he took his vows on January 25, 1650, and later served as Superior at Saint-Charles Seminary (1654-62), Cahors (1662-68), and Metz (1669-71). He was named Procurator General of the Congregation in 1671 and was Assistant from January 9, 1673, to April 24, 1692. Talec died on February 14, 1697.

Letter 2176. - Abelly, op. cit., bk. III, chap. XV, p. 242.

Letter 2177. - Reg. 2, p. 136.

Letter 2178. - The first part of this letter, up to the paragraph beginning "I praise God for the state," was taken from Reg. 2, p. 37; the second part is from the Chambre des Députés manuscript, p. 115.

1. Most likely either Jean-François Yvain or Noël Parmentier, both born in Arras, the former on December 4, 1638, the latter on December 25, 1639. They entered the Congregation of the Mission on October 18, 1656, and took their vows on October 19, 1658, in the presence of M. Delespincy. Both are listed as priests in Notices. Noël Parmentier was Superior in Saintes (1675-80) and in La Rose (1687-89).

Letter 2179. - Reg. 1, fol. 47v, copy made from the unsigned rough draft.

1. There is a panegyric of her virtues in Histoire chronologique des fondations de tout l'Ordre de la Visitation Sainte-Marie of the Angers Monastery, Bibl. Maz., Ms. 2434, pp. 165-66.

2. Mother Marie-Augustine Bouvard, daughter of King Louis XIII's chief physician, was Superior of the Angers Monastery (1648-54) and of the Second Monastery of the Visitation in the faubourg Saint-Jacques, Paris, where she died on November 15, 1659, at the age of forty-eight, after twenty-eight years in religious life.

3. Mother Catherine-Agnès de Lionne. Vol. XIII contains two documents, no. 40 (July 20, 1650) and no. 55 (June 8, 1658), addressed to her by Saint Vincent in his capacity of "Spiritual Father of the Visitation nuns in Paris."

4. Mother Anne-Marie Alméras, sister of René Alméras, was born in Paris and entered the Second Monastery of the Visitation in that city. In 1640 she was sent to the Amiens Monastery at the time of its foundation. There, she was Mistress of Novices and served four terms as Superior; she died on December 7, 1677. The manuscript biographical sketch of her, preserved in the Annecy Monastery, praises her as follows: "She was generous in every aspect of her governance and devoid of human respect when either the interests of God or the perfect observance of the Rule were at stake; in all her thoughts, words, and actions she lived, breathed, and aspired to God alone."

5. Jeanne-Marguerite de Mongeny, a professed nun of the Second Monastery of Paris, was elected Superior of the Angers Monastery on May 17, 1657, in place of Mother Le Tort, who had completed her three-year term.

Letter 2180. - Archives of the Mission, Paris, Marseilles manuscript.

1. Cf. Appendix 1 of this volume for the decree.

Letter 2181. - Reg. 2, p. 345.

1. Cf. Jn 21:15-17. (NAB)

2. Cf. 2 Sm 6:7. (NAB)

Letter 2181a. - Reprint of a copy belonging to the Royal Archives in The Hague (Netherlands): Algemeen Rijksarchief, bequest of O.B.C. Amersfoort. The text was published in *Annales C.M.* 1947-48, p. 316 and reprinted in *Mission et Charité*, 19-20, no. 91, pp. 112-13. This edition uses the latter text.

1. Probably Roger de Plessis, Duc de Liancourt (1598-1674). A man of piety and good works, he later allied himself with the Jansenists.

Letter 2182. - Archives of the Mission, Turin, original signed letter.

Letter 2183. - Reg. 2, p. 136.

Letter 2184. - Archives of the Mission, Turin, original signed letter.

1. The author of his biographical sketch (cf. *Notices*, vol. I, p. 145) believed erroneously that this was Antoine Lucas, one of Saint Vincent's first companions. In fact, it was Luca Arimondo (whom Saint Vincent always referred to as M.Lucas) who died of the plague on November 4, 1656.

2. Cf. Jn 15:13. (NAB)

3. In Piedmont.

Letter 2185. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

Letter 2186. - The first paragraph is taken from Reg. 2, p. 253, and the second from Collet, *op. cit.*, vol. II, p. 181.

1. It is clear from no. 2199 that the Brother in question here is Nicolò Oderico. He was born in Genoa on February 28, 1627, where he entered the Congregation of the Mission on March 4, 1654, and took his vows there in 1656.

2. 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. As indicated here, he left the Company.

3. Cf. Rom 12:20. (NAB)

Letter 2187. - Reg. 2, p. 38.

1. Maximilien-François Cuveron, Charles Taquet, and a third man; the last-mentioned did not stay.

Cuveron was born in Arras (Pas-de-Calais) on January 6, 1634, entered the Congregation of the Mission in Paris on December 1, 1656, and took his vows there on December 3, 1658, in the presence of M.Delespiney. He spent some years at Fontainebleau before going to Madagascar in 1660, where he died on February 4, 1667.

Taquet, born in Arras on September 12, 1639, entered the Congregation of the Mission in Paris on January 5, 1657, and took his vows there on January 17, 1659, in the presence of M.Delespiney.

2. Cf. Jn 15:16. (NAB)

Letter 2188. - 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. Cf. Jn 15:13. (NAB)

3. Luca Arimondo.

4. Pierre Nivelles.

5. 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.

Letter 2189. - Collet, op. cit., vol. II, p. 37.

Letter 2190. - The first part of this letter is taken from Reg. 2, p. 127; the second, from the words "I am surprised at your request" is from Collet, op. cit., vol. II, p. 150. The dates given and the identity of the recipient lead us to determine that these are parts of the same letter. The person who received the excerpt from Collet is confirmed by no. 2157.

1. Montfort-le-Rotrou, a district of Le Mans (Sarthe).

Letter 2191. - Reg. 2, p. 128.

1. 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.

2. Claude Lesseignet, born on April 24, 1628, in Montjoie (Lot-et-Garonne), entered the Congregation of the Mission as a coadjutor Brother in La Rose in June 1651 and took his vows on February 24, 1656, in the presence of M. Berthe.

Letter 2192. - Archives of the Mission, Krakow, original signed letter.

1. Thanks to the support of Austria, the King of Poland succeeded in recapturing Krakow toward the end of 1656.

Letter 2193. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Jean Barreau.

2. Philippe Le Vacher.

3. René Alméras the younger.

4. 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 he would most certainly be hanged if he did not stop ignoring the laws. He left the district but continued his apostolate. Except for two sojourns in France (1658-62 and 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. White is praised in several official reports addressed to Propaganda Fide. (Cf. Notices, vol. III, pp. 172-78; Patrick Boyle, "Les relations de Saint Vincent de Paul avec l'Irlande," in Annales C.M. (1907), vol. 72, pp. 354-62.)

5. 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 dangers, 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, vol. III, pp. 114-121.)

6. 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 died in 1672.

Letter 2194. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Philippe Le Vacher.
2. The name is illegible.
3. An effort was made to make this paragraph illegible on the original by crossing out words and covering them with other letters.
4. The name Parisy was blacked out on the original, then cut out of the letter. The same was done in the letters of June 15 and July 20 to Firmin Get. The P, however, is still legible in all three places and the a is easily read here. Of the seminarians and coadjutor Brothers of the Marseilles house, the name of only one of them--Brother Parisy--began with Pa. Most likely he was the person who mutilated the three letters. When he later became Superior of the house (1671-75), he had access to the letters. He saw with regret that they dealt with his act of disobedience and the absolution he had to ask of the Archbishop of Rouen, François Harlay de Champvallou, in order to be ordained. The temptation was too great for him and he yielded to it. Parisy's name was also mentioned in the letters of March 29 and August 31, but only with regard to other matters that did not jeopardize his reputation, so he left them untouched. This was a mistake; he should have noticed that the letter of August 31 betrayed him and made it possible for the reader, with no fear of error, to insert his name in the places from which he had removed it.
5. The secretary had written "The Archbishop of Rouen." The Saint crossed out these words and replaced them with "His Holiness." It was, however, to the Archbishop of Rouen that Saint Vincent addressed himself.

Letter 2195. - Archives of the Mission, Turin, original signed letter.

1. This word is in Saint Vincent's handwriting.
2. A ransomed slave who was the brother of Father Baliano Raggio, a nobleman of Genoa and benefactor of the house there.
3. François Constans, former Chancellor of the French Consul in Algiers.
4. The postscript is in the Saint's handwriting.

Letter 2196. - Reg. 1, fol. 26v, copy made from the autograph rough draft.

1. Nicolas Pavillon was born on November 17, 1597. As a very young priest he placed himself under the direction of Saint Vincent, who had him teach catechism and work in the missions and the Charities, where his presence was deemed useful. Several times the Saint entrusted him with the conferences and retreats for priests. Appointed to the diocese of Alet in 1637, Pavillon accepted it only on the Saint's urging. This new office did not deter him from his apostolic works: he gave a mission in Rueil at Richelieu's invitation, then in Saint-Germain-en-Laye at the King's request. He was consecrated at Saint-Lazare on August 22, 1639, and went to his diocese accompanied by Étienne Blatiron. A zealous, intelligent Bishop, dedicated to reform, he justified the expectations placed in him. His episcopate would have been

more fruitful had he been more on his guard against Jansenistic ideas. Saint Vincent begged him in vain to sign the formulary against Jansenism. Pavillon died on December 8, 1677. There are several biographies of him, notably that of Étienne Dejean, *Un prélat indépendant au XVIIe siècle, Nicolas Pavillon, évêque d'Alet (1637-1677)* [Paris: Plon-Nourrit, 1909].

2. The Bishop of Alet did not come to Paris.

Letter 2197. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Brother Ducournau added "January 1657" on the back of the original. Reference in the letter to Our Lady's feast, which could only be that of the Purification, February 2, allows us to determine the day of the month.

2. Charles du Fresne, *Sieur de Villeneuve*, former secretary of Queen Marguerite de Valois. After her death in 1615, he became secretary, then Intendant, of Philippe-Emmanuel de Gondi. Du Fresne was one of Saint Vincent's closest friends.

Letter 2197a. - Reg. 2, p. 294. Coste published this letter as no. 929 in vol. III. In vol. VIII, p. 626, he revised the date given in Reg. 2, stating that the Turin Archives had found a draft of this letter written by Brother Ducournau, who had penned in the margin the year 1657. For these reasons, the editors have repositioned the letter here.

1. Instead of "by repugnance, contradictions, aversions" the rough draft has "by painful aversions."

2. The text of the draft has "from created things."

3. Cf. Lk 4:12-13. (NAB)

4. Cf. Heb 6:4-6; Rv 2:4-5. (NAB)

Letter 2198. - Archives of the Mission, Paris, copy made from the original in the Hains Family Collection, Marseilles.

Letter 2199. - Reg. 2, p. 236.

Letter 2200. - Abelly, *op. cit.*, bk. II, chap. I, sect. VI, p. 83.

1. Probably Racconigi.

2. Giulio Cesare Bergera.

Letter 2201. - Abelly, *op. cit.*, bk. III, chap. XI, sect. V, p. 150.

1. This letter was written to a Lady of the nobility to encourage her to endow a seminary offered to the priests of Saint-Sulpice, using for this purpose the revenue of a foundation established by her predecessors for the formation of good priests.

Letter 2202. - Reg. 2, p. 129.

Letter 2203. - Collet, *op. cit.*, vol. II, p. 200.

1. According to Abelly (*op. cit.*, bk. III, chap. XIII, sect. II, p. 224), the first sentence reads: "If I am consoled, on the one hand, by the news that you have returned to Arras, I am very upset, on the other, to see the copy of the Précis of our Institute, which was printed in that area." Collet's text seems more exact.

2. This pamphlet was approved on December 13, 1656, by Martin Denys, professor in the faculty of theology in Douai, and published a few days later. Its title was: *Petit Abrégé de l'Institut de la Congrégation de la Mission, approuvée et confirmée par nos Saints Pères les Papes Urbain VIII et Alexandre VII, de son origine, de ses fonctions et de sa manière de vivre pour arriver à sa fin.* [Précis of the Institute of the Congregation of the Mission, approved and confirmed by our Holy Fathers, Popes Urban VIII and Alexander VII, on its origins, functions and manner of living to attain its end.] The manuscript had been "sent from Paris to a devout person in the town of Lille, who had ardently desired it in order to learn the details of the mode of life in this Congregation, for the glory of God and the good of His Church." It is stated at the end (p. 11): "And this is partly the reason why there has been such a delay in publishing this Précis of their Institute because, until the Superior saw that this was God's Will, he was unwilling to give permission for this to the person who drew it up. He came to the conclusion that it was [God's Will] because of the repeated requests made to him by the one who asked for it and because of the holy purpose that made him desire it so ardently. Given in Paris on June 16, 1653." It is easy to understand that a publication of this nature would have displeased Saint Vincent. Letter 2204. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Philippe Le Vacher.

2. A slave in Algiers.

3. First redaction: "that poor man." The correction is in the Saint's handwriting.

4. First redaction: "his manner of acting is poor." The Saint himself changed the sentence.

Letter 2205. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. The year was added on the back by Brother Ducournau.

Letter 2206. - Reg. 1, fol. 27v.

1. Marie de Maupeou, wife of François Fouquet, Vicomte de Vaux, Master of Requests and, later, Councillor of State. Among her eight children were Nicolas, the celebrated Superintendent of Finance; François, Bishop of Narbonne; Louis, Bishop of Agde; and several daughters who entered the Visitation Order, one of whom, Marie-Thérèse, became Superior of the Visitation in Toulouse. Marie de Maupeou was a woman 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. *Année sainte des religieuses de la Visitation Sainte-Marie* [12 vols., Annecy: Ch. Burdet, 1867-71], 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.

2. Anne Petau was the widow of René Regnault, Seigneur de Traversay and Counselor in the Paris Parlement. She was also the sister of President Méliand, and one of the Ladies of Charity most devoted to Saint Vincent and his works. Madame de Traversay 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.

3. Born Madeleine Deffita, she was the widow of Jacques Viole, 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. Mademoiselle Viole died in Paris on April 4, 1678.

Letter 2207. - Archives of the Mission, Turin, original signed letter.

Letter 2208. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Armand-Jean du Plessis, Duc de Richelieu, was born on October 2, 1631. He succeeded his father, François de Vignerod, brother of the Duchesse d'Aiguillon, as General of the Galleys (1653-81). In virtue of that office, the hospital for galley slaves came under his jurisdiction. He died on May 10, 1715.

2. 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].)

3. Balthazar de Vias was born in Marseilles on September 19, 1587, and died there in 1667. In 1627 he had received from his father the office of perpetual Consul of Algiers. Saint Vincent subsequently bought the consulate from M.de Vias for Lambert aux Couteaux, with the financial assistance of the Duchesse d'Aiguillon, and the King immediately ratified the contract (cf. vol. II, no. 827).

Letter 2209. - Reg. 2, p. 40.

Letter 2210. - Archives of the Mission, Krakow, original signed letter.

Letter 2211. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Year added on the back by Brother Ducournau.

Letter 2212. - Archives of Propaganda Fide, II Africa, no. 248, fol. 128, original unsigned petition, written in Italian.

1. Below the résumé written on the back of the petition are the words: "The Sacred Congregation granted the request on February 26, 1657."

2. The departure never took place.

3. Gabriel Laudin, born in Provins (Seine-et-Marne), entered the Congregation of the Mission on May 10, 1654, at the age of twenty-five, and took his vows on May 14, 1656. He was Superior in Amiens (1667-70) and Procurator General (1677-79). His brother Denis was also a Priest of the Mission.

4. Marand-Ignace Arnoul, born in Cayeux-sur-Mer (Somme), entered the Congregation of the Mission on November 22, 1654, at twenty-six years of age, and took his vows on November 23, 1656, in the presence of M. Delespiney.

Letter 2213. - Chambre des Députés, Paris, Ms, p. 118.

Letter 2214. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. Radegonde Lenfantin.

Letter 2215. - Arch. Nat. M 214; Archives of the Mission, Paris, eighteenth-century copy.

Letter 2216. - Archives of the Mission, Paris, seventeenth-century copy. M. Dufour's narrative of his journey to Madagascar (cf. no. 2095) is reproduced here almost verbatim in Chapter Two. Toussaint Bourdaise enclosed with this letter "a memo of things to be sent."

1. Charles Nacquart, born in Treslon (Marne) in 1617, entered the Congregation of the Mission on April 6, 1640. After ordination he was sent to Richelieu. Designated for the first group of Lazarists (Vincentians) to be sent to Madagascar, he arrived there on December 4, 1648. He had learned the native language so well on the voyage to Madagascar that in a short time he was able to draft a brief summary of Christian doctrine, *Petit catéchisme, avec les prières du matin et du soir...* (Paris: Georges Josse, 1657). (Cf. also Abelly, op. cit., bk. II, chap. I, sect. IX, §5 and §6.) A new edition of Nacquart's work, edited by Ludwig Munthe, Élie Rajaonarison and Désiré Ranaivosoa, has been published under the title of *Le catéchisme malgache de 1657* (Antananarivo: Egede Instituttet, 1987). He converted several Protestants, baptized seventy-seven Malagasy, and regularized the situation of the French who were living with native women. He evangelized not only Fort-Dauphin, but all the interior within a radius of roughly thirty miles (cf. vol. III, nos. 1179, 1183, and 1188). Exhausted by so much work, Nacquart died on May 29, 1650. In vol. IX of *Mémoires de la Congrégation de la Mission* are found his letters, diary, and testament, taken from old copies preserved in the Archives of the Mission, Paris.

2. February 2.

3. Lord, if you had been here, my brother would not have died.

Cf. Jn 11:21. (NAB)

4. He (the impious) will die in his sin because you have not given him warning.... Truly I will require his blood at your hand. Cf. Ez 3:18. (D-RB)

5. Governor of Fort-Dauphin.

6. French Governor-General of Madagascar.

7. The blood of martyrs is the seed of Christians.

8. Charles de la Porte, Duc de la Meilleraie, 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.

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

10. Light has shone on those who sit in the shadow of death. Cf. Lk 1:79. (NAB)

11. Send those whom you will. Cf. Ex. 4:13. (NAB)

12. Perhaps a reference to the Israelite conquest of Canaan by Joshua. Cf. Jgs 20:9-10. (NAB) Gabaa is the spelling used in the Vulgate; in NAB it is Gibeah.

13. The Lord puts to death and gives life. Cf. 1 Sm 2:6. (NAB)

14. Catch us the foxes, the little foxes that damage the vineyards. Cf. Song 2:15. (NAB)

15. The name of God is blasphemed among the pagans. Cf. Rm 2:24. (NAB)

16. The harvest is rich but the workers are few. Cf. Lk 10:2. (NAB)

17 Here I am, send me. Cf. Is 6:8. (NAB)

Letter 2217. - Archives of the Mission, Turin, original signed letter.

1. Jean-Jacques Planchamp took his vows in Turin on May 12, 1657.

2. First redaction: "not only by will at the end of their days, but also by gift or otherwise." The correction is in the Saint's handwriting.

3 Word added by the Saint.

Letter 2218. - Archives of the Mission, Turin, original signed letter.

1. Aubin Gautier.

2. On February 9.

3. The rights and duties of the Priests of the Mission are determined in the royal edict of April 1656 as follows:

ARTICLE XXIII: The Missionary Priests of Saint-Lazare are responsible for the spiritual instruction of the poor.

ARTICLE XXIV: They may receive their testaments.

ARTICLE XXV: With regard to policies and temporal affairs, they will be under the direction of the General Hospital.

ARTICLE XXVI: The Superior of the above-mentioned Missionaries will have a deliberative vote with the governing body in what concerns spiritual affairs.

Letter 2219. - The original signed letter was formerly the property of Abbé Roubieu of the Marseilles diocese. The present location of the letter is unknown.

1. Jean Le Vacher.

2. Martin Husson.

3. Saint Vincent wrote of this in no. 2156. Appendix 1 in this volume is the document in question.

4. 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 works of piety, translations of the Imitation of Christ, The Spiritual Combat, 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. Desmarets died in Paris on October 28, 1676.

Letter 2220. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Nicolas Fouquet.

2. According to the tradition of Provence, this place was famous because Mary Magdalene had lived there for a long time. Today it is a part of the commune of Plan-d'Aups (Var).

3. He was responsible for the construction of a hospital for galley slaves in Marseilles.

Letter 2221. - Archives of the Mission, Turin, original signed letter.

1. The postulants Jean Martin was presenting either did not persevere or they postponed their entrance.

Letter 2222. - Abelly, op. cit., bk. I, chap. XLV, p. 217.

Letter 2223. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. An abbey in Saint-Denis (Yonne).

2. Collet states (op. cit., vol. I, p. 29) that Saint Vincent had already announced the same news on March 3 and 7 in letters that are no longer extant.

3. Nicolas Fouquet.

Letter 2224. - Archives of the Mission, Krakow, original signed letter.

1. Visitation nuns.

2. Nicolò di Bagno did not return to France; he was replaced as Nuncio by Celio Piccolomini, Titular Archbishop of Caesarea.

Letter 2225. - Reg. 2, p. 77.

Letter 2226. - Reg. 1, fol. 72, copy made from the original, which was in Saint Vincent's handwriting.

1. The name of the recipient is not mentioned, but the contents allow us to guess who it is.

2. This letter belongs to the time when Saint Vincent decided not to accept the direction of the General Hospital; it was written, therefore, after no. 2222 and should be placed not far from no. 2231.

Letter 2227. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. Tripoli, also called rottenstone, is a cleansing and polishing agent, consisting of chert (quartz) and siliceous limestone.

Perhaps Saint Vincent is suggesting that larger pieces of the rusted metal be placed in a container of this sandy or siliceous material so that friction would help clean the metal.

2. Robert Barry, who was then in exile in France.

Letter 2228. - Archives of the Mission, Krakow, original autograph letter.

1. René Alméras the younger.

2. Charles Admirault, born in Chinon (Indre-et-Loire) on September 20, 1622, entered the Congregation of the Mission on December 1, 1640, took his vows on December 2, 1642, and was ordained a priest in December 1646. For several years he was assigned to the Bons-Enfants Seminary, where he died in August 1661, after a long illness.

3. Laurent Ozenne, born in Nibas (Somme) on December 6, 1637, entered the Congregation of the Mission at the Paris seminary on September 26, 1656, and took his vows on December 3, 1658, in the presence of M. Delespiney.

4. The exercise called "Repetition of prayer" is included in *Regulae seminarii interni Congregationis Missionis* [Rules for the Internal Seminary of the Congregation of the Mission] (Paris, 1888). At the request of the Novice Master or Superior, a novice/seminarist would stand and give an account of his morning meditation: judgments, inspirations, resolutions, or a reflection that resulted from his pondering the topic assigned for meditation. This practice perdured, not just in houses of formation, but in all houses of the Congregation, until the most recent revision of its Constitutions and Statutes (1983), although it is still observed in some places.

Letter 2229. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. A section of the district of Brignoles (Var).

2. Jean Le Vacher.

3. Jean Jourdain, born in Gallius-la-Queue in 1587, was the first coadjutor Brother in the Congregation of the Mission, which he entered on February 13, 1627. He and Saint Vincent became acquainted when Jourdain was equerry and majordomo at the de Gondi home and Saint Vincent was chaplain there. Of a lively temperament, Brother Jean was inclined to give admonitions at

every turn, but he quickly repented, and those whom he had offended saw him on his knees before them a moment later. He died on April 25, 1657. (Cf. Notices, vol. I, pp. 373-75.)

Letter 2230. - Reg. 2, p. 66.

1. Intendant of Finances.

Letter 2231. - Reg. 2, p. 67.

Letter 2232. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

Letter 2233. - Archives of the Mission, Turin, original signed letter.

1. 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.

2. A woodlands belonging to the Le Mans house.

3. Robert Barry.

Letter 2234. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Návplion, a town and port in southern Greece in the Peloponnesus near the head of the Gulf of Argolikós.

2. First redaction: "they will be appeased." The Saint corrected this himself.

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

Letter 2235. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Brother Ducournau added on the back of the original: "March 1657." The contents allow us to determine the day.

2. Anne-Marie-Louise d'Orléans, Duchesse de Montpensier. Born in Paris on May 29, 1627, the daughter of Gaston d'Orléans, Louis XIII's brother, she played an active part during the troubles of the Fronde. The Duchess wrote memoirs, composed two novels, and sketched portraits. She died in Paris on April 5, 1693.

In the period preceding the French Revolution, Mademoiselle was the stylized title given the eldest daughter of the King's younger brother. With the death of Louis XIII (1643), the Duchesse de Montpensier became known officially as the Grande Mademoiselle.

3. Chief town of the district of Joigny (Yonne). The two Sisters she requested were sent there.

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 also 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.

5. The Duchesse de Ventadour, née Marie de la Guiche de Saint-Gérard. 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 died (May 19, 1649), she sought consolation in works of charity, becoming 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, stayed by her bedside until the end, holding the blessed candle herself. (Cf. Abbé Nicolas Gobillon, *La vie de Mademoiselle Le Gras, fondatrice et première supérieure de la Compagnie des Filles de la Charité* [Paris: A. Pralard, 1676], pp. 178, 181.) In 1683 the Duchess was elected President of the Ladies of Charity. She died at the age of seventy-eight, in her château, Sainte-Marie-du-Mont (Normandy), during the night of July 22-23, 1701. Thanks to her generosity, this locality had an establishment of Daughters of Charity as early as 1655.

Letter 2236. - Archives of the Mission, Turin, original signed letter.

1. A locality near Alessandria, Piedmont (Italy).

2. The Marchese di Pianezza.

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

Letter 2237. - Collection for the process of beatification. Coste (vol. XIII, p. 849) states that Brother Chollier assigned "1659" to this letter. In vol. VII, no. 2803, Coste gives a summary of a letter dated March 31, 1659, addressed "To a Nobleman," but in his corrections (vol. XIII, p. 850), he states that it is really part of the one given here as no. 2237, that was addressed "To a Bishop."

Brother Pierre Chollier (1646-1713) was the biographer of Brothers Bertrand Ducournau and Alexandre Véronne (cf. *Notices*, vol. IV, p. 128).

1. Louise de la Tour d'Auvergne, daughter of Frédéric-Maurice de la Tour d'Auvergne, Duc de Bouillon, wanted to visit a nun in the Visitation monastery. Mlle Bouillon died on May 16, 1683.

2. Daughter of Charles de Bourbon, Comte de Soissons. In 1624 she had married Thomas-François, Prince de Carignan, who became Grand Master of France.

Letter 2237a. - Abbé Étienne-Michel Faillon, *Vie de M.Olier, fondateur du séminaire de Saint-Sulpice* (4th ed., 3 vols., Paris: Poussielgue, 1873), vol. III, p. 478. Although the original is now lost, Faillon noted in the margin: "Authentic letter to Saint Vincent." The letter was reprinted in *Mission et Charité*, 19-20, no. 92, pp. 113-14. This edition uses the latter text.

Before quoting the letter of Henri de Bourbon, Faillon noted that it was M.Vincent "who strengthened M.Olier's followers in their determination not to abandon this plan [the work of the Saint-Sulpice Seminary] and who presided over the assembly they held on the thirteenth of the same month (April) to choose his successor. This choice was not to be a matter of long deliberation; in fact, M.de Bretonvilliers, whom the deceased had designated before his death, was immediately and unanimously chosen. However, to draw

down the blessings of God on that first election and to proceed in it with greater assurance, these priests wanted Saint Vincent de Paul to be present and to assist at it in the name and by the authority of their Superior, the Abbot of Saint-Germain-des-Prés."

1. The illegitimate son of King Henry IV, Henri de Bourbon (1600-82) was Bishop of Metz (1612-52)--without having received Orders--and Commendatory Abbot of Saint-Germain-des-Prés (1623-1669).

2. This letter could have been written only between the death of M.Olier (April 2, 1657) and the election of his successor, Alexandre Le Ragois de Bretonvilliers (April 13, 1657).

Born in Paris on January 22, 1621, Alexandre Le Ragois de Bretonvilliers became Pastor of Saint-Sulpice in 1652 and, as noted here, Superior of Saint-Sulpice in 1657. He presided over the expansion of the Company of Saint-Sulpice until his death in Paris on June 13, 1676.

Letter 2238. - (Now 2242a.)

Letter 2239. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. The approval by the Parlement of the Act of Approbation granted to the Company of the Daughters of Charity by Cardinal de Retz on January 18, 1655.

2. The King recognized the Company by letters patent in November 1657, which were registered in the Parlement on December 16, 1658. A reading of these two documents confirms that the wishes expressed by Saint Louise were not granted.

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

Letter 2240. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Year added on the back by Brother Ducournau.

2. Alain de Solminihac.

3. This postscript was written on a separate note. For some reason it was thought to be part of the above original, to which it is attached.

Letter 2241. - Reg. 2, p. 176.

Letter 2242. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Jean Le Vacher.

2. Philippe Le Vacher, in Algiers.

3. Jean Barreau.

Letter 2242a. - Reprint of a copy belonging to the Royal Archives, The Hague (Netherlands): Algemeen Rijksarchief, bequest of O.B.C. Amersfoort.

The text was published in *Annales C.M.* 1947-48, pp. 317-22. For no. 2238--the number Coste first assigned to it--he had used Abelly (op. cit., bk. II, chap. XII, p. 436), who gave the main passages of the letter but made significant modifications in

them. In a footnote based on Collet (op. cit., vol. I, p. 567), who reproduced part of this letter, Coste confirmed that it was addressed to Jean des Lions. The editors of the present edition have used *Mission et Charité*, (19-20, no. 93, pp. 114-17), which gives the entire text as it is in the copy in The Hague, probably closer to the lost original. This text with its definite date, prompts its reposition here.

1. François-Étienne de Caulet (1610-80). At one time he was considered anti-Jansenist, but was eventually won over to their ideas.

2. The Constitution *Ad sacram beati Petri sedem* of October 16, 1656, by which Alexander VII, urged by the clergy of France, renewed the condemnation brought by his predecessors against the Five Propositions. He declared that they were taken from the Augustinus and were condemned in the sense that Jansenius meant them.

3. During the sixteenth, seventeenth, and eighteenth centuries, representatives of the French clergy met every five years in what was known as the Assembly of the Clergy. Each of the thirty ecclesiastical provinces of France sent to it two Bishops and two members of the lower clergy, usually Abbots or Canons. The meetings were concerned as much with religious matters as with temporal concerns, thus assigning the French clergy an important role in maintaining the purity of French Catholicism and a voice in determining the extent of secular influence in the Church.

4. Saint Vincent is referring to the text of the Constitution *Ad sacram*, sent to the French episcopate under pressure from the Assembly of the Clergy. In the circular letter of March 17, 1657, which accompanied the document, it is stated: "After having read the original document, given it by the Nuncio, the Assembly accepted it with respect and submission and decided that it would be published and put into effect in every diocese and subscribed to by all ecclesiastical persons, as you will be informed in more detail in the excerpt from the deliberation that is being sent to you with the copy of the Constitution." (Cf. *Collection des Procès-Verbaux des Assemblées Générales du Clergé de France*, vol. IV, *Pièces justificatives*, p. 70.)

5. In July 1649 Nicolas Cornet, of the Collège de Navarre, had referred seven propositions to the Faculty of Theology, of which he was the syndic. The examiners retained only five of them. Their report caused such a division that they proceeded no further. When the Five Propositions were condemned by Pope Innocent X on May 31, 1653, in the Constitution *Cum occasione*, the Doctors were obliged to take a stand. On September 1, 1653, they decided that the punishment of exclusion would be brought against any Doctor or Bachelor of Theology who taught the condemned doctrines, making himself guilty of contumacy. In 1656, the Sorbonne again declared itself against Arnauld and the Doctors who refused to submit to *Cum occasione* (cf. no. 2142, n. 9).

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

6. Des Lions had told Saint Vincent he intended to abandon the tenets of Jansenius if the Pope, to whom he was writing, would resolve certain difficulties for him. When the answer came, it failed to convince des Lions, who remained adamant.

7. An allusion to the alleged miracle at Port-Royal, Paris (the cure of Marguerite Périer, Pascal's niece) on March 24, 1656, which was attributed to a thorn preserved there, supposedly from Our Lord's crown. Opinion was divided on this "miracle": the Jansenists saw it as divine approval of their resistance; their adversaries claimed it a hoax or an illusion; others--more prudent--were satisfied with trying to figure out its true significance.

8. Peter has spoken; that is enough.

9. Cornelius Otto Jansen (Jansenius), *Tetrateuchus sive Commentarius in quatuor Evangelia* (Louvain, 1639).

10. Many will say to me on that day.

11. Cf. Nm 22-24. (NAB)

12. Cf. Jn 11:49-52. (NAB)

13. Cf. Acts 19:14. (NAB)

14. This quote from Jansenius is in Latin in the copy.

15. The Decree on General Reform issued at the last session of the Council of Trent (December 3, 1653).

16. Cf. Lk 16:30-31. (NAB)

17. Saint Vincent is doubtless alluding to the Duc and Duchesse de Liancourt. Jean des Lions enjoyed the confidence of this couple, and he sometimes claimed that he did not come out clearly against Jansenism in order to win them back.

18. In reply to this letter, the Dean of Senlis promised to abandon the sect but said he was biding his time so as to prepare his friends to submit with him. The Saint made a fresh attempt; he prepared a draft of what Jean des Lions was to say and do and sent it to his friend, but Arnauld's influence was stronger than his. (Cf. Abelly, *op. cit.*, bk. II, p. 438.)

Letter 2243. - Collet, *op. cit.*, vol. II, p. 144, note.

1. M. de Bretonvilliers preserved a summary of the talk Saint Vincent gave to the priests of Saint-Sulpice to console them on the death of their Founder (cf. vol. XIII, no. 51). Pémartin mistakenly placed it among the Saint's letters (cf. letter 1370). Saint Vincent was present at the election of M.Olier's successor and was the first to sign the notarized document drawn up on that occasion.

2. April 2, 1657.

Letter 2244. - Reg. 1, fol. 39, copy taken from the draft, part of which is in Saint Vincent's handwriting.

1. Chaplain of the Duc de Longueville.

2. As noted in nos. 2139 and 2141, Queen Louise-Marie of Poland was trying to stabilize the succession to the throne of Poland by marrying her niece Anne to a French prince. Among those being considered were the sons of the Duc de Longueville.

3. Alexei I Mikhailovich, Grand Duke of Moscow.

4. Jan Casimir, King of Poland.

5. Queen Louise-Marie wrote to the Assembly of the Clergy of France; see Appendix 2 and 3 in this volume for her letter and the Assembly's response.

6. The saint has in mind here Henri de Longueville, who was, on his mother's side, the grandson of Louis de Gonzague, Prince of Mantua, and the Duc de Nevers, paternal grandfather of the Queen of Poland.

7. Most likely Charles Ozenne.

8. The Grand Duke of Moscow. The Senate of Poland offered him the crown in 1659.

9. Perhaps Madame des Essarts.

Letter 2245. - Archives of the Mission, Krakow, original signed letter.

1. Madeleine Dugeon, daughter of a rich Parisian merchant, entered the Company of the Daughters of Charity in 1647. She arrived in Poland on September 7, 1652, and died there in February 1671.

2. Albert Tholibowski (1654-63).

3. 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 gave proof of her great virtue. She died in Warsaw on June 15, 1666, and her life was published in *Année sainte*, vol. VI, pp. 369-84.

4. Since 1382 this town in Poland has been renowned for housing in its basilica the most famous icon in the country--that of Our Lady of Czestochowa. Situated on the Jasna Góra [hill of light], it is the best-known shrine in Central Europe and a pilgrimage center. The church was built in 1386 and fortified (1620-24) to enclose the pilgrim city. After the monastery withstood the siege of the Swedes (1655), Our Lady of Czestochowa was acclaimed Queen

of Poland (1656) and became the symbol of Polish nationalism and religious liberty. (Cf. Catholic Encyclopedia, vol. 4, p. 607.)

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

Letter 2246. - Ducournau Archives of the Eastern Province of the Congregation of the Mission, Saint Vincent's Seminary, Philadelphia, Pennsylvania (USA); original signed letter, in poor condition.

1. 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, Pesnelle died in 1683.

2. 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.

3. Raymond Demortier, born in Marquay (Dordogne) on November 15, 1634, entered the Congregation of the Mission on March 18, 1655, and took his vows on May 20, 1657, in the presence of M. Bertier. He was one of the witnesses at the process of inquiry with regard to the virtues of Saint Vincent.

4. François Dupuich was born in Arras on July 3, 1616. After his ordination to the priesthood in September 1640, he entered the Congregation of the Mission in Paris on April 19, 1641, and took his vows in Troyes in November 1643, in the presence of M. Dehorgny. He was Superior in several houses: Troyes, Marseilles, Warsaw, Metz, Saint-Charles, and twice in Richelieu. In 1679 he was sent to Poland on a very delicate mission, of which he acquitted himself with competence and success. Dupuich had the title of Visitor in both Champagne and Poland; on January 2, 1683, he was asked to substitute for Thomas Berthe as Assistant General when the latter was detained outside Paris. He died in Richelieu in 1693.

Letter 2247. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Intendant for Finances in Provence.

2. René Simon and Pierre Pinon.

3. Saint Vincent, writing to Brother Jean Barreau in July 1656 (cf. no. 2093), mentions the compensation he was seeking from the Mercedarians for the avania caused by one of their members, Father Serapion.

Letter 2248. - Abelly, op. cit., bk. II, chap. I, sect. II, §6, p. 42.

1. A suburb of Saint-Malo (Ille-et-Vilaine).

Letter 2249. - Archives of the Mission, Krakow, original signed letter.

Letter 2250. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

Letter 2251. - Reg. 2, p. 43.

Letter 2252. - Lyons manuscript.

1. Mention of the death of Brother Jean Jourdain on April 25, 1657, enables us to assign this date.

Letter 2253. - Archives of the Mission, Krakow, original signed letter.

1. The secretary forgot to fill in the date.

Letter 2254. - Archives of the Motherhouse of the Daughters of Charity, Lettres choisies du Bienheureux Vincent de Paul, Ms, letter 110.

Letter 2255. - Archives of the Mission, Turin, original signed letter.

1. The Marchese di Pianezza.

2. Giulio Cesare Bergera (1643-60).

3. Today, Bourbon-Lancy (Saône-et-Loire), still noted for its thermal springs and radioactive waters used by those suffering from rheumatism.

Letter 2256. - The original signed letter is the property of the Saint Vincent de Paul Society, Cherbourg.

1. A small locality in the district of Neufchâtel-en-Bray (Seine-Maritime).

2. According to the discipline of that time, benefices that became vacant during the months of January, April, July, and October were reserved for graduates of the abbey.

Letter 2257. - Reg. 1, fol. 69v, copy made from the original. The copyist notes that the original was in Saint Vincent's handwriting.

Letter 2258. - Archives of the Mission, Paris, original signed letter.

1. 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 became discouraged and returned to France in May 1654. Saint Vincent gently reproved him for his fault, inspired him with regret, and persuaded him to go back in July. This was not for long, however: the misfortunes of Poland, which was invaded by the Swedes, obliged four of the seven Missionaries, including Guillot, to leave the country in November 1655. The Saint made him Superior of the Montmirail house, then in 1658 called him to Saint-Lazare to occupy the chair of philosophy. René Alméras later appointed him Superior in Amiens (1662-67); he filled the same duty in Le Mans (1667-70).

2. 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.

3. The words "or four" are in the Saint's handwriting.

4. This matter was not settled until June 1659 (cf. vol. VIII, no. 2891).

5. Several coadjutor Brothers had this Christian name so no further delineation is possible.

6. Victor Duperroy.

7. This sentence is in the Saint's handwriting.

Letter 2259. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Year added on the back by Brother Ducournau.

2. Here, from her own writings (cf. *Spiritual Writings*, A. 2, p. 1), is the fact to which she alludes: "In the year 1623, on the feast of Saint Monica, God gave me the grace to make a vow of widowhood, should He call my husband," who was seriously ill. She goes on to relate subsequent doubts which troubled her soul and how on Pentecost Sunday these were lifted from her "during Holy Mass or while I was praying in the church." Her life's work and her collaborators were made known to her in this illumination. (In 1623, May 4 was the feast of Saint Monica; today it is celebrated on August 27.)

Letter 2260. - Reg. 2, p. 121.

Letter 2261. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. The Dey wanted Husson to promise that he would negotiate the return of thirteen Turks who had been captured by the ships of the Grand Duke of Florence and taken to Leghorn. The Consul could not bind himself to do what was out of his jurisdiction so he was expelled (cf. no. 2297). The truth is that this incident was simply a pretext that had been sought for a long time.

Letter 2262. - Reg. 2, p. 82.

1. M. Maurisse had offered his two priories in Saintes to Saint Vincent in 1652.

2. A guest of the Missionaries in Saintes; he worked with them on the missions.

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

Letter 2263. - Reg. 1, fol. 71v. The copyist notes that the original was in Saint Vincent's handwriting.

1. Philippe-Emmanuel de Gondi entered the Oratorian Fathers after becoming a widower (June 23, 1625) and spent the rest of his life in the practice of Christian and religious virtues. He died in Joigny on June 29, 1662. The Congregation of the Mission, the Oratory, and Carmel honor him as one of their greatest benefactors.

2. During the Rogation Days of Ascension.

3. Philippe-Emmanuel de Gondi was the Lord of Villepreux.

Letter 2264. - Reg. 2, p. 236.

1. Giovanni Battista Taone.

Letter 2265. - Archives of the Mission, Krakow, original signed letter.

1. A town under the governmental jurisdiction of Lublin.
2. The secretary absentmindedly wrote "Desdames." The Duperroy mentioned with Ozenne is Nicolas Duperroy.

Letter 2266. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. This last phrase was inserted in the Saint's handwriting.
- Letter 2267. - The original signed letter is the property of the Daughters of Charity, 8 avenue du Doyenné, Lyons.

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

Letter 2268. - Reg. 1, fol. 52. The copyist noted that this text was taken from the unsigned draft.

1. This promotion took place on April 9.
2. Nicolò di Bagno was titular Cardinal of Sant'Eusebio.

Letter 2268a. - Arch. Nat., S 6699 (Aire file), original autograph letter. The editors of the present edition have used the copy published in *Mission et Charité* (19-20, no. 94, pp. 118-19).

1. Canon Theologian of the Aire diocese. He had wanted to enter the Congregation of the Mission and had worked with the Missionaries at one time (cf. vol. IV, nos. 1467 and 1601).

2. Jean de Fonteneil, born in Bordeaux around 1605, was a friend and admirer of Saint Vincent. His outstanding qualities procured for him the highest positions in the diocese. He was appointed Canon of Saint-Seurin in July 1623, special archiepiscopal Vicar-General on November 1, 1639, Vicar in perpetuity of the parish church of Sainte-Colombe, then of Saint-Siméon in Bordeaux, Grand Archdeacon, Chancellor of the University of Bordeaux in 1650, and was made Vicar-General of the diocese on September 10, 1655. Like his friend, Saint Vincent, he was convinced of the great good that could result from seminaries, missions, retreats, and weekly meetings of priests to discuss questions of theology, discipline, or piety. For this purpose, he founded the Congregation of the Missionaries of the Clergy, who directed the ordinands' seminary in Bordeaux and the seminaries in Aire and Sarlat. They were given the chapels of Notre-Dame-de-Montuzet and the parishes of Saint-Louis-du-Marais and Saint-Simon-Cardonnat (Gironde). This Congregation was short-lived, surviving its founder by only three years. He died in Bordeaux on March 2, 1679. In 1682, the Prêtres du Clergé (the title under which they were then known) transferred their works to the Priests of the Mission of Saint-Lazare. (Cf. Louis Bertrand, *Histoire des Séminaires de Bordeaux et de Bazas* [3 vols., Bordeaux: Féret, 1894], vol. I, pp. 207ff.)

3. The text of the sermons preached by the Priests of the Mission.

4. Despite the use of these letters appended to his name, there is no evidence that Ducasse had formally entered the Congregation of the Mission.

Letter 2269. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back by Brother Ducournau.
2. Charlotte Moreau, a native of Chars, entered the Company of the Daughters of Charity around 1652. After her seminary (novitiate) she was sent to Châteaudun. She did not persevere in the service of the poor and left the Company in October 1657.

Letter 2270. - Archives of the Mission, Turin, original autograph letter.

1. The reference to "payment of the chaplains" suggests this date. Their remuneration was mentioned frequently in Saint Vincent's letters to Firmin Get in Marseilles, where the hospital for galley slaves came under his jurisdiction.
2. De Bausset was the family name of both Pierre, Provost of Marseilles, and Antoine, assistant Seneschal of the same city.

Letter 2271. - Archives of the Mission, Krakow, original signed letter.

1. Nicolas Duperroy, who, as Saint Vincent indicates in no. 2290, was suffering from a stomach abscess.
2. Marguerite Moreau.
3. Mother Marie-Catherine de Glétain.
4. Martin Husson.

Letter 2272. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

Letter 2273. - Archives of the Mission, Turin, original signed letter.

1. He had taken his vows on May 12.

Letter 2274. - Reg. 2, pp. 57 and 123.

1. 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 often had occasion to reproach him.
2. Jacques Cretenet, Founder of the Missionary Priests of the Congregation of Saint-Joseph.
3. Saint Vincent refused such an offer in his letter of September 10, 1655, to M. Charrin (cf. vol. V, no. 1917).
4. The first fragment ends here.
5. Illegitimate son of Charles Emmanuel II, Duke of Savoy, and Marguerite de Roussillon. Dean of Savoy, Governor, and

Lieutenant-General of his Royal Highness in the Comté de Nice, he died in February 1688.

6. The Union of Saint-Sépulchre Priory to the Annecy seminary. Letter 2275. - Archives of the Mission, Paris, copy made from the original in the Hains Family Collection, Marseilles.

Letter 2276. - Archives of the Mission, Krakow, original signed letter.

1. Victor Duperroy.

2. He suffered from headaches.

Letter 2277. - Abelly, op. cit., bk. II, chap. I, sect. VI, p.

83. The biography of Jean Martin (cf. Notices, vol. I, p. 287) contains the same excerpt with notable variations.

Letter 2278. - Archives of the Mission, Krakow, original signed letter.

Letter 2279. - Archives of the Mission, Paris, copy made from the original in the Hains Family Collection, Marseilles.

Letter 2280. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Toussainte David was at Saint-Séverin in 1644, then in Fréneville (1649) and Valpuiseaux (1650). In 1655 she was in Paris where, because she did not know how to write, she affixed her "X" to the Act of Establishment of the Company of the Daughters of Charity. Later she was sent to Sedan.

2. The date written on the back of the original is "July 1657." The contents show that the letter must have been written before the feast of Saint John the Baptist (June 24).

3. Eléonore-Catherine Fébronie de Bergh was the daughter of Françoise Ravenel and Frédéric, Governor of Friesland (Netherlands). On February 1, 1634, she married Frédéric-Maurice de la Tour d'Auvergne, Duc de Bouillon. One of the first Ladies of Charity, she contributed generously to the establishment of the Daughters of Charity in Sedan, where they nursed the wounded soldiers. Madame de Bouillon died on July 14, 1657, at the age of forty-two.

4. Saint Louise.

5. A district of Versailles (Yvelines).

Letter 2281. - Archives of the Motherhouse of the Daughters of Charity, Lettres choisies du Bienheureux Vincent de Paul, Ms, letter 113.

Letter 2282. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1. On the back of Saint Louise's reply is the date "June 1657" in Brother Ducournau's handwriting.

2. The Sisters whose birthplace was Saint-Flour.

Letter 2283. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. This letter is the reply to no. 2282.

Letter 2284. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. François de Harlay de Champvallou (1651-71).

2. This name was deleted from the original. For an explanation see no. 2194, n. 4.

3. A slave repatriated from Algiers.

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

Letter 2285. - Reg. 2, p. 137.

Letter 2286. - Abelly, op. cit., bk. II, chap. I, sect. VII, §3, p. 106.

1. It was in June 1657 that Saint Vincent heard about the most recent imprisonment of Jean Barreau, the only one to which he was subjected "for the faults of others." (Cf. no. 2287.)

2. He was mistreated because of the bankruptcy of a Marseilles merchant named Rappiot. The creditors of the latter brought their complaints to the Pasha, Ibrahim II, who unjustly blamed the French Consul. Barreau was arrested, thrown to the ground, and beaten so cruelly that he lost consciousness. Sharp awls were inserted under his nails to revive him. Exhausted by so much suffering, he signed an agreement to pay 2500 piastres. (Cf. Mémoires de la Congrégation de la Mission, vol. II, p. 201.)

Letter 2287. - Archives of the Mission, Krakow, original autograph letter.

1. This word must have been forgotten in the original when the page was turned.

2. Martin Husson.

3. The Saint absentmindedly wrote "in Tunis."

Letter 2288. - Archives of the Mission, Krakow, original autograph letter.

Letter 2289. - Archives of the Mission, Turin, original signed letter.

1. An indult from the Holy See that granted religious Institutes the privilege of conferring Sacred Orders outside the times prescribed by Church law.

2. Francesco Angelo Rapaccioli died in 1657.

3. Martin Husson.

4. Jean Barreau.

5. M. Rappiot.

Letter 2290. - Archives of the Mission, Turin, original signed letter.

1. Giulio Cesare Bergera.

Letter 2291. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Chancellor or chief secretary for the Consul in Algiers.

Letter 2292. - Archives of the Mission, Paris, original signed letter.

Letter 2293. - Reg. 2, p. 55.

1. Louis de Bassompierre.

Letter 2294. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Today called Tournan-en-Brie; chief canton town of Seine-et-Marne.

2. Dominique Séguier (1637-59).

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

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

Letter 2295. - Archives of the Mission, Paris, original signed letter. As indicated by the brackets, some words are missing because of the poor condition of the paper in those places.

1. Edmund Barry, born in the Cloyne diocese (Ireland) on June 24, 1613, was ordained a priest in Cahors in 1639 and was admitted into the Congregation of the Mission on July 21, 1641. He took his vows at Saint-Lazare in October 1646, a few days before his departure for Ireland, but returned to France in 1652, after Limerick had been captured by Cromwell's army. He was subsequently placed in Richelieu (1652-53) and Montauban (1653-80). While in Montauban, he directed the seminary (1657-64, 1675-80). He died there in 1680.

2. The complete date and the name of the recipient are written on the back of the letter; they are also clear from the contents.

3. A hamlet in Bressols (Tarn-et-Garonne).

4. Another locality in Tarn-et-Garonne.

5. Claude Jeandé, born in Blénod-lès-Toul (Meurthe-et-Moselle), was ordained a priest on March 27, 1632, and entered the Congregation of the Mission on October 3, 1647, at thirty-eight years of age. He took his vows in Sedan on September 9, 1654, in the presence of M. Portail.

6. René Thieulin, born in Argentan (Orne) on January 29, 1629, entered the Congregation of the Mission on January 18, 1653, was ordained a priest on December 25, 1654, and took his vows in January 1655. He was Superior at the Collège des Bons-Enfants (1674-76 and 1685-89) and acting Assistant General (1677-79). At the General Assembly of 1679 he was named Assistant General, remaining in office until the generalate of Nicolas Pierron (1697). Thieulin died in Paris on November 7, 1706.

7. A village in Tarn-et-Garonne.

Letter 2296. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Brother Jean Barreau.

Letter 2297. - Archives of the Mission, Paris, photograph. The original autograph letter was put on sale in Paris in 1854 by Laverdet and in Brussels in 1904 by M. Louis Causse.

1. Victor Duperroy, who had recently left the Company.

2. This sentence makes no sense in the original letter, where the Saint wrote, "Our little items of news are the bad treatment bad. The one in Tunis, etc." We think that the modification we have made in the text expresses what he really meant to say.

3. In Abelly, these "thirteen Turks" become "thirteen hundred Turks" (cf. op. cit., bk. II, chap. I, sect. VII, §4, p. 110)--a gross exaggeration.

4. Ferdinand II di Médicis (1610-70), Grand Duke of Tuscany (1621-70).

Letter 2298. - Archives of the Mission, Krakow, original signed letter.

Letter 2299. - Archives of the Mission, Paris, original signed letter.

1. Balthazar Moscoso y Sandoval (1646-65).

2. Attestation giving a subject permission to be ordained by a Bishop other than his own Ordinary. Exempt religious cannot be ordained by any Bishop without the dimissorial letters from their major Superior.

3. Luke Plunket, born on October 18, 1630, in Girly, County Meath (Ireland), entered the Congregation of the Mission in Richelieu on September 24, 1653, and took his vows there in the presence of M.de Beaumont. In 1659 he was in Saint-Méen.

4. The words "giving dimissorial letters," "the Prelates," and "grant him a dimissorial" are crossed out in the original.

However, because these words are necessary for the sense of the phrase and because, on the other hand, the ink used to blot out the words is different from the ink in which the letter is written, there is reason to believe that someone other than the Saint or his secretary made the alterations.

5. François Hallier, born in Chartres (Eure-et-Loir) in 1595, was Officialis of his native diocese, then Doctor of the Sorbonne, chairman of the theology faculty (1645), and Bishop of Cavaillon (1657). He wrote several works of philosophy and theology in Latin, and died on July 23, 1659.

Cavaillon today is merely a chief canton town in the district of Avignon (Vaucluse).

6. Ferdinand de Neufville de Villeroy had been Coadjutor to his uncle, Achille de Harlay de Sancy, since 1644. When the latter died (November 20, 1646), Neufville succeeded him, remaining Bishop of Saint-Malo until 1657, when he was named Bishop of Chartres.

7. In 1645 the Bishop of Saint-Malo gave the Priests of the Mission permanent direction of the seminary he had just established in Saint-Méen Abbey, near Boursel (Côtes-du-Nord). He guaranteed them a tenth of the yearly annuity of five hundred livres and added to the establishment the revenue of the abbey, on condition--among other things--that there be five Missionaries: three for the seminary and two for the missions, that for two or three years they would teach gratis twelve young seminarians, and that they would give a pension to the monks of the abbey until the last one died (cf. vol. III, no. 829, n. 11). The Benedictines of Saint-Maur had looked askance on the transformation of Saint-Méen Abbey into a seminary and had instituted legal proceedings that became heated and protracted (cf. vol. III, no. 832, n. 8).

Letter 2300. - Archives of the Mission, Paris, original signed letter.

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. Georges des Jardins, born in Alençon (Orne) on January 6, 1625. He 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. Later, des Jardins was Superior in Toul (1655-57) and Narbonne (1659).

Letter 2301. - Archives of the Mission, Paris, original signed letter.

1. 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. He too took his vows there on August 9, 1645, and was Superior of the house (1657-63). He was also Superior in Saint-Méen (1670-71), Visitor for the Province of Champagne, and a member of the General Assembly that 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, pp. 315-37.

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

3. Nicolas de Saint-Jean, chaplain to the Queen, Anne of Austria.

4. Mark Cogley.

Letter 2302. - Archives of the Mission, Paris, original signed letter.

1. The secretary had added here, "to resign in favor of the union," which the Saint crossed out.

2. Barthélemy d'Elbène (1638-63).

3. Claude Admirault.

Letter 2303. - Abelly, op. cit., bk. III, chap. XX, p. 304.

Letter 2304. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Congregation of the Priests of the Blessed Sacrament, founded in 1632 by Christophe d'Authier de Sisgau, Bishop of Bethlehem, and approved by Pope Innocent X in 1647. Its end was the work of missions and the direction of seminaries. Initially the priests were called Missionaries of the Blessed Sacrament. See vol. II, no. 580, n. 1, and no. 2385 in the present volume for more detailed information on this Congregation and the confusion arising from the similarity between its name and that of the Congregation of the Mission.

2. The words "or reason to suspect this" were written by the Saint.

3. Étienne du Puget.

4. As early as 1650, to protect their coral fishing grounds, merchants from Marseilles established a fort on the North African Coast, near El Kala. This fort, known as the Bastion of France, became an important commercial center. The Turks ransacked it repeatedly during the seventeenth century, and it was abandoned in 1827. Its ruins can be seen at Mers-et-Kerraz.

5. Emmanuel-Joseph Vignerod, Comte de Richelieu, Abbot of Saint-Martin-des-Champs, was born on March 8, 1639. The son of the Duchesse d'Aiguillon's brother, François Vignerod, he died in Venice on January 9, 1665.

6. See Appendix, nos. 4 and 5.

Letter 2305. - Archives of the Mission, Paris, original signed letter.

1. Raffaello Aversa was born in San Severino (Italy) in 1588 and died in Rome on June 10, 1657. This noted theologian served five terms 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. First redaction: "but it is very much to be feared that it will not stop at that." The correction is in the Saint's handwriting.

3. Stefano Cardinal Durazzo.

4. François Hallier.

5. Flavius Chigi was born in 1631 in Siena and was created Cardinal in 1657 by his uncle, Pope Alexander VII (1655-67). He was appointed Bishop of Albano in 1668 and of Porto in 1689. Cardinal Chigi died in Rome in 1698.

6. The last phrase is in the Saint's handwriting.

7. We are familiar with only one work that Abelly dedicated to the Supreme Pontiff. It is entitled: *De l'obéissance et soumission qui est due à N. S. P. le Pape en ce qui regarde les choses de la foi* (Paris: G. Josse, 1654).

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

Letter 2306. - Archives of the Mission, Paris, seventeenth- or eighteenth-century copy.

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. His brothers, François and Louis, were both Priests of the Mission. There is mention of him as late as September 23, 1657 (cf. no. 2391).

Letter 2307. - Archives of the Mission, Paris, draft of an original autograph letter.

1. Gilles Buhot was probably the most distinguished priest in the Bayeux diocese in the seventeenth century. He was a Doctor of the Sorbonne, author of a course of philosophy (*Corpus philosophiae* [3 vols., Cadomi: J. Poisson, 1673]), and Founder and Superior of

LaDélivrande Seminary and the Bayeux Seminary, to which he gave a house and its annexes on March 11, 1669. Buhot died on January 5, 1674, in the seventy-second year of his age. (Cf. Abbé Jacques Laffetay, *Histoire du diocèse de Bayeux* [2 vols., Bayeux: Delarue et Grobon, 1855-77], vol. I, p. 20; Michel Béziers, *Mémoires pour servir à l'état historique et géographique du diocèse de Bayeux* [3 vols., Rouen: A. Lestringant, 1894-96], vol. II, pp. 163-64.)

2. Buhot was offering his house and a revenue of about two thousand livres to Saint Vincent for an establishment of the Missionaries. The house was situated in the commune of Douvres (Calvados), site of the shrine of Notre-Dame-de-la-Délivrande.

3. In the original, the following words were crossed out in this place: "and may He make us worthy of the acceptance our Little Company is making of the favor you are doing it, and according to the conditions you propose to it. We had some difficulty with the establishment in...."

4. The negotiations were unsuccessful. François de Nesmond, Bishop of Bayeux, had better luck when he resumed the project after Saint Vincent's death. The Priests of the Mission were established at Notre-Dame-de-la-Délivrande in 1692 and directed the pilgrimages until the French Revolution.

Letter 2308. - Archives of the Mission, Paris, original signed letter.

1. Martin Lucas, Provost of the collegiate church of Notre-Dame-de-Coëffort in Le Mans, was a benefactor of the confreres there. Letter 2309. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back by Brother Ducournau.

2. Sister Jeanne-Christine Prévost had served the poor in Liancourt (1648), Fontainebleau (1651), and Saint-Gervais parish in Paris. According to Saint Louise, she won the approval of the people wherever 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.

3. Sister Renée Pescheloche. In August 1655 she was in Paris, where she signed the Act of Establishment of the Company of the Daughters of Charity (cf. vol. XIII, no. 150). She then went to Sedan; in August 1657 took her vows for the first time.

4. Sisters Jeanne Lepeintre and Madeleine were going to the Salpêtrière, a hospice established several years previously to house the mendicants in Paris.

Letter 2310. - Archives of the Mission, Paris, original signed letter.

Letter 2311. - Archives of the Mission, Paris, original signed letter.

1. Balthazar Grangier de Liverdi.

Letter 2312. - Collet, op. cit., vol. II, p. 31.

1. Did Collet make a mistake in the date? What Saint Vincent says here about the health of his confreres scarcely seems to be in harmony with what he wrote in nos. 2310 and 2320.

Letter 2313. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. François de Harlay de Champvallon.
2. Antoine Parisy. As explained in no. 2194, n. 4, this name was cut out of the letter.
3. The Saint had these two documents copied on the blank page of his letter; the texts are in the Appendix, nos. 4 and 5.

4. Philippe Le Vacher.

Letter 2314. - Archives of the Mission, Krakow, original signed letter.

1. Nicolas Duperroy.
2. Marguerite Moreau; she had nursed M.Duperroy in his illness.

Letter 2315. - Archives of the Mission, Paris, original signed letter.

1. Claude Sicoex, born in Rumilly (Haute-Savoie) on April 15, 1625, entered the Congregation of the Mission in Rome as a coadjutor Brother on October 12, 1654.
2. Alessandro Bichi was born in 1598 in Siena and died in Rome on May 25, 1657. He was Bishop of Isola (1628) and Carpentras (1630), Apostolic Nuncio in France (1630-34), Cardinal [Cardinal-Priest of the church of Santa-Sabina] (1633), and Legate of Avignon (1634). (Cf. Tamizey de Larroque, *Le Cardinal Bichi, évêque de Carpentras*, vol. VIII of *Les correspondants de Peiresc. Lettres inédites*. Marseilles [1885].)
3. Étienne Gueffier had been chargé d'affaires for the French government in Rome since 1632. He died in that city in June 1660, at ninety-four years of age.

Letter 2316. - 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, active instruments that Divine Providence placed in Saint Vincent's hands. Brother Parre traveled all over Picardy and Champagne assessing and remedying needs. (Cf. *Notices*, vol. II, pp. 223-40.)
2. Today, chief canton town in the district of Péronne (Somme).
3. The meeting of the Ladies of Charity.

Letter 2317. - Archives of the Mission, Paris, unsigned draft, in the handwriting of the secretary.

Letter 2318. - Archives of the Mission, Paris, original signed letter.

1. Mark Cogley, the Superior.
2. 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). We are

indebted to him for many works against Jansenism. Annat died in Paris on June 14, 1670.

3. The Queen's chaplain.

4. Cardinal Mazarin. 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 (1643-61) and, until his own death in 1661, was the absolute master of France.

Letter 2319. - Archives of the Mission, Paris, copy made from the original in the Hains Family Collection, Marseilles.

1. Gaspard Vancamberg.

Letter 2320. - Archives of the Mission, Krakow, original signed letter.

1. Mother Marie-Catherine de Glétain.

2. Nogent-sur-Seine (Aube).

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

4. Abelly mentions this mission in his biography of Saint Vincent (cf. op. cit., bk. I, sect. II, §7, p. 47).

5. Jean Barreau.

Letter 2321. - Archives of the Mission, Paris, seventeenth- or eighteenth-century copy.

1. Stefano Cardinal Durazzo.

2. A note added to the end of the letter indicates these three occasions: (1) for the poor of the countryside, should the plague extend that far; (2) for the city, when no other priests or monks can be found there; (3) to assist his Eminence himself, if he catches the plague.

Letter 2322. - Archives of the Mission, Paris, seventeenth- or eighteenth-century copy.

1. At the beginning of July, more than eight hundred persons a day were dying of it.

Letter 2323. - Archives of the Mission, Paris, original signed letter.

Letter 2324. - Reg. 2, p. 112.

1. A commune of the district of Cognac (Charente).

2. César-Phoebus de Miossanx, Chevalier d'Albret. He died on September 13, 1676, after having served as Maréchal de France and Governor of Guyenne.

Letter 2325. - Abelly, op. cit., bk. II, chap. I, sect. I, §2, p. 10.

1. Georges Mongredien, C.M., writing in *Éducation nationale* on February 8, 1951, found in this letter a proof of the influence and novelty of the tone adopted by Molière and his players. Since, however, Molière's troupe did not arrive in Paris until October 1658, it is possible that this undated letter is from a later period. (Cf. *Annales C.M.* 1950-52, p. 108.)

Letter 2326. - Archives of the Mission, Paris, original signed letter.

1. The phrase that begins with "since only filial devotion" is in the Saint's handwriting.

2. Edme Jolly's cousin.

3. The original said "to pay you"; Saint Vincent changed it to "to have you paid."

4. Edme Menestrier.

5. Louis de Chandénier.

Letter 2327. - Archives of the Mission, Paris, seventeenth- or eighteenth-century copy.

1. A word omitted by the copyist.

2. René Simon.

Letter 2328. - Archives of the Mission, Paris, original signed letter.

1. Jeanne-Christine Prévost.

2. Nicolas de Saint-Jean, the Queen's chaplain.

3. Mark Cogley, the local Superior in Sedan.

Letter 2329. - Dom Innocent Le Masson, General of the Carthusians, *La vie de messire Jean d'Aranthon d'Alex* (Clermont-Ferrand: Thibaud-Landriot, 1834), p. 52. This letter was not written before 1653, the year Achille Le Vazeux was appointed Superior of the Annecy Seminary.

1. Saint Vincent's relationship with Jean d'Aranthon d'Alex dated back to the time when the latter was studying in Paris. One day, after the Saint had heard him speak at a priests' meeting, he introduced himself to d'Aranthon and invited him to come to Saint-Lazare from time to time, which he did. Shortly after ordination to the priesthood on December 17, 1644, he was appointed Canon of Geneva and Pastor of Ceury. The services he rendered the diocese and the Court of Savoy, his great learning, and his indefatigable zeal in combating heresy made him a likely candidate to succeed Charles-Auguste de Sales, who died on February 8, 1660. Some time before, Saint Vincent had foretold that he would be appointed to this position and had recently repeated his prediction to the Prelate's nephew, the Prior of La Pérouse. Jean d'Aranthon enjoyed one of the longest and most fruitful episcopates ever known to the Geneva diocese. He died on July 4, 1695, at seventy-six years of age. The Priests of the Mission, directors of the Annecy seminary, who had nothing but praise for his benevolence, inherited his library, his chapel in the country, a precious chalice, and all of his paintings.

2. Saint Francis de Sales.

Letter 2330. - Archives of the Mission, Paris, seventeenth- or eighteenth-century copy. The rough draft of this letter, in the secretary's handwriting, is in these same archives.

1. The name of the recipient, Honoré Bélart, is written at the bottom of the first page of the rough draft. Born in Montreuil-sur-Mer (Pas-de-Calais), he entered the Congregation of the Mission on August 2, 1647, at seventeen years of age, and took his vows on October 8, 1649.

2. The rough draft has "committing other outrages against him, even threatening to hit him."

3. The rough draft given in Abelly (op. cit., bk. III, chap. XXIV, sect. I, p. 34) has "It is a sign, Monsieur, that you have very little humility; for, if you had as much of it as O[ur] L[ord] requires of a Priest of the Mission, etc."

Letter 2331. - Archives of the Mission, Paris, unsigned rough draft in the secretary's handwriting.

1. Known today as Les Bouveries, a small locality near Angers.

Letter 2332. - Archives of the Mission, Paris, unsigned rough draft in the secretary's handwriting.

1. Today, principal town of a canton in La Mayenne.

Letter 2333. - Archives of the Mission, Paris, original signed letter.

1. 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.

Domenico Boccone was born on November 12, 1613, in Tirano, Albenga diocese (Italy), and entered the Congregation of the Mission in Genoa on November 9, 1655. He was ordained a priest on December 25, ... and died of the plague in Genoa on August 3, 1657. According to Notices, vol. I, p. 485, Boccone (Bacone) was ordained a priest at Christmas 1657, and died on August 3, 1657. Notices then states, "There is, therefore, an error either in the date of his ordination or in that of his death." Notices, vol. V (Supplement), gives no information about his ordination.

2. Antoine Maillard.

3. M. Avril.

4. Saint Vincent is requesting that the Roman Rota, or marriage tribunal, issue a necessary dispensation and assess the usual court costs at the minimum because of the couple's poverty.

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

Letter 2334. - Abelly, op. cit., bk. III, chap. XI, sect. V, p. 149.

Letter 2335. - Archives of the Mission, Paris, original signed letter.

1. Bucy-lès-Pierrepont, a commune in the district of Laon.

2. Locality in the district of Laon, renowned as a place of pilgrimage.

Letter 2336. - Abelly, *op. cit.*, bk. II, chap. I, sect. VI, p. 84.

1. In no. 2349 Saint Vincent mentions the exact date of this letter.

2. The mission of Savigliano.

Letter 2337. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Date added on the back by Brother Ducournau.

2. Madeleine Ménage entered the Company of the Daughters of Charity around 1646 and had been at the Motherhouse since at least 1653. In 1657 she was named Bursar there. Madeleine had three sisters who were Daughters of Charity: Marguerite, Françoise, who was in Nantes, and the youngest, Catherine.

3. Renée Delacroix, a native of Le Mans, entered the Company of the Daughters of Charity in 1646. She was in Nantes from June 1649 until 1655, before moving to Saint-Barthélemy parish in Paris. Her sister Jeanne was also a member of the Company.

Letter 2338. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Philippe Le Vacher.

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

Letter 2339. - Archives of the Mission, Paris, original signed letter.

1. Pasquier de Fontaines, born on September 9, 1630, in Bailleul-Sire-Berthoult (Pas-de-Calais), entered the Congregation of the Mission on April 22, 1653, as a clerical student and took his vows on April 25, 1656, in the presence of M. Delespiney. He volunteered for Madagascar and was sent there twice, but both times conditions at sea prevented passage and he had to return to France. Both vols. I and V (Supplement) of Notices refers to him as Desfontaines.

2. Pierre Séguier, son of Jean Séguier, Seigneur d'Autry, and Marie Tudert de la Bournalière, was born in Paris on May 29, 1588. He was named Keeper of the Seals in 1633 and Chancellor in 1635. In 1649 the Seals were taken from him but were returned in 1656 at the death of Mathieu Molé. He retained them until his death in Saint-Germain-en-Laye on January 28, 1672.

3. It was Louis d'Eu (cf. vol. VII, no. 2494), born on April 8, 1624, in Fresnay-sur-Sarthe (Sarthe). He entered the Congregation of the Mission on May 20, 1651, withdrew, 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 when the Archbishop died. The Bibliothèque Nationale has acquired one of his manuscript works, *L'homme accompli* (fr. 9625).

Letter 2340. - Archives of the Mission, Paris, rough draft in the secretary's handwriting.

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

Letter 2341. - Archives of the Mission, Paris, original signed letter.

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

Letter 2342. - Archives of the Mission, Paris, original signed letter.

Letter 2343. - 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. On July 1, 1634, she entered the Company, at the age of twenty-nine, and took her vows on March 25, 1642. Barbe was sent to make 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). At the time this letter was written, Sister Barbe had just arrived in Châteaudun to try to settle the differences that had arisen between the Daughters of Charity and the Administrators of the hospital.

2. Sister Charlotte Moreau.

3. First redaction: "she will be well received." The correction is in the Saint's handwriting.

Letter 2344. - Reg. 1, fol. 31.

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 as their Superior on May 24, 1635, and reelected her on May 20, 1638. In 1641 she went to Bayonne to found a monastery of her Order, at the request of her nephew, François Fouquet, Bishop of that town. Mother de Maupeou remained in Bayonne and was again elected Superior there on June 2, 1650. On her return to Paris, she became Superior of the First Monastery (1655-58), where she died on July 3, 1674, at the age of seventy-eight. (Cf. *Année sainte*, vol. VII, pp. 249-54.)

2. Born in 1619, Françoise-Antoinette de Soyecourt entered the First Monastery of the Visitation in 1640 and died there on March 1, 1704. (Cf. *Année sainte*, vol. III, pp. 24-29.)

3. Louise-Eugénie de Fontaine (Fontaines) was born in Paris of Huguenot parents on March 13, 1608, and 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 Port-Royal Abbey. Saint Vincent, who observed her behavior in certain difficult situations, stated that "an angel could not have comported herself with more virtue." (Cf. Sainte Jeanne-Françoise Frémyot de Chantal. Sa vie et ses oeuvres. [8 vols., Paris: Plon, 1874-80], vol. VIII, p. 446, note.) She died September 29, 1694, at the age of eighty-six, leaving the reputation of a holy nun. "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). Letter 2345. - Archives of the Mission, Paris, original signed letter.

1. Transfer of the residence of the Commander of the Hospitaler Religious of the Order of the Holy Spirit to the Congregation of the Mission.

Letter 2346. - Archives of the Mission, Krakow, original autograph letter.

1. The Saint absentmindedly wrote attendons (await) instead of entendons (hear).

Letter 2347. - Archives of the Mission, Paris, original signed letter.

1. In his Index (vol. XIV) Coste lists a Jean Bonnet as a Priest of the Mission but gives no biographical data on him.

Furthermore, there is no mention of him in Notices, vols. I and V (Supplement).

2. First redaction: "use." The word "dispose" is in the Saint's handwriting.

3. Abbot Hilarion, born Bartolommeo Rancati in Milan, on September 2, 1594, was 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 the Convent of Santa Croce in Gerusalemme 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. AnnalesC.M. [1951], p. 374).

4. The contested inheritance of Louis Langlois. Born in Paris on January 6, 1616, Langlois 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.

5. François Vincent, born in 1611 in Gandelu, Meaux diocese (Seine-et-Marne), entered the Congregation of the Mission on April 2, 1649, and died of the plague in Genoa on July 13, 1657.

6. In his Index (vol. XIV) Coste states that this is Brother Jean (Giovanni) Damiani, but gives no biographical data on him. Notices, vols. I and V (Supplement), gives no information either. Letter 2348. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Philippe Le Vacher.

2. Jean Barreau.

3. The novices of Saint-Victor Abbey were studying at this seminary.

Letter 2349. - Archives of the Mission, Turin, original signed letter.

1. No. 2336.

2. First redaction: "no valid reason." The word "special" is in the Saint's handwriting.

3. This paragraph is in the Saint's handwriting.

Letter 2350. - Archives of the Mission, Paris, seventeenth- or eighteenth-century copy.

Letter 2351. - Archives of the Mission, Paris, original signed letter.

1. Alexandre Véronne.

Letter 2352. - Archives of the Mission, Paris, original signed letter.

1. Pierre de Nivelles.

Letter 2353. - Archives of the Mission, Paris, original signed letter.

1. Both Agen and Notre-Dame de la Rose in Sainte-Livrade-sur-Lot were in Lot-et-Garonne.

2. Barthélemy d'Elbène.

Letter 2354. - Archives of the Mission, Paris, seventeenth- or eighteenth-century copy.

1. 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.

2. César-Phoebus de Miossanx.

Letter 2355. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Nicolas Duperroy.

2. Cf. Mt 16:25. (NAB)

Letter 2356. - Archives of the Mission, Paris, original signed letter.

1. If Saint Vincent is referring to Saint Martin of Tours, the feast day is November 11.

Letter 2357. - Archives of the Mission, Paris, original signed letter.

1. Cf. no. 2355, n. 3.

Letter 2358. - Archives of the Mission, Paris, seventeenth- or eighteenth-century copy.

1. Cf. no. 2355, n. 3.

Letter 2359. - Archives of the Mission, Paris, original signed letter.

1. Cf. no. 2355, n. 3.

Letter 2360. - In her letter to Abbé de Vaux (September 1, 1657), Saint Louise tells him that Saint Vincent has written to Henri Arnauld, Bishop of Angers, and to Sister Cécile Angiboust; she asks the Abbé to deliver the letters to them (cf. *Spiritual Writings*, L. 541, p. 565).

1. 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 Company 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.

Letter 2361. - As noted in the preceding letter, reference to this letter is found in *Spiritual Writings*, L. 541, p. 565.

Letter 2362. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. This date has been assigned because of the information n. 2 provides. Moreover, in no. 2351 (August 25, 1657), Saint Vincent wrote to Brother Jean Parre concerning an inquiry by Brother Alexandre Véronne about blankets.

2. Saint Louise added at the bottom of the letter: "Only forty-five louis of eleven livres were found; this adds up to just 495 livres. Feast of Saint-Lazare, 1657. L[ouise] de Ma[rillac].-- Gave ten pistoles for twelve blankets and thirty-five for forty blankets. October 5, 1657." The feast of Saint-Lazare was observed in Paris on September 2.

Letter 2363. - Archives of the Mission, Paris, original signed letter.

1. Jean Monvoisin, born in Arras on October 16, 1616, was ordained a priest in December 1640 and entered the Congregation of the Mission in Paris on July 13, 1641.

2. Gabriel Laudin.

Letter 2364. - Archives of the Mission, Curia Generalitia, Rome, unsigned rough draft in the secretary's handwriting.

1. If this letter was really written on the date given on the rough draft, it would appear that in 1657 Gerard Brin made a tentative effort to establish the seminary in Meaux. He did not remain there long because in October he was Superior of the Troyes house (cf. no. 2427).

2. On the rough draft in the Curia Archives, there is a small tear in the upper right hand corner, where the last digit of the year was written. Charavay read this as a 1, assigning the date of September 6, 1651, to the excerpt that Coste published from Charavay's catalogue as no. 1400 in vol. IV. Coste later took this final digit as a 7 and published the entire draft in vol. VI as no. 2364. No. 1400 is included verbatim in this no. 2364, from the words "I have nothing to reply" to "everything he wants.")

3. Dominique Séguier.

Letter 2365. - Archives of the Mission, Paris, original signed letter.

1. In letters written on August 31, 1657 (cf. nos. 2356 and 2357), Saint Vincent expresses concern--even apprehension--regarding the health of Edme Jolly.

2. Cardinal de Retz.

3. Antoine Froment, born in Oeuf-en-Ternois (Pas-de-Calais), entered the Congregation of the Mission at the Paris Seminary on October 28, 1653, at twenty-six years of age. He took his vows there on November 25, 1655, and renewed them on January 25, 1656.

4. A perquiratur was an order or commission that the Cardinal Datary gave for a single examination of dates in the registries of the Datary. The Apostolic Datary took care of certain business relating to non-consistorial benefices.

5 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, but the Saint 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.

6 First redaction: "the whole island." The word "many" is in the Saint's handwriting.

7. First redaction: "on behalf of the Pope." The correction is in the Saint's handwriting.

8. Jean Barreau.

9. This paragraph is in the Saint's handwriting.

10. As regards the Orders.

Letter 2366. - Archives of the Mission, Paris, seventeenth- or eighteenth-century copy.

Letter 2367. - Reg. 2, p. 350.

Letter 2368. - Archives of the Mission, Krakow, original signed letter.

Letter 2369. - Original signed letter, made known to Coste by Abbé Ney of the Marseilles diocese.

1. First redaction: "so wretched." The word "inconsiderate" is in the Saint's handwriting.

2. First redaction: "it is likely." The correction was made by the Saint.

3. Philippe Le Vacher.

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

Letter 2370. - Archives of the Mission, Paris, original signed letter.

1. This part of the greeting was omitted by the secretary.

Letter 2371. - Archives of the Mission, Paris, original signed letter.

1. The name of the recipient is not given in the original. The contents show that it can only have been written to the Pastor in Richelieu or to the one in Sedan. No. 2380 eliminates the second hypothesis.

2. Cf. no. 2355, n. 3.

Letter 2372. - Archives of the Mission, Paris, original signed letter.

1. Cf. no. 2355, n. 3.

2. Barthélemy d'Elbène.

Letter 2374. - Archives of the Mission, Paris, original signed letter.

1. Thaddée Molony (Thady Molony) was 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, and took his vows on November 14, 1655. He was in Le Mans in 1658-59. There is no trace of the correspondence between Thady Molony and Saint Vincent.

2. Cf. no. 2355, n. 3.

Letter 2375. - Archives of the Mission, Paris, original signed letter.

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

2. 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 of Utica in partibus. 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.

3. A small commune of Tarn-et-Garonne, in the district of Castelsarrazin. The Priests of the Mission, directors of the shrine of Notre-Dame de Lorm, which was established in the commune of Castelferrus, competed with the interests of the Lord of the locality and the local clergy.

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

5. Cf. no. 2355, n. 3.

Letter 2376. - Archives of the Mission, Paris, original signed letter.

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

2. Armand-Jean du Plessis, Duc de Richelieu.

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

Letter 2377. - Archives of the Mission, Paris, original signed letter.

1. 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, held in Rome after his death.

2. Since he was divesting himself of all his benefices but one, Louis de Chandenier was trying to unite the Saint-Pourçain Priory to the Saint-Lazare house to help defray the expenses of the retreats for ordinands.

3. Hilarion Rancati.

Letter 2378. - Archives of the Mission, Turin, original signed letter.

1. The Marchese wanted to move all the Missionaries from the Turin house, where he had established them, to a new house in Savigliano.

2. Cf. Lk 9:59-60. (NAB)

3. This sentence is in the Saint's handwriting.

Letter 2379. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Philippe Le Vacher, who was in Paris at the time.

2. Cf. no. 2376.

Letter 2380. - Archives of the Mission, Paris, original signed letter.

1. Cf. no. 2355, n. 3.

Letter 2381. - Archives of the Mission, Paris, original signed letter.

Letter 2382. - Archives of the Mission, Paris, original signed letter.

1. Cf. no. 2355, n. 3.

Letter 2383. - Abelly, op. cit., bk. III, chap. V, sect. I, p. 35.

Letter 2384. - Reg. 1, fol. 16, copy made from the unsigned rough draft.

Letter 2385. - Archives of the Mission, Turin, original signed letter.

1. The union of Saint-Pourçain Priory with Saint-Lazare. (Cf. no. 2377, n. 2.)

2. The Congregation of the Priests of the Blessed Sacrament, founded by Christophe d'Authier de Sisgau in 1632. (Cf. no. 2304, n. 1.)

3. Christine of France, Duchess-Regent of Savoy and sister of Louis XIII. She governed during the minority of her son, Charles Emmanuel II.

4. This last part was added by the Saint.

Letter 2386. - Archives of the Mission, Turin, original signed letter.

1. The priests from the Company of the Blessed Sacrament, mentioned in the previous letter. Valence was one of the centers for this Congregation.

2. 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.

3. The end of this paragraph, from "and I am earnestly entreating him to do so," is in the Saint's handwriting.

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

Letter 2387. - Reg. 1, fol. 32v. The copyist notes that he based his text on the autograph rough draft.

1. Mathieu Molé, born in Paris in 1584, became Attorney General in 1614 and Chief Justice of the Parlement of Paris in 1641. Appointed Keeper of the Seals on April 3, 1651, he lost the office ten days later because of political pressure resulting from the Fronde but was reappointed on September 9. He held the position of Chief Justice until the Queen Regent, Anne of Austria, summoned him to the Royal Court outside Paris. Molé died on January 3, 1656. (Cf. Amable-Guillaume-Prosper Brugière, baron de Barante, *Le Parlement et la Fronde. La vie de Mathieu Molé* [Paris: Didier, 1859].)

2. Gerard Brin. (Cf. vol. IV, nos. 2075 and 2076; vol. V, nos. 2105, 2150, and vol. VI, no. 2347 for further reference to this question.)

3. There is no record of an English coadjutor Brother in the Congregation of the Mission in 1657. Solomon Patriarche was from Jersey, but we do not hear anything of him after 1651, when he was mentally ill in Saint-Méen. Thomas Gordon, who had entered a few weeks earlier on August 8, was the only Scottish Brother at

the time. The only two Irish coadjutor Brothers in 1657 were the cousins Gerard and Laurence Cogley.

4. Oliver Cromwell (1599-1658), the puritanical, dictatorial ruler of the Commonwealth of England, Ireland, and Scotland, who ruled under the title of Lord Protector.

Letter 2388. - Archives of the Mission, Paris, original signed letter. Only the first third of each line remains on the front of the second sheet, and only the last third on the reverse side. Coste was able to reconstitute no more than the beginning, which is a repetition of what is contained in no. 2382.

1. Cf. no. 2355, n. 3.

Letter 2389. - Archives of the Mission, Paris, original signed letter.

1. Today the commune of Vesles-et-Caumont, in the district of Laon (Aisne).

Letter 2390. - Archives of the Mission, Paris, original signed letter.

1. A small locality in Lot-et-Garonne, a district of Marmande.

2. Probably Giovanni Damiani (cf. no. 2347, n. 6).

Letter 2391. - Archives of the Mission, Paris, seventeenth- or eighteenth-century copy.

1. Jacques Rivet, a brother of the recipient of this letter.

Letter 2392. - Lyons manuscript.

Letter 2393. - Jean-Baptiste Pémartin, *Lettres de saint Vincent de Paul* (4 vols., Paris: Dumoulin, 1880), vol. III, p. 589, L. 1488.

1. Probably François Villain, born in Paris on April 10, 1605, and possibly baptized on the same day (cf. *Notices*, vols. I and V [Supplement]). He entered the Congregation of the Mission on December 24, 1649, three months after ordination, and took his vows on August 11, 1653. Villain died at the Troyes Seminary on July 19, 1658. (Cf. *Notices*, vol. III, p. 165.)

2. Principal canton town in the district of Épernay (Marne).

Letter 2394. - Abelly, *op. cit.*, bk. III, chap. XII, sect. I, p. 188.

Letter 2395. - Archives of the Mission, Paris, original signed letter.

1. A banker at the Court of Rome.

2. Armand-Jean du Plessis, Cardinal de Richelieu, was born in Paris on September 9, 1585, the youngest of five children of François du Plessis and Suzanne de la Porte. As Bishop of Luçon he acted as a spokesman for the clergy at the Estates-General of 1614. Raised to the cardinalate in 1622, he entered the Council of the King (1624) and quickly became its head. His guidance of foreign affairs helped to raise France to the highest echelon among European powers. In the administration of French internal affairs Richelieu imposed useful reforms in finances, the army, and legislation (Code Michau). He was the author of royal absolutism: he destroyed the privileges of the Huguenots and of the Provinces and reestablished the authority of the Intendants

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

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 letter 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. Of the Rennes diocese. The first redaction read, M.Charles Ozenne, priest of the Amiens diocese.

5. Text of the original: "Ozenne." Obviously, this was scratched out and replaced by "Le Boysne."

Letter 2396. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. Saint Vincent wrote his replies on the same letter.

1. 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 native town, 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.

2. Sister Cécile-Agnès Angiboust.

3. Henri Arnould. Saint Vincent had already written him about Sister Cécile's departure from Angers (cf. no. 2360). Letter 2397. - 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. When the Sisters withdrew from there in 1664, she went immediately to the Montpellier hospital, where she remained until 1692.

Letter 2398. - Reg. 2, p. 166.

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

Letter 2399. - Archives of the Mission, Turin, unsigned rough draft.

1. First redaction: "to inform you." The correction is in the Saint's handwriting.

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

3. First redaction: "Monsieur, our insignificant Company is also named 'of the Mission.'" The correction is in the Saint's handwriting.

4. The part of the letter from "I had someone point out" in the previous paragraph to "could arise here" was added by Saint Vincent.

5. Christophe d'Authier de Sigsau.

6 Society of the Priests of the Most Blessed Sacrament for the Missions.

7. The last part of this sentence is in the Saint's handwriting.

8. First redaction: "three." The correction is in the Saint's handwriting.

9. First redaction: "who was calling himself." The correction is in the Saint's handwriting.

10. Alphonse-Louis du Plessis de Richelieu (1628-53), brother of the famous Cardinal Armand-Jean du Plessis de Richelieu.

11. First redaction: "to another whose works are similar, when they do not have different names, but causes instead many other difficulties." The correction is in the Saint's handwriting.

12. First redaction: "their plan." The correction is in the Saint's handwriting.

13. "To add" was inserted by the Saint.

14. The words "because of the phrase ad missiones" are in the Saint's handwriting.

15. First redaction: "between these two Companies here. Therefore, it is to be hoped the Archbishop will approve of correcting this from the beginning. This can be easily done by giving his Company another name." The correction is in the Saint's handwriting.

16. The words "began to work" are in the Saint's handwriting. Saint Vincent was placing the origin of his Congregation at the mission in Folleville, which was given in 1617. The secretary had first written thirty years.

Letter 2400. - Archives of the Mission, Turin, original signed letter.

1. Jacques Beure, born in Saint-Léonard-de-Noblat (Haute-Vienne) on March 22, 1627, entered the Congregation of the Mission for the second time on September 2, 1656.

2. Yves Laurence, born in La Roche-Derrien (Côtes-du-Nord) on March 1, 1632, entered the Congregation of the Mission as a deacon on June 28, 1656, and took his vows in Turin on July 25, 1658, in the presence of M. Martin. He was Superior in Marseilles (1686-92) and Vicar-Apostolic for the Regencies of Algiers and Tunis (1693-1705). Laurence died in Algiers on March 11, 1705. (Cf. Notices, vol. IV, pp. 38-46.)

3. Gaspard Stelle, born in the Sisteron diocese (Alpes-de-Haute-Provence) on April 5, 1624, entered the Congregation of the Mission as a priest on January 16, 1657, and took his vows in Genoa on January 7, 1659, in the presence of M. Simon. Notices, vol. I and vol. V (Supplement), lists him as Estelle.

4. Donat Crowley.

5. Michelangelo. Despite some reservations, he entered the seminary, but he did not persevere.

6. The Archbishop of Turin, Giulio Cesare Bergera, had appointed Sister Marie-Thérèse de Valpergue Superior of the Visitation Monastery in that city on March 17, 1657, without troubling himself about the Constitutions, which give the nuns the right to elect their own Superior. The Chapter protested and appealed to Mother Françoise-Madeleine de Chaugy. Out of deference for the Prelate, she advised submission to his will.

7. Master of Requests in Chambéry.

Letter 2401. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

Letter 2402. - Archives of the Mission, Turin, original signed letter.

1. This sentence is in the Saint's handwriting. Jean Le Vacher was in Tunis; Philippe Le Vacher was in France but was planning to return to Algiers.

Letter 2403. - Archives of the Mission, Turin, original signed letter.

1. Jean Le Moyne entered the Congregation of the Mission in October 1657 and took his vows on October 18, 1659, in the presence of M.Langlois.

Letter 2404. - Archives of the Mission, Turin, original signed letter.

1. As with many other letters the Saint acknowledged receiving, none of these three is extant.

2. Jean Sevant, born April 14, 1617, in Vaucelles, a faubourg of Caen (Calvados), entered the Congregation of the Mission on October 9, 1654, at the Paris seminary. He took his vows on January 20, 1657, in the presence of M.Berthe, and died in Richelieu on November 5, 1665.

3. Jeanne-Christine Prévost.

4. Abraham de Fabert.

Letter 2405. - Archives of the Mission, Turin, original signed letter.

Letter 2406. - Archives of the Mission, Turin, original signed letter.

1. Today, Quatre-Vaux is part of the commune of Rigny-Saint-Martin (Meuse).

2. Probably Nicolas Demonchy, who was Superior in Toul before M.des Jardins.

3. Cf. no. 2345.

4. Commune in the district of Toul (Meurthe-et-Moselle).

5. Cardinal Mazarin.

6. Pierre Emfrie, born in Treil-sur-Seine (Yvelines) in November 1622, entered the Congregation of the Mission on July 16, 1655, and took his vows in Paris in May 1658, in the presence of M.Delespiney. Notices, vol. I and vol. V (Supplement), refers to him as Enfrié.

7. Notre-Dame-des-Trois-Épis (cf. vol. VIII, no. 2894, letter of July 5, 1659, to M.Favier).

Letter 2407. - Archives of the Mission, Turin, original signed letter.

1. Cf. no. 2355, n. 3.

2. Collet (op. cit., vol. II, p. 30) mentions another letter of Saint Vincent, written on the same day, concerning the foundation of the Turin house.

Letter 2408. - Archives of the Mission, Turin, original signed letter.

1. The original is dated November 10, but this cannot be reconciled with the content: on November 10, René Alméras was at Saint-Lazare, well on the way to recovery, and the Saint knew of the death of Dermot Duggan (Duiguin), which he does not mention here. The letter seems to belong rather to October 10.

2. Visitation of the house by Thomas Berthe.

3. Pierre Nivelles.

4. François Rivet, brother of Louis, Superior in Saintes, and Jacques, a coadjutor Brother. Born in Houdan (Yvelines) on July 28, 1628, François 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.

5. As mentioned earlier (cf. no. 2347, n. 6), this is probably Giovanni (Jean) Damiani.

6. Cf. no. 2355, n. 3.

7. This sentence is in the Saint's handwriting.

Letter 2409. - Archives of the Mission, Krakow, original signed letter.

Letter 2410. - Archives of the Mission, Turin, original signed letter.

Letter 2411. - Archives of the Mission, Turin, original signed letter.

1. Gregorio Barbadigo (1657-64).

2. A cousin of M. Jolly.

3. Henri de Maupas du Tour, Bishop of Le Puy, had been assigned the task of determining whether there had yet been any public cult in honor of Francis de Sales.

4. Henri de Maupas du Tour, La Vie du Vénérable Serviteur de Dieu, François de Sales, évêque et prince de Genève (Paris: S. Huré, 1657).

5. In 1642 Urban VIII (1623-44) ordered the one-volume publication of all the decrees and subsequent interpretations issued on the canonization of saints during his pontificate, Urbani VIII Pont. O.M. Decreta servanda in canonizatione et beatificatione sanctorum.

6. An order went out to suppress the book, i.e., not to put it on sale and to repurchase, as soon as possible, any copies that had been sold. The result was a slight delay in the cause of the holy Bishop of Geneva. The Brief of beatification came out on December 28, 1661.

Letter 2412. - Archives of the Mission, Turin, original signed letter.

1. Brother Parre was not in Laon when the letter arrived; it was forwarded to this new address: "To Brother Jean Parre, now at the home of M. de Séraucourt, Lieutenant for Criminal Affairs in Reims." A note was added: "If the above-named Brother is not there, please leave it with M. de Séraucourt."

In a local baillage, which might include a number of villages and one major town, the Lieutenant for Criminal Affairs was an agent of the crown and administered criminal justice.

Letter 2413. - Archives of the Mission, Turin, unsigned rough draft in the secretary's handwriting.

1. The words "I, who am so far from this" are in the Saint's handwriting.

2. Nicolas Duport, son of the addressee of this letter.

3. The words "I think he" are in the Saint's handwriting.

4. Stefano Cardinal Durazzo.

Letter 2414. - Abelly, op. cit., bk. II, chap. I, sect. XI, p. 207.

Letter 2415. - Archives of the Mission, Turin, original signed letter.

1. Radegonde Lenfantin.

2. Marguerite Chétif.

3. Philippe de Montault-Bénac, Duc de Navailles, Peer and Maréchal de France. He died on February 5, 1685, at sixty-five years of age.

4. Jean-François Lejeune, born in Bapaume (Pas-de-Calais) on June 9, 1637, entered the Congregation of the Mission on May 1, 1654, to study for the priesthood, and took his vows in Le Mans on September 23, 1656, in the presence of M.Crowley.

5. Auguste Carpentier, born in Bapaume (Pas-de-Calais) on October 18, 1637, entered the Congregation of the Mission on October 19, 1655, to study for the priesthood, and took his vows on October 23, 1657, in the presence of M.Delespiney.

6. Of these three it appears that only Caron presented himself at Saint-Lazare. He is not listed in Notices, but in vol. XIV Coste makes reference to his ordination and later to his dismissal from the Company.

7. This sentence is in the Saint's handwriting.

Letter 2416. - Archives of the Mission, Turin, autograph rough draft.

1. Jeanne de Schomberg, daughter of Maréchal Henri de Schomberg and wife of Roger du Plessis, Duc de Liancourt. 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.

2. Marie de Lumague, Mademoiselle de Pollalion (Saint Vincent always wrote Poulailion), was the widow of François de Pollalion, a gentleman-in-ordinary of Louis XIII's household. She was among those devout widows whom Saint Vincent put to work in the apostolate. Born in Paris on November 29, 1599, married at the age of eighteen, and widowed shortly after, she made a vow of celibacy and placed herself under Saint Vincent's direction. Together with Saint Louise and other charitable Ladies, she visited the Charities, instructed little girls, and took alms to the poor. She especially wanted to gather together and reform delinquent girls; to this end she founded the Daughters of Providence. Saint Vincent worked on the Rules of this Institute, procured funds and good directors for it, and obtained its approbation by the King and the Archbishop of Paris. Mademoiselle de Pollalion died on September 4, 1657. (Cf. Hyacinthe Collin, Vie de la Vénérable Servante de Dieu Marie Lumague, veuve de M.Pollalion [Paris: Cl. J.B. Hérisant fils, 1744]; Abbé L.

Teillet, *Histoire de l'Union chrétienne de Fontenay-le-Comte* [Fontenay-le-Comte: L.P. Gouraud, 1898].)

3. Madeleine Fabri, Madame Séguier, wife of Pierre Séguier.

4. 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.

5. 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 Mademoiselle Pollalion, their foundress. Speaking of the second mission given at La Chapelle for the Lorraine refugees, Collet states that "a layman named Drouard spread the fire of charity there" (cf. op. cit., vol. I, p. 309). He was also Intendant for the Duchesse d'Aiguillon.

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

7. Claude-Marguerite de Gondi, sister of Philippe-Emmanuel de Gondi and widow of Florimond d'Halluin, Marquis de Maignelay, whom she had married on January 7, 1588. Her husband was assassinated three years after their marriage; her son died in the prime of his manhood; her daughter's husband, Bernard, the eldest son of the Duc d'Épernon, Comte de Candale, brutalized her. Prevented by her family and Pope Paul V from entering religious life, the Marquise de Maignelay devoted herself to the service of the poor. She faithfully visited hospitals, prisons, churches, and convents. The Capuchins, Carmelites, Daughters of Providence, Oratorians, and her parish church all benefited from her generosity. To Saint Vincent she gave her time, service, and money, contributing to all his works, especially that of the ordinands. She died on August 26, 1650 and was buried in the convent of the Capuchin nuns, clothed in their habit. (Cf. P. Marc de Bauduen, *La Vie admirable de très Haute Dame Charlotte-Marguerite de Gondy, Marquise de Maignelais* [Paris, Vve N. Buon, 1666].)

Letter 2417. - Archives of the Mission, Turin, original signed letter.

1. The summary of these conferences is in the Lyons Manuscript, fol. 230ff.

2. For information about this multivolume work see no. 2305, n. 8.

3. Marcello di Santacroce (Marcel de Sainte-Croix), born on June 7, 1619, was appointed Cardinal on February 19, 1652, at the

request of the King of Poland. He became Bishop of Tivoli in October 1652 and died in Rome on December 19, 1674.

4. Francesco Maria Brancaccio, Bishop of Viterbo, Porto, and Capaccio was created Cardinal in 1634 and died on January 9, 1675. He is the author of a collection of Latin essays.

5. In pagan countries.

6. Louis Phélypeaux, Seigneur de La Vrillière and de Châteauneuf-sur-Loire, Councillor of State in 1629, Commander, Provost, and Master of Ceremonies in 1643. He died on May 3, 1681, at the age of eighty-three.

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

Letter 2418. - Archives of the Mission, Krakow, original signed letter.

1. In 1656 Sweden, allied with the Elector of Brandenburg, invaded Poland. In consequence of that, Russia, Denmark, and the Holy Roman Empire declared war on Sweden, and Brandenburg soon deserted the Swedish cause (Poland recognized the Elector's sovereignty over East Prussia). In 1657 Sweden was driven out of Poland, and the King and Queen were able to return to Krakow, to which the Saint refers here.

2. Agent in France of the Queen of Poland.

Letter 2419. - Archives of the Mission, Turin, original signed letter.

1. Measures were being considered for uniting Sant'Antonio Abbey in Piedmont to the Congregation of the Mission, which was responsible for a seminary there.

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

Letter 2420. - Archives of the Mission, Turin, original signed letter.

1. Jean Descroizilles (cf. 2440).

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

Letter 2421. - Archives of the Mission, Turin, original signed letter.

Letter 2422. - Archives of the Mission, Turin, original signed letter.

1. Barthélemy d'Elbène (1638-63).

2. Moïse du Bourg, S.J., was born in 1598 and died in Limoges on March 3, 1662. He was the author of *Le jansénisme foudroyé par la bulle du Pape Innocent X, et l'histoire du jansénisme, contenant sa conception, sa naissance, son accroissement et son agonie* (Bordeaux: I. Mongiron-Millanges, 1658). As stated in the preface, the author's intention was that this book would be useful primarily "for zealous Catholic missionaries..., especially during their missions in the rural areas."

Letter 2423. - Archives of the Mission, Turin, seventeenth- or eighteenth-century copy.

1. Louis Robineau, coadjutor Brother, born in Neuvy-en-Dunois (Eure-et-Loir), entered the Congregation of the Mission on November 8, 1642, at twenty-one years of age, and took his vows on November 1, 1650. He was Saint Vincent's secretary for

thirteen years; the notes he wrote for the Saint's biographer are still in the Archives. (Cf. Dodin, op. cit.)

Letter 2424. - Archives of the Mission, Turin, seventeenth- or eighteenth-century copy.

1. Martin Baucher, born in Epône, Chartres diocese, entered the Congregation of the Mission as a coadjutor Brother in January 1653 and took his vows in Saintes on January 13, 1656, in the presence of M. Berthe.

2. Jean Roy, born in Argenteuil (Val-d'Oise), 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. He left the Company twice.

3. Aubin Gautier (Gontier), who was in Turin at the time.

4. Louis Joustel, born in Epône, in the Chartres diocese, on July 22, 1630, entered the Congregation of the Mission on June 16, 1655, and took his vows in Toul on May 31, 1657, in the presence of M. Desjardins. Notices, vols. I and V (Supplement), lists him as Tyoustel.

Letter 2425. - Archives of the Mission, Krakow, original signed letter.

1. Cf. no. 2355, n. 3.

Letter 2426. - Archives of the Mission, Krakow, original signed letter.

Letter 2427. - Archives of the Mission, Krakow, original signed letter.

Letter 2428. - Archives of the Mission, Turin, original signed letter.

Letter 2429. - Archives of the Mission, Turin, original signed letter.

1. In Marne. This is most probably the mission mentioned in Abelly, op. cit., bk. II, chap. I, sect. II, §5, p. 39.

Letter 2430. - Archives of the Mission, Turin, original signed letter.

Letter 2431. - Archives of the Mission, Turin, seventeenth- or eighteenth-century copy. A rough draft of this letter, written by the secretary, is also in the Turin archives.

Letter 2432. - Archives of the Mission, Paris, original autograph letter.

1. The Daughters of Charity came to the Châteaudun hospital in 1655, at the request of Madame de Varise.

2. The letter is signed by three persons, but the second name has been omitted because it is illegible.

Letter 2433. - Archives of the Mission, Krakow, original signed letter.

Letter 2434. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. Charpy (cf. Écrits spirituels, L. 410, p. 679) places this letter "after 1650."

Letter 2435. - Archives of the Mission, Turin, original signed letter.

1. Georges Paquinot, born in Coussey (Vosges) on June 28, 1636, entered the Congregation of the Mission as a coadjutor Brother on August 11, 1655, and took his vows on October 12, 1657, in the presence of M.Gicquel.

Letter 2436. - Archives of the Mission, Turin, original signed letter.

1. Saint-Sauveur-sur-École, near Melun.

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 again asked Edme Jolly to apply for a dispensation extra tempora for Deslions, and he was ordained in 1658.

3. The last five words are in the Saint's handwriting. Luke Plunket was born in the Meath diocese (Ireland).

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

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

Letter 2437. - Archives of the Mission, Turin, original signed letter.

1. Cf. no. 2430.

Letter 2438. - Abelly, op. cit., bk. II, chap. I, sect. VI, p. 85. This excerpt was also included in the obituary of Jean Martin (cf. Notices, vol. I, p. 290). Between the two texts there are many variations purely of form.

Letter 2439. - The original unsigned letter was formerly the property of the Daughters of Charity in Vitré. Its present location is unknown.

1. In her letter of November 2, 1657, to Sister Barbe Angiboust (cf. Spiritual Writings, L. 550, p. 576), Saint Louise tells of Sister Cécile's recent arrival in Paris. Saint Vincent's mention of this prompts the assignment of October 30, the preceding Tuesday, to the letter.

2. 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 open 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 about her being "somewhat to be feared" (cf. vol.

IV, no. 1405); this was undoubtedly the cause of her many changes. (Cf. vol. IV, no. 1342, and Spiritual Writings, L. 110, p. 121.)

The Hospital of the Petites-Maisons [made up of cottages for the patients] afforded shelter for four hundred elderly and infirm persons of both sexes, affected by dementia, disreputable illnesses, or skin diseases.

3. Cécile-Agnès Angiboust, who had previously been the Sister Servant at the Angers hospital.

Letter 2440. - Archives of the Mission, Turin, original signed letter.

1. Nicolas Thibault, born in Boissy-le-Châtel (Seine-et-Marne) on August 1, 1633, entered the Congregation of the Mission in Paris on September 21, 1649, and took his vows on November 21, 1653, at the time of the visitation of M. Alméras. He was Superior in Richelieu (1670-75), and in Versailles from 1675 to February 27, 1686, the day of his death.

2. He took his vows on October 6, 1658.

3. Gabriel Laudin.

4. This last paragraph is in the Saint's handwriting.

Letter 2441. - Archives of the Mission, Turin, original signed letter.

Letter 2442. - Archives of the Mission, Turin, original signed letter.

1. The reading of this word is doubtful.

2. The original has "does not seem very capable suitable for the Company." The Saint himself wrote "capable," but forgot to cross out "suitable."

3. Guillaume Delville was not a good judge of character: Caron left before he made vows; there is no further mention of Launois.

4. This word was written by the Saint.

5. The words from "he also fears" are in the Saint's handwriting.

6. Sisters Marguerite Chétif and Radegonde Lenfantin.

Letter 2443. - Archives of the Mission, Turin, original signed letter.

1. We know the recipient of this letter from its contents.

Letter 2444. - Archives of the Mission, Turin, original signed letter.

1. First redaction: "some charitable ladies here." The correction is in the Saint's handwriting.

2. The words "head driver of the coach" are in the Saint's handwriting.

3. First redaction: "who was the greatest contributor to the alms." The correction is in the Saint's handwriting.

4. Guillaume Fremyn, Seigneur de Moras-en-Brie, President à mortier in the Parlement of Metz.

Letter 2445. - Archives of the Mission, Paris, copy made from the original in the Hains Family Collection, Marseilles.

Letter 2446. - Archives of the Mission, Turin, original signed letter.

1. This was essential because of the recent plague in Genoa.

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

Letter 2447. - Archives of the Mission, Turin, original signed letter.

1. The Marquis de Fabert.

Letter 2448. - Archives of the Mission, Turin, original signed letter.

1. A locality near Rethel (Ardennes).

Letter 2449. - Archives of the Mission, Turin, rough draft in the secretary's handwriting.

1. 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.

2. François Caulet.

3. Catherine Caulet, wife of Jean de Levis, Baron de Mirepoix.

Although she felt drawn toward the works of charity of the women with whom she associated, she did not express the desire to join the Ladies of Charity until March 1659.

4. Louise de Roquelaure, who married Alexandre de Levis, Marquis de Mirepoix, on July 20, 1632.

5 Before entering the priesthood Jacques-Raoul de la Guibourgère had had the title of Counselor in the Parlement of Brittany, a title borne also by his son, Guillaume, and his son-in-law, M. du Cambout.

Letter 2450. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. Jean Barreau.

Letter 2451. - Archives of the Mission, Turin, original signed letter.

1. This last sentence, and the words "this time" preceding it, were written by Saint Vincent.

2. He did not persevere.

Letter 2452. - Archives of the Mission, Turin, original signed letter.

1. Cf. Lyons manuscript, fol. 232.

2. François Pallu was born in Tours in 1626 and died in Moyang, China, on October 29, 1684. He was a Canon of Saint-Martin and one of the founders of the Foreign Missions Society [Société des Missions-Étrangères]. In 1655 he went on a pilgrimage to Rome with some friends, but a letter from the Duchesse d'Aiguillon influenced him to approach Pope Alexander VII and Cardinal di Bagno for the erection of Vicariates Apostolic in the Far East. The Pope received the suggestion favorably and appointed a commission of four Cardinals to study it. On May 13, 1658, Propaganda Fide approved the report presented to it and, on August 14, François Pallu was appointed Titular Bishop of Heliopolis and Vicar Apostolic of Tonkin, Laos, and southwest

China (cf. manuscript life of François Pallu, Archives of the Missions-Étrangères, vol. 106); Pierre de la Motte-Lambert (born in La Boissière January 28, 1624; died in Thailand June 15, 1679) was named Bishop of Beirut. Two years later Ignazio Cotolendi joined them, with the title of Bishop of Metellopolis.

3. Sodality of Children of Mary.

4. Louis Chandenier, Abbé de Tournus.

5. A commune in Lot, in the district of Gourdon.

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

Letter 2453. - Archives of the Mission, Turin, original signed letter.

Letter 2454. - Archives of the Mission, Turin, original signed letter.

Letter 2455. - Archives of the Mission, Turin, original signed letter.

1. Madeleine de Lamoignon was born in Paris on September 14, 1608, of Chrétien Lamoignon, Presiding Judge of the Parlement of Paris, and of Marie des Landes, who initiated her from childhood into the traditions of the Confraternity of Charity. Mother and daughter were both very zealous in their dedication to the poor. They often went to visit them in their homes, dressed their wounds, cleaned their rooms, made their beds, and gave them clothing, linen, food, and money. Saint Vincent used to say that Mademoiselle de Lamoignon forged ahead so fast with her charitable works that no one could keep up with her. She supported and took an active part in all the works the Saint founded. She died on April 14, 1687, at seventy-nine years of age; her life has been written by Father d'Orléans (Vie de Mademoiselle de Lamoignon, Bibl. Nat., Ms. fr. 23895) and by Mademoiselle Louise Masson (Madeleine de Lamoignon [Lyons, 1846]). Abbé Guy-Toussaint-Julien Carron gave her a place in Vies des Dames françaises qui ont été les plus célèbres dans le XVIIe siècle par leur piété et leur dévouement pour les pauvres (2nd. ed., Louvain: Varlinthout et Vandenzande, 1826).

2. M. Pique.

Letter 2456. - Archives of the Mission, Turin, original signed letter.

1. Pierre Nivelles.

2. François Rivet.

3. 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 2457. - Archives of the Mission, Turin, original signed letter.

1. Vicar-General of the Agen diocese.

2. Philippe Le Vacher, who was in Paris.

Letter 2458. - Archives of the Mission, Turin, original signed letter.

1. Gabriel Laudin.
2. Neither was received, or they left shortly after being admitted.

Letter 2459. - Archives of the Mission, Turin, original signed letter.

1. First redaction: "the one who gave that scandal." The correction is in the Saint's handwriting.
2. The secretary had added these words, which were later scratched out, "But, do not wait for him to go to Soissons."
3. Charles de Bourbon (1656-85).
4. 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 2460. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1. The father of Antoine Tratebas, a Priest of the Mission who had recently died of the plague in Genoa.

Letter 2461. - Archives of the Mission, Turin, original signed letter.

1. François Caulet.
2. The postscript is in the Saint's handwriting.

Letter 2462. - Archives of the Mission, Krakow, original signed letter.

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

Letter 2463. - Archives of the Mission, Turin, original signed letter.

1. Pierre Sirven, coadjutor Brother, born in Verdun-sur-Garonne (Tarn-et-Garonne), entered the Congregation of the Mission on March 12, 1640, took his vows on January 1, 1643, and died in Sedan on July 12, 1660. His outstanding qualities had earned the confidence of the Bishop of Montauban. He was also highly esteemed by Saint Vincent, who considered him "the living Rule of the Company; a wise, intelligent man, benevolent toward everyone."

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

3. A locality near Sedan. The Congregation of the Mission had a farm there.

4. Chrétien Daisne, born in Sedan, entered the Congregation of the Mission on September 21, 1644, at twenty years of age, took his vows in 1646, and was ordained a priest in March 1651.

Letter 2464. - Archives of the Mission, Turin, original signed letter.

Letter 2465. - Abelly, op. cit., bk. II, chap. I, sect. II, §5, p. 39.

1. In previous letters to Jean Parre (nos. 2448 of November 3 and 2454 of November 10), Saint Vincent mentions the journey of M. Bajoue and his confreres to the Reims area (Marne); in no. 2468 of November 24, Saint Vincent tells Parre that he had heard from

M.Bajoue about the mission in Sillery. For these reasons November 1657 has been assigned to this letter.

2. This paragraph, describing the situation in Sillery, was written by Abelly before quoting the excerpt from the letter of Bajoue that follows it.

Letter 2466. - Original signed letter, made known to Coste by Madame Sautelet, a widow in Toulouse (2, rue de la Balance). Its present location is unknown.

1. The Marquis de Ternes, Lieutenant-General of the Galleys of France since 1656. He had been captain of Cardinal Richelieu's galley for twenty years.

2. Nicolas Get, brother of Firmin Get, was born in Chépy (Somme) in May 1635, entered the Congregation of the Mission on October 5, 1655, and took his vows on October 6, 1657, in the presence of M.Berthe.

3. Philippe Le Vacher.

Letter 2467. - Archives of the Mission, Turin, original signed letter.

1. Louis de Chandénier had turned over Saint-Pourçain Abbey to Saint-Lazare to help defray the expenses of the retreats for ordinands. Saint Vincent is referring to the ecclesiastical legal steps required to effect this transfer.

2. First redaction: "Consuls." The Saint made the correction in his own hand, without noticing that the following sentence also needed modifying.

3. Philippe Le Vacher.

4. Jean Le Vacher was acting as Consul at this time.

5. Enchiridion piarum meditationum. [A Collection of Devotional Meditations.]

6. Probably one of two works by Father Paul de Barry: La Solitude de Philagie (Lyons: C. Rigaud et P. Borde, 1642) or Les trois journées de Philagie pour la petite retraite (Lyons: les héritiers de P. Prost, P. Borde, et L. Arnaud, 1644).

7. Mario Alberici, appointed in 1657.

8. Stefano Cardinal Durazzo.

9. Since no information is available on this man, we do not know if he is a relative of the Cardinal mentioned above, who did not die until 1667.

10. In 1658 François Pallu and his collaborators would request of Propaganda Fide authorization to open a seminary for the formation of priests destined for the Far East; this was granted the following year. (Cf. Adrien Launay, Histoire Générale de la Société des Missions-Étrangères (3 vols., Paris: Téqui, 1894).

11. Discreet man.

Letter 2468. - Archives of the Mission, Turin, original signed letter.

Letter 2469. - Archives of the Mission, Turin, original autograph letter.

1. Scrofula, popularly known as "the King's evil."

Letter 2470. - Archives of the Mission, Turin, original signed letter and rough draft.

Letter 2471. - Archives of the Mission, Turin, original signed letter.

1. Henri de Maupas du Tour. The Holy See had asked him to investigate whether a cultus had developed for the Servant of God, Francis de Sales. Maupas du Tour also wrote at the same time a life of Francis de Sales, some aspects of which caused consternation in Rome. The Holy See was considering withdrawing his commission (cf. no. 2411).

2. Maritime city of The Marches, a region of central Italy, bordering the Adriatic.

3. This was printed under the title, *Récit du mauvais traitement arrivé au consul de France à Alger en Barbarie et des besoins des pauvres esclaves* (4 pages, undated). The Bibliothèque Sainte-Geneviève has two copies (4 Z3 898, pièces 21 and 23).

4. François Caulet.

Letter 2472. - Archives of the Mission, Paris, original signed letter.

Letter 2473. - Archives of the Mission, Turin, original signed letter.

1. In his letter of October 27, 1657 (cf. no. 2438), Martin told Saint Vincent of the civil unrest in Bra that made it necessary to suspend the opening of a mission there.

2. Francesco Billi (1648-59).

3. Giulio Cesare Bergera.

4. The Saint inserted this word.

5. This sentence is in the Saint's handwriting. The interview is in Abelly (cf. op. cit., bk. I, chap. XLVI. p. 225). Scarcely had the Queen returned from Metz, where the Court had gone and where she noted the spiritual needs of the people, than she thought of Saint Vincent and the Priests of the Mission. She was unaware that the Congregation did not accept missions in large towns. The Saint explained this to her and easily persuaded her to accept the plan of sending some priests of the Tuesday Conferences there. The mission, given during Lent of 1658, was very successful.

6. The secretary left the name blank.

Letter 2474. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1. The reference to Advent allows us to assign these months as the time when this letter was written.

2. Coste's footnote is confusing. He says "Jean Souffrand or Suffren," as if he is one and the same person with a variation in the spelling of his name. In his bibliographical section (cf. vol. VIII, p. 615) Coste lists two authors, Jean Souffrand and Jean Suffren. The latter is the author of *L'Année chrétienne* mentioned here. Only Suffren is listed in the Index, vol. XIV. We give here Coste's original footnote; the information pertains only to Jean Suffren (cf. Cath. Ency., vol. 13, p. 778).

Born in Salon (Bouches-du-Rhône) on November 30, 1571, Suffren entered the Society of Jesus on April 4, 1586, in Avignon. He taught philosophy in Dôle and theology in Avignon, and became the confessor of Marie de Medicis and Louis XIII. He died in Flushing (Netherlands) on September 15, 1641. Suffren's work, which Saint Vincent was recommending to Saint Louise, is *L'année chrétienne* (Paris: Claude Sonnius, 1640).

Jean Souffrand wrote *Le victorieux et triomphant combat de Gédéon, représenté à Paris au jour de la Passion du Fils de Dieu en l'an 1612* (Bordeaux, 1616).

Appendix 1. - Arch. Nat., S 6707, seventeenth-century copy.

Appendix 2. - Collection des Procès-Verbaux des Assemblées Générales du Clergé de France depuis l'année 1560 jusqu'à présent, vol. IV, p. 140.

1. Cf. no. 2242a.

2. George II Rákóczi.

3. Today, Wallachia and Moldavia are part of Romania. In addition, part of Moldavia forms the independent Republic of Moldavia.

Appendix 3. - Collection des Procès-Verbaux, op. cit., vol. IV, p. 140.

Appendix 4. - Archives of the Mission, Turin; copy sent to Firmin Get with no. 2313.

1. Henri-Auguste de Loménie, Comte de Brienne, Secretary of State.

Appendix 5. - Archives of the Mission, Turin; copy sent to Firmin Get with no. 2313.

Appendix 6. - Archives of the Motherhouse of the Daughters of Charity; outline of a letter prepared by Saint Vincent for Saint Louise and written by Brother Ducournau. The final text adopted was probably the one in the correspondence of Saint Louise (cf. *Spiritual Writings*, L. 535, p. 558), which seems to be Saint Vincent's own style.

1. The date of Saint Louise's L. 535.

2. M. Pouvot, backed by the local lord, M. de Luynes (Coste's note mistakenly has "Livry"), a Jansenist like himself, was meddling in the internal administration of the Sisters' house. He opposed their recall and was imposing his will on the way the schoolchildren were being educated, trying even to insinuate his own errors into their minds. The closing of the establishment was discussed for the first time at the Council meeting of July 21, 1657 (cf. vol. XIII, no. 178).

Appendix 7. - Archives of the Motherhouse of the Daughters of Charity, original; outline of a letter for Saint Louise, prepared by Saint Vincent and written in his hand. In *Spiritual Writings*, L. 529b, pp. 559-60, there is a long letter from Saint Louise addressed to the Pastor in Chars; the notes indicate that he was also the Superior of the Oratorians in the Faubourg Saint-Jacques, who was the titular Pastor of Chars.

1. This letter and the preceding one were written either the same day or within a short time of one another.

2. Saint Vincent left it up to Saint Louise to designate the Sister.

3. Sister Clémence Ferré, who nursed the sick; we know from Saint Louise's letter 529b (Spiritual Writings, pp. 559-60) that Sister Marie Poulet had charge of the school.

Appendix 8. - Archives of the Motherhouse of the Daughters of Charity, original unsigned letter. It is included here because it was written in the name of Saint Vincent and belongs, in a sense, with his correspondence.

1. It was probably after receiving this note that Saint Louise wrote to Mademoiselle d'Anse on November 20, 1657 (cf. Spiritual Writings, L. 552, p. 578).

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

3. Saint-Germain-en-Laye.