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## Notes

Letter 2888. - Archives of the Mission, 95 rue de Sèvres, Paris, original signed letter.

<sup>1</sup>François Fournier, born in Laval (Mayenne) on February 2, 1625, entered the Congregation of the Mission on August 12, 1644, took his vows on September 24, 1646, and was ordained a priest on September 25, 1650. He was professor of theology at the Agen Seminary (1649-58) and in Cahors (1658-63), Secretary General of the Congregation (1663-77), and Assistant General from 1667 to April 4, 1677, the day he died. The life of Saint Vincent, commonly and correctly attributed to Abelly, was erroneously thought to have been written by Fournier. It is quite possible and even probable that, as Secretary General, he helped prepare the material, but that is the extent of his role. Brother Ducournau may well have contributed much more than he. (Cf. *Notices sur les prêtres, clercs, et frères défunts de la Congrégation de la Mission* [1st series, 5 vols., Paris: Dumoulin, 1881-1911], vol. I, pp. 247-67.)

<sup>2</sup>In a letter to Denis Laudin on June 28, 1659 (cf. vol. VII, no. 2887), the Saint refers to an ailment, which Coste notes is an inflammation of the eye. Saint Vincent himself speaks of an inflamed eye he has had for “five or six weeks” (cf. no. 2905 to Louis Rivet, dated July 13, 1659). His mention here of this same trouble enables us to fix the year for this letter.

<sup>3</sup>Guillaume Vagré, born in Annay (Pas-de-Calais), entered the Congregation of the Mission as a coadjutor Brother on March 7, 1656, and took his vows in Cahors on November 30, 1658, in the presence of M. Cuissot.

<sup>4</sup>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 his sanctity 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.

<sup>5</sup>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.

<sup>6</sup>It is evident from innumerable references in the Saint's correspondence that a great many letters written to him are no longer extant. Much of this loss can be attributed to those who pillaged Saint-Lazare during the French Revolution.

Letter 2889. - The few lines of this excerpt were taken from the catalogue of M. Charavay, a merchant in historical documents and autograph letters in Paris, who at various times put on sale a number of Saint Vincent's letters. The catalogue seems to give the actual terms of the Saint's request.

<sup>1</sup>The text of the Sisters' petition and that of the concession granted on August 19, 1659, are preserved in the Archives Nationales Q<sup>1</sup> 1200.

Letter 2890. - Archives of the Mission, Paris, Sister Hains collection, original signed letter.

<sup>1</sup>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.

<sup>2</sup>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 captives. His absence, which was supposed to last only a few months, was prolonged for two years. He set out again in September 1659, reached Barbary, and in 1661 accompanied Brother Jean 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 captives whom he had ransomed. He was sent to Fontainebleau, where he led a most exemplary life until August 5, 1679, the day of his death. (Cf. *Notices*, vol. III, pp. 595-606.)

<sup>3</sup>To protect their coral fishing grounds, merchants from Marseilles established around 1650 a fort on the North African coast, near El Kalá. This fort, known as the Bastion of France, became an important commercial center. The Turks sacked it repeatedly during the seventeenth century. In 1692 the Sultan Achmet recognized it officially as a French possession, along with the other African concessions, when the French promised an annual payment of seventeen thousand francs. Later, the demands of the Dey, who wanted an increase in this tax and who had insulted the French Consul in Algiers in 1827, were among the causes of the incursion of a French expeditionary force in 1830 to depose the Dey. The Bastion was abandoned in 1827; its ruins can be seen at Mers-el-Kerraz.

<sup>4</sup>François Constans, secretary of Jean Barreau, Consul in Algiers.

<sup>5</sup>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 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*, Ms. 1679. The exact date of his death is not known. His biography is in *Notices*, vol. II, pp. 389-424.

<sup>6</sup>François 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 Fouquet, 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 2891. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>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. Although the recipient of the letter is not indicated on the original, there is little doubt as to his identity.

<sup>2</sup>Reference to the widow Moreau indicates that Montmirail was the house in question (cf. vol. VI, no. 2258, where she was seeking some adjustment to her obligations); Jean Monvoisin was Superior in this house in 1659.

Letter 2892. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>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. This office of the Roman Curia, formed in the fourteenth century, was 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 vol. III of *Notices*, pp. 387-512.

<sup>2</sup>An *extra tempora* was an indult from the Holy See granting religious Institutes the privilege of conferring Sacred Orders outside the times prescribed by Church law.

<sup>3</sup>Ignace-Joseph de Marthe, born in Arras on March 19, 1637, entered the seminary of the Congregation of the Mission in Paris on July 7, 1654, and took his vows on October 14, 1656, in the presence of M. Berthe. He was Superior in Noyon (1668-74) and Toul (1678-83). Saint Vincent had asked Edme Jolly to seek from the Holy See a dispensation for Marthe to receive ordination before the age required for Sacred Orders. He also wanted a dispensation to have him receive Orders outside the stipulated time so that he could be sent to Madagascar (cf. vol. VII, no. 2843).

<sup>4</sup>By a decree of December 15, 1651, the King had appointed Tinti “deputy and general commission-agent of his Majesty at the Court of Rome to follow up all Bulls and appointments of the Pope.”

<sup>5</sup>Marie de Vignerod de Pontcourlay, Duchesse d’Aiguillon, was born in the Château de Glenay near Bressuire in 1604, of René de Vignerod and Françoise de Richelieu, eldest sister of the great Cardinal. She married the nephew of the Duc de Luynes, Antoine de Beauvoir de Grimoard de Roure, chevalier, Seigneur de Combalet, whom she had never seen and did not love. During the two years this union lasted, the couple lived together only six months. The Marquis de Combalet, kept away from home by the war, died at the siege of Montpellier on September 3, 1622. His wife, widowed at the age of eighteen, left the Court and 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 convicts. The Richelieu and Rome houses subsisted on her generosity. She had the consulates of Algiers and Tunis given to the Congregation of the Mission. She contributed to the foundation of the General Hospital and of the Society of the Foreign Missions, took under her protection the Daughters of the Cross and the Daughters of Providence, and was a great benefactress of Carmel. She was President of the Confraternity of Charity at Saint-Sulpice, and replaced Madame de Lamoignon as President of the Ladies of Charity of the Hôtel-Dieu. The Duchesse d’Aiguillon must be placed, along with Saint Louise de Marillac, Madame de Gondi, and Madame Goussault, in the first rank of Saint Vincent’s collaborators. No one perhaps gave him more; few were as attached to him. She watched over his health with maternal solicitude; the carriage and horses the Saint used in his old age came from her stables. Saint Vincent’s death grieved her deeply. She had a silver-gilt reliquary made in the shape of a heart, surmounted by a flame, to enclose his heart. The Duchess died on April 17, 1675, at the age of seventy-one and

was buried in the Carmelite habit. Bishops Bresacier and Fléchier preached her funeral oration. (Cf. Comte de Bonneau-Avenant, *La duchesse d'Aiguillon* [2nd ed., Paris: Didier, 1882].) Le Long mentions in his *Bibliothèque historique de la France* (Fontette ed., 5 vols., Paris: 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 her, unless a footnote indicates otherwise.

<sup>6</sup>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 his 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.

In the Congregation of the Mission, those in the years of formation went through the Internal Seminary, which corresponded to the novitiate in religious Orders. All new applicants were received there to be formed to the practice of the virtues of their state and to be prepared for the lifestyle and duties of the Missionaries.

Letter 2893. - Archives of the Mission, Paris, unsigned rough draft in the secretary’s handwriting.

<sup>1</sup>Girolamo Giudice (Jérôme Lejuge), born in Diano, Albenga diocese (Italy), on September 30, 1611, 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.

<sup>2</sup>Cf. Rom 8:21. (NAB)

<sup>3</sup>Giacomo Sappia, born in San Remo, Albenga diocese (Italy), on October 8, 1633, entered the Congregation of the Mission in Genoa on May 30, 1655, and took his vows on June 3, 1657, in the presence of M. Duport. He was Superior in Genoa (1692-95).

<sup>4</sup>Saint Vincent often uses the term “family” to refer to the local Community, as in “the income of our family” mentioned here, but “the affairs of your family,” in the first part of the sentence are those of Giudice’s natural family.

<sup>5</sup>First redaction: “of his Superior, who is responsible for every duty.” The last phrase was crossed out.

Letter 2894. - Reg. 2, p. 60.

<sup>1</sup>Pierre Dulys, Canon of Saint-Dié (Vosges) and Director of the Shrine of the Trois-Épis in Ammerschwihr, near Colmar. He was a very zealous priest, but of a “restless, agitated, interfering, and inconstant” disposition (cf. J. Beuchot, *Notre-Dame des Trois-Épis dans la Haute-Alsace* [Rixheim: A. Sutter, 1891], p. 48). The shrine, which is said to date from the fifteenth century, owes its name to a lovely legend: a consecrated host, thrown away by an unworthy profaner, fell on three ears of wheat growing from the same stem; immediately some bees gathered there and built an elegant wax monstrance around it. After the destruction of the chapel by the Swedes in 1636, pilgrims no longer went there. Canon Dulys restored the shrine, which he entrusted in 1652 to the Canons Regular of Saint Peter Fourier. He dismissed them in 1655 and replaced them with the monks of the Benedictine Abbey of Paris, who by 1657 no longer satisfied him. That was when he turned to Saint Vincent. The suggestions of the latter did

not satisfy the Canon, and on July 31, 1659, he began negotiations with the Canons Regular of Saint Anthony of Egypt (Antonines). That very day two Antonines of Isenheim came to be installed in the Priory.

<sup>2</sup>Nicolas Demonchy, born in Eu (Seine-Maritime), on March 21, 1626, 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).

<sup>3</sup>Two of Pierre Dulys' nephews became priests: Charles Dulys, Abbot of Lunéville, Dean of the church in Brisach, and Canon of Saint-Dié, died in 1725; and François Dulys, who later became Canon of Saint-Thiébaud de Thann.

<sup>4</sup>As indicated in n. 1 above, Canon Dulys withdrew his proposal.

Letter 2895. - Archives of the Mission, Paris, unsigned rough draft in the secretary's handwriting.

<sup>1</sup>Ladies of Charity.

<sup>2</sup>To dissuade poor Catholic families in Sedan from sending their daughters to Protestant schools, Louise de Malval, Mademoiselle de Neufville, had established a free school and a boarding school in that town, where young girls learned to read and write, to do handwork, and, above all, to learn good habits; it was also a place where women wanting to abjure heresy found shelter.

<sup>3</sup>The Hospital Sisters of Sainte-Marthe, who served during the Ancien Régime (France before 1789) in a large number of hospitals in Burgundy and Champagne.

Letter 2896. - Archives of the Mission, Paris, original signed letter. The postscript is in the Saint's handwriting.

<sup>1</sup>Thomas Berthe, born in Donchery (Ardennes), entered the Congregation of the Mission on December 26, 1640, at the age of eighteen, and took his vows on December 8, 1645. After ordination in 1646, he was assigned to Sedan. Convinced that he had been sent there as Superior, he felt humiliated to see less important work entrusted to him, and he returned to his family. A short time later he came to his senses, and Saint Vincent, who recognized his virtues and appreciated his talents, joyfully took him back. He subsequently served the Community as Superior in Picardy and Champagne and in other important positions: Superior at the Bons-Enfants Seminary (1649-50) and in Rome (1653-55), Secretary of the Congregation (1660), Assistant to the Superior General (1661-67), Superior in Lyons (1668-71), 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.)

<sup>2</sup>André du Saussay, Bishop of Toul. Born in Paris around 1589, he was a Doctor in both civil and canon laws, a talented controversialist, renowned orator, prolific writer, and the Pastor of Saint-Leu and Saint-Gilles (1624-56). He found favor with the King, who made him his counselor and preacher and became Ecclesiastical Judge and Vicar-General of Paris (1643-55). Proposed by the Queen Regent for the office of Bishop in 1649, he was not approved by the Pope until 1656. The Bishop governed his diocese wisely and died on September 9, 1675, after meriting the praise engraved on his tomb: *vir clero et populo amabilis* [a man beloved by the clergy and the people]. (Cf. Eugène Martin, *Histoire des diocèses de Toul, de Nancy et de Saint-Dié* [3 vols., Nancy: A.



Crépin-Leblond, 1900-03].)

<sup>3</sup>Presiding Judge of the Parlement of Metz.

<sup>4</sup>Anne of Austria, Queen Regent of France, who provided the funds for the establishment of the Congregation of the Mission in Metz. Out of gratitude, the seminary was named after her.

<sup>5</sup>Pierre Cabel, born in Chézery (Ain), was ordained a priest on March 13, 1642, and entered the Congregation of the Mission in Annecy in January 1643, at twenty-six years of age. He arrived in Paris on February 24, 1644, and was sent to Sedan, where he took his vows on August 9, 1645, and was Superior (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 elected René Alméras 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 *Notices*, vol. II, pp. 315-37.

Letter 2897. - Archives of the Mission, Paris, original signed letter. The postscript is in the Saint's handwriting.

<sup>1</sup>Anne of Austria (cf. no. 2896, n. 4).

<sup>2</sup>Madeleine Raportbled was at Saint-Sulpice in 1652. Named for Poland, she was unable to go because of the political situation and was sent instead to Saint-Denis. The Council of February 1656 assigned her to Nantes.

<sup>3</sup>This townhouse, the property of the Carmelites, who rented rooms there, was situated on rue du Neufbourg, today rue de la Fontaine, almost directly across from Saint-Nicolas Hospital. There were five separate pavilions, with courtyards and gardens surrounded by walls. Negotiations ended in 1661, thanks in great part to Bossuet, Archdeacon of Metz, and to his father. The deed is in the National Archives, S 6707.

Letter 2898. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Edme Menestrier, born in Rugney (Vosges) on June 18, 1618, 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.

Letter 2899. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Philippe Le Vacher.

<sup>2</sup>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).

<sup>3</sup>François Brisjonc, born in Tréfumel (Côtes-du-Nord) on April 13,...entered the Congregation of the Mission on August 7, 1654, in Richelieu, where he had been ordained on June 7, 1653. He took his vows there in the presence of M. Thieulin. Brisjonc left the Company of his own accord in 1659 but was readmitted on May 17, 1664.

<sup>4</sup>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 Saint-Méen (1689-1701).

<sup>5</sup>François de Bosquet, Administrator for Justice in Languedoc, who later became Bishop of Lodève (1648-57), then of Montpellier (1657-76). He died on June 24, 1676. (Cf. Abbé Paul-

Émile-Marie-Joseph Henry, *François Bosquet* [Paris: Ernest Thorin, 1889].)

Letter 2900. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Juice made from a lemon, or from a partially ripe, yellow, thick-skinned fruit called a citron, which resembles a lime or lemon but is larger and contains less acid.

<sup>2</sup>The personnel catalogue states: “Nicolas Étienne, born on September 17, 1634, was admitted on August 8, 1653, provided that he remain a seminarian all his life because of the serious deformity of one of his hands. He took his vows on August 8, 1655, and with a dispensation was ordained a priest on August 31, 1659, on condition that he go to Madagascar.” (Cf. *Notices*, vol. I, p. 480.) Étienne had already asked to go there as a catechist; as implied in this letter, it was Saint Vincent who sought the dispensation for his ordination. He set off the first time in 1660 but was unable to land and had to return to France. In May 1663 he left again, arriving in Madagascar in September. His apostolate was short-lived: Dian Mananghe, a Malagasy chief who had promised to receive Baptism, invited him to dinner, had him imprisoned, and murdered him, along with Brother Philippe Patte and some indigenous Christians. Coste and *Notices*, vol. V (Supplement), p. 218, give February 27, 1664, as the date of the massacre. *Notices*, vol. III, pp. 350-68, gives a fuller biography of Étienne; on p. 350 it states that he died on March 4, while on p. 367 it says “in the first week of Lent 1664.” A short account of Brother Patte is given on pp. 369-71 of the latter volume, which states that he died with M. Étienne on March 4. In both instances, *Mémoires de la Congrégation de la Mission. Madagascar*, vol. IX, is cited; Coste specifies pp. 374-494.

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

<sup>3</sup>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.

<sup>4</sup>The foundation of Notre-Dame de Loreto.

<sup>5</sup>Saint Vincent’s letter of inquiry (cf. no. 2905) mentions areas in which validity is questioned.

<sup>6</sup>Martin Levasseur, born in Eu (Seine-Maritime) on January 5, 1630, entered the Congregation of the Mission on March 7, 1651, took his vows in 1653, and was ordained a priest in Rome on April 4, 1654.

<sup>7</sup>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. In 1632, when Saint Vincent made the move to Saint-Lazare, Dehorgny took over the direction of the Collège des Bons-Enfants, which he retained until 1635, then took up again (1638-43, 1654-59). He was Assistant to the Superior General (1642-44, 1654-67), Superior of the house in Rome (1644-47, 1651-53), and Director of the Daughters of Charity (1660-67). In 1640, 1641, 1643, 1644, 1659, and 1660, he made the visitation of several houses of the Company, reestablishing good order wherever necessary. His sympathy for Jansenistic 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.

<sup>8</sup>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 short-lived; 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*, [Paris: F. Lambert, 1664], 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 Holy Angels chapel. (Cf. Pierre Collet, *La vie de St Vincent de Paul* [2 vols., Nancy: A. Leseure, 1748], vol. I, pp. 5ff.)

<sup>9</sup>This anonymous work was entitled: *Lettres de l'auteur des Règles très importantes au sieur de Marca, archevesque de Thoulouze*.

<sup>10</sup>On May 21.

<sup>11</sup>A merchant in Lyons who forwarded money, packages, and letters for Saint Vincent and the Missionaries.

<sup>12</sup>Giacomo Cardinal Corradi, a very important member of the Curia and one of the Pope's closest collaborators. <sup>13</sup>In the original the following sentence has been crossed out: "There is good reason to fear that the General Assembly of the Clergy to be held next year might be persuaded by some of the Bishops, who are calling into question the authority of the Holy See, to establish theirs in its place and to urge it to take some decision in this matter, which would be the cause of schism and a great misfortune. The approval of Rome could remedy this situation."

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. In an era of Gallicanism, Church-State relations were a major consideration, most especially the *don gratuit*, the annual free financial gift or donation to the King. Additional grants were made on special occasions. The meetings were concerned as much with religious matters as with temporal concerns. The Assemblies thus assigned 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.

Letter 2901. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>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.

<sup>2</sup>Maria Emmanuele Brignole, Marchese di Grappoli (Tuscany), son of Antonio Giulio Brignole, who entered the Jesuits on March 11, 1652.

<sup>3</sup>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.

<sup>4</sup>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 next year, took his vows on January 25, 1656, and was 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.

<sup>5</sup>François Thiébault, born in Moyencourt (Somme) on September 27, 1634, entered the Congregation of the Mission on December 2, 1657, and took his vows in Genoa on December 12, 1659, in the presence of M. Simon.

<sup>6</sup>It is difficult to identify this man with certainty. Perhaps it is Jean Philippe, born in Ploufragan, Saint-Brieuc diocese, on May 3, 1632. He entered the Richelieu Seminary on March 1, 1656, and took his vows there on March 5, 1658, in the presence of M. de Beaumont. The date of his ordination is not recorded.

<sup>7</sup>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. Both Vol. I and vol. V (Supplement) of *Notices* list him as *Estelle*.

Letter 2902. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Born in Châtillon-en-Dunois (Eure-et-Loir), Jean Parre entered the Congregation of the Mission on April 16, 1638, at twenty-seven years of age, took his vows in 1643, and died after 1660. He and Brother Mathieu Régnard were two of the most intelligent and active instruments 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.)

<sup>2</sup>Henri de Baradat, Bishop of Noyon (1626-60), had requested that Parre put some order into the ill-regulated devotion manifested at the Shrine of Notre-Dame-de-la-Paix when relief aid was being distributed.

<sup>3</sup>Marie de Maupeou, wife of François Fouquet, Vicomte de Vaux, Master of Requests, and then 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.

<sup>4</sup>Negotiations for peace, initiated in Lyons and continued in Paris, had resulted in the signing of some preliminary documents on June 4. They continued on the Isle of Pheasants in the Bidassoa River and finally concluded with the Treaty of the Pyrenees (November 7, 1659). This peace marked the end of the Spanish ascendancy in Europe, which now passed to France. Louis XIV married Maria Teresa, daughter of King Philip IV. France received part of Roussillon, Conflans, Cerdagne, and several fortresses in Flanders and Artois on the Belgian border. This alleviated

some of the dangers of Brother Jean Parre's ministry.

<sup>5</sup>Mademoiselle Viole, born Madeleine Deffita, 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.

<sup>6</sup>On April 20, 1659, a two hundred-year-old lime tree was felled in Fieulaine, near Saint-Quentin. Workers who were cutting it down unearthed a small statue of the Blessed Virgin, to which rumor attributed some miracles. This was the origin of the pilgrimage to Notre-Dame-de-la-Paix. People flocked to the chapel that was soon built near the site. (Cf. [Charles Bourdin], *Histoire de ce qui s'est passé de plus remarquable à l'occasion d'une image de la sainte Vierge, dite Notre-Dame-de-Paix, nouvellement trouvée au village de Fieulaine* [Saint-Quentin: C. Lequeux, 1662].)

<sup>7</sup>The Ladies of Charity of the Hôtel-Dieu in Paris, who underwrote much of Jean Parre's work. Letter 2903. - Archives of the Mission, Paris, unsigned rough draft in the secretary's handwriting.

<sup>1</sup>Charles de Saveuses, born in Amiens in 1595, left a military career to enter the Discalced Carmelites on May 5, 1617, notwithstanding the objections of his father who, on August 20, obtained a parliamentary decree to force him to leave. He studied theology, was ordained a priest in 1626, and devoted himself to the ministry of rural missions. The assassination of his brother, Jean-Robert, left open the position of Parliamentary Councillor, which he assumed in March 1629 and held for forty-one years. The Priory of Saint-Omer-sur-Epte belonged to him; in 1658 he exchanged it for a Canonry of the Sainte-Chapelle. He died on July 1, 1670, and was buried in the church of the Ave Maria nuns on July 3. Saint Vincent greatly esteemed his priestly virtues and his integrity as a magistrate. Speaking of the two, Reverend Jean-Marie de Vernon wrote: "Their union was so perfect that there seemed to be one same soul in the two bodies." (Cf. *Vie de Messire de Saveuses* [Paris: G. Meturas, 1678], p. 155.)

Letter 2904. - Abelly, *op. cit.*, bk. II, chap. I, sect. VI, p. 89.

<sup>1</sup>Jean Martin, born in Paris on May 10, 1620, entered the Congregation of the Mission on October 9, 1638. He was ordained in Rome on April 25, 1645, and that same year was sent to Genoa to found a new house. Saint Vincent probably had no Missionary more gifted in drawing crowds and converting souls. In 1654 Martin was recalled to France and placed in Sedan as Superior and Pastor; then he was sent to Turin in 1655 for the new establishment founded by the Marchese di Pianezza, Prime Minister of State. There, as in Genoa and Sedan, the zealous Missionary knew how to soften the most hardened hearts. He was given the name "Apostle of Piedmont," and his fellow Missionaries were called "the holy Fathers." In 1665 René Alméras asked him to head the house in Rome. This was a painful sacrifice for Martin, but he resigned himself to it. Subsequently, he was named Superior in Genoa (1670), Turin (1674), Rome (1677), Perugia (1680), and again in Rome in 1681, where he died on February 17, 1694. His obituary, written by one of his contemporaries, is in the Archives of the Mission in Paris. It was published, with some corrections, in vol. I of *Notices*, pp. 269-372.

All the letters in this volume are addressed to this Jean Martin, whom in the index we have called *the elder* to distinguish him from another Jean Martin, referred to as the younger (cf. no. 2970).

Letter 2905. - Archives of the Mission, Paris, seventeenth-century copy.

<sup>1</sup>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, who was a priest, and Jacques, a Brother.

<sup>2</sup>Principal town of a canton in Charente-Maritime. This synod was for the Huguenots, the Reformed Church in France, a Protestant sect which espoused the spiritual and political tenets of Jean Calvin.

<sup>3</sup>Saint Vincent had written to Edme Jolly, Superior in Rome, that he should inquire if the “ministers are baptizing validly” (cf. no. 2900).

Letter 2906. - Archives of the Mission, Paris, autograph postscript of one of the Saint’s letters.

<sup>1</sup>The name of the addressee is not given on the original. It was intended neither for Firmin Get nor Benjamin Huguier but was sent during an absence of Get and before he had handed over the keys of the strong box that contained the money collected for Barbary, i.e., before the arrival of Gabriel Delespigny. The person who received it was the acting Superior. The general trend of these remarks clearly points to Philippe Le Vacher, who directed the Marseilles house between Get’s departure for Montpellier in May 1659 and the arrival of Delespigny in August 1659.

<sup>2</sup>Some historians, rightly or wrongly, claim that Chevalier Paul was the son of a laundress at the Château d’If (a national prison on an islet in the Mediterranean near Marseilles). He became a Knight of Malta, led his desert convoys like all the Knights of the Order, and then joined the French navy, where his bravery soon earned for him the rank of Captain in 1640, Commodore on December 30, 1649, and Lieutenant General in 1654. He died around 1667.

<sup>3</sup>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, was sent to Algiers with the title of Vicar Apostolic. While nursing the plague-stricken there, he contracted the illness and died of it himself in April 1663. (Cf. *Mémoires de la Congrégation of the Mission* [11 vols., Paris, 1863-1899], vol. II, pp. 221-30.)

Letter 2907. - Archives of the Mission, Paris, unsigned rough draft in the secretary’s handwriting. The many simple variants of form between the rough draft and the copy in Reg. 2, p. 30, are due to the fact that the copyist could not make out the text. These variants are in the passages that are the most difficult to decipher.

<sup>1</sup>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, and he was known subsequently as Cardinal de Retz. Discontented with his influence and plots, Mazarin had him imprisoned in the Château de Vincennes. Becoming Archbishop upon the death of his uncle (1654), and consequently more dangerous to the Prime Minister, 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 had died, renounced the archbishopric of Paris, and received in exchange Saint-Denis Abbey. Age and trials had made him wiser; during the last four years of his life, some persons even considered him pious. In this peaceful, studious, simple-mannered man, concerned with paying off his numerous creditors, no one would have recognized the ambitious, flighty, and restless Prelate who had stirred up Paris and made the powerful Mazarin tremble. The Cardinal died on August 24, 1679.

<sup>2</sup>First redaction: “our;” “your” is more tactful. Further on, the Saint says: “your Missionaries,” instead of “my Missionaries” with the same intent.

<sup>3</sup>Jean-François de Gondi, first Archbishop of Paris (February 19, 1623-March 21, 1654).

<sup>4</sup>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.

<sup>5</sup>Cardinal de Retz was still in exile, and the search by Mazarin’s agents obliged him to keep his whereabouts secret.

<sup>6</sup>Following these words the secretary had written the following passage which was scratched out: “What urges me to entreat you to send us your approval is the reason I have to fear that God will not keep me much longer on this earth; and, if I die without an approval, this might be the cause of disastrous consequences in the Company after my death. I have drawn up an act of declaration, which I am sending Your Eminence. In it I have set down more or less what I told Your Eminence that, being obliged to have recourse to you for the approval of these Rules, and not knowing where you are so as to obtain this final approval, I may assure the Company that these are the same Rules that had been approved by you, Monseigneur, and by the late Archbishop, and exhort the members to observe them with exactitude. Whatever the case,(?) this will depend on the blessing God will be pleased to give to it. And, if you, Monseigneur, are pleased to grant us the favor I am requesting, there will be no difficulties. I am, in His love...” Letter 2908. - Archives of the Mission, Paris, rough draft in the secretary’s handwriting.

<sup>1</sup>Jean Thierry, born in Cahors in 1628, entered the Congregation of the Mission as a coadjutor Brother in Marseilles in 1648.

<sup>2</sup>Cf. Heb 6:4-6. (NAB)

<sup>3</sup>François Brisjonc never went to La Rose; he left the Company in this same month of July. René Alméras readmitted him on May 17, 1664.

<sup>4</sup>Jean Chrétien, born in Oncourt (Vosges) on August 6, 1606, 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 Troyes house.

<sup>5</sup>Gilbert Cuissot, born in Moulins (Allier) on November 5, 1607, 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). Cuissot 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 exorcizing a possessed woman, he drew from the demon an acknowledgment of the Founder's holiness and the reward reserved by God for Missionaries faithful to their vocation. Cuissot died in 1666.

<sup>6</sup>Toussaint Lebas, born in Josselin (Morbihan) on November 1, 1625, was ordained a priest on May 25, 1652, eve of the Feast of the Most Holy Trinity, and entered the Congregation of the Mission in Richelieu on January 2, 1653. A short time later he was sent to the Agde house, where he took his vows in 1657, in the presence of Thomas Berthe. He was Superior in Narbonne (1671-73).

<sup>7</sup>Julien Dolivet, born in Cardroc (Ille-et-Vilaine), was ordained a priest on March 30, 1652, entered the Congregation of the Mission in Richelieu on January 2, 1653, and took his vows in Agde in March 1656 in the presence of M. Berthe. He was Superior in Sedan (1668-73) and in Narbonne (1673-82).

<sup>8</sup>Cf. Job 10:1-2. (NAB)

<sup>9</sup>Cf. Job 32:1. (NAB)

<sup>10</sup>Cf. Job 8:2; 11:2-3; 15:12-13. (NAB)

<sup>11</sup>Cf. Job 42:7-9. (NAB)

Letter 2909. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>The Papal Brief of Alexander VII *Alias nos*, "Brief on the Vow of Poverty taken in the Congregation of the Mission," bears the date August 12, 1659 (cf. vol. XIII, no. 120).

<sup>2</sup>*Under the title of common table.* Since members of the Congregation of the Mission were not diocesan clergy, their title for ordination was based on "the common table" and not on incardination in a diocese. The title for ordination is required to guarantee a permanent and proper maintenance for the ordained. Today, *Title for Common Life* is used for religious who profess simple, perpetual vows in a clerical society of Apostolic Life (Canon 266).

<sup>3</sup>Cf. the Brief of September 22, 1655, *Ex commissa nobis*, by which Alexander VII approved the vows taken in the Congregation of the Mission (vol. XIII, no. 113).

<sup>4</sup>First redaction: "many of whom have almost completed their studies." The correction is in the Saint's handwriting.

<sup>5</sup>The project for an establishment of Missionaries on the island.

<sup>6</sup>First redaction: "which are." The correction is in the Saint's handwriting.

<sup>7</sup>A town of central Italy, in the Province of Aquila.

<sup>8</sup>Letters giving a subject permission to be ordained by a Bishop other than his own Ordinary. Exempt religious cannot be ordained by any Bishop without dimissorial letters from their own Major Superior.

<sup>9</sup>Abbé Tinti.

<sup>10</sup>Thirteen years were still lacking for the fifty years required by the Church between the death of a servant of God and beatification. On June 21 the Pope had granted a dispensation from this requirement for the canonization of Francis de Sales.

Saint Francis de Sales, who honored Saint Vincent with his friendship, was born in Thorens, near Annecy, on August 21, 1567, and died in Lyons on December 28, 1622. "Many times I have had the honor of enjoying the close friendship of Francis de Sales," declared the Saint at the beatification process of his illustrious friend on April 17, 1628. He always spoke of the Bishop of Geneva with great admiration, considering him worthy of the honors reserved to the saints. According to Coqueret, a Doctor of the Sorbonne, Francis de Sales, on his part, used to say that



“he did not know a more worthy or more saintly priest than M. Vincent.” (Postulatory letter from the Bishop of Tulle, March 21, 1706.) When it came to appointing a Superior for the convent of the Visitation in Paris, he chose Vincent de Paul.

Letter 2910. - Archives of the Mission, Paris, unsigned rough draft in the secretary’s handwriting.

<sup>1</sup>Cf. Rom 12:3. (NAB)

<sup>2</sup>Cf. 1 Cor 8:1. (NAB)

<sup>3</sup>Cf. Mt 4:18-22. (NAB)

<sup>4</sup>Cf. Lk 4:18; Jn 6:38. (NAB)

<sup>5</sup>Cf. Gal 2:19-20. (NAB)

<sup>6</sup>Cf. Jn 8:12. (NAB)

<sup>7</sup>Cf. Jn 15:5. (NAB)

Letter 2911. - Archives of the Mission, Turin, original signed letter. The postscript is in the Saint’s handwriting.

Letter 2912. - Archives of the Mission, Paris, seventeenth-century copy.

Coste originally gave Aubin *Gautier* as the addressee for this letter, but his corrections in vol. XIII, p. 850, stated that the name should be *Gontier*. The only other place Gontier is used is in vol. V, no. 1901; Saint Vincent refers to him everywhere else simply as Brother Aubin. Aubin Gontier cannot be found in *Notices*, vol. I or vol. V (Supplement), but the information for Aubin *Gautier* is similar to that given by Coste in vol. V, no. 1901. In his *Life and Works of Saint Vincent de Paul*, trans. by Joseph Leonard, C.M. (3 vols., Westminster, MD: Newman Press, 1952), vol. 2, p. 28, Coste refers to him as Brother Gautier. The editors have adopted the spelling and clarification of the information given in *Notices*.

<sup>1</sup>Aubin Gautier (Gontier), born in Espaume (Chartres diocese) on October 10, 1627, entered the Congregation of the Mission in Paris as a coadjutor Brother on August 16, 1654, and took his vows in Turin, on February 9, 1657, in the presence of M. Martin.

Letter 2913. - Archives of the Mission, Turin, original signed letter.

<sup>1</sup>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.

Letter 2914. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>The shrine of Notre-Dame-de-la-Paix in Fieulaine (cf. no. 2902).

Letter 2915. - Archives of the Mission, Paris, unsigned rough draft in the secretary’s handwriting.

<sup>1</sup>Anne-Marguerite Guérin entered the Visitation Order at the First Monastery in Paris (rue Saint-Antoine) but was sent to the Second Monastery (faubourg Saint-Jacques) as Assistant at the time of its foundation in 1626. Superior there from May 24, 1640, to May 21, 1643, she became the first Superior of the Third Monastery in Paris (rue Montorgueil) in 1659. She died on January 24, 1669, at seventy-seven years of age.

<sup>2</sup>The question of the foundation of a third Visitation Monastery in Paris was being discussed.

<sup>3</sup>First redaction: “I cannot consent to its purchase.”

<sup>4</sup>The bequest of M. Amfreville, second Chief Justice of the Rouen Parlement, increased by the liberalities of his wife, constituted a fund of 52,000 livres. The purchase of the house on rue Montorgueil amounted to 41,000 livres.

<sup>5</sup>Cf. Mt 8:20. (NAB)

<sup>6</sup>The Saint's advice was not followed, perhaps because some recent donations facilitated the purchase of the house on which Sister Anne-Marguerite had set her sights. The Visitation nuns took possession of it on July 25, 1660.

Letter 2916. - Archives of the Mission, Paris, seventeenth-century copy.

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

<sup>2</sup>Saint Vincent sent Jean Dehorgny to make canonical visitations of the houses in Le Mans, Richelieu, Saint-Méen, Tréguier, Nantes, Luçon, Saintes, Agen, La Rose, and Cahors. He spent from August 1659 to September 1660 at this task.

<sup>3</sup>Antoine Fleury, born in Bully (Rhône) in September 1624, entered the Congregation of the Mission as a priest on August 28, 1657, and took his vows in Saintes on January 18, 1660, in the presence of M. Dehorgny.

Letter 2917. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Reference to the Huguenot Synod, held in 1659, enables us to assign this date.

<sup>2</sup>Gilbert de Clerambault de Palluau (1659-January 3, 1680).

<sup>3</sup>Alain de Solminihac.

<sup>4</sup>Charles du Bouzet, Sieur de Roquépine, chaplain (1648-58) to Anne of Austria.

<sup>5</sup>In his conference of August 5, 1659, to the Missionaries, Saint Vincent speaks of this synod and of the mission organized by the Bishop of Cahors to combat the propaganda of the Huguenots (cf. vol. XII, no. 210, "On Moral Theology, Preaching, the Catechism, and the Administration of the Sacraments"). From the way he is talking, the Saint gives the impression that the mission was still in progress at that date.

<sup>6</sup>Anne de Neubourg, wife of François Poussart de Fors, Marquis du Vigean. The "beautiful Baroness," as the French writer Voiture, one of the models of preciosity, styled her, was closely associated with the Duchesse d'Aiguillon. Voiture also gives a description of her magnificent country house in La Barre, near Montmorency (cf. Vincent Voiture, *Oeuvres* [new ed., Paris: Firmin-Didot frères, 1858], p. 93).

Letter 2918. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>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 seminaries in Montauban (1665-75, 1686-90) and Agen (1690-94).

Letter 2919. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Denis Pinson, born in Villers-sous-Saint-Leu (Oise) in 1630, entered the Congregation of the Mission as a coadjutor Brother on July 17, 1654.

<sup>2</sup>Charles de Bourbon.

<sup>3</sup>Guillaume Cornuel, born in Bar-sur-Aube (Aube), entered the Congregation of the Mission on November 29, 1644, at twenty-three years of age, took his vows in 1646, was ordained a priest in December of that same year, and died in the Troyes diocese in 1666. He was twice Superior in Montmirail (1649-50, and 1658-59), also at the Collège des Bons-Enfants (1652-54), and Troyes (1665-66). His first cousin, Pierre de Vienne, Seigneur de Torvilliers, mourned his death with several lyric poems in Latin, published in Troyes, to which Jacques de la Fosse, C.M., made a suitable response with several odes. (Cf. Abbé Jean-Baptiste-Joseph Boulliot, *Biographie ardennaise* [2 vols., Paris: n. p., 1830], vol. I, p. 420; Bibl. Maz., Ms. 3912.)

<sup>4</sup>Bétharram is situated in the commune of Lestelle (Pyrénées-Atlantiques), not far from Lourdes. In 1614, Jean de Salettes, Bishop of Lescar, had a chapel built there; under the direction of the Missionaries of Garaison (1615-21), it had rapidly become the center of a very popular pilgrimage. Léonard de Trapes, Archbishop of Auch (1600-29), once led there a pilgrimage of ten thousand persons. He erected three crosses on the top of the hill and left in the sanctuary a statue of the Blessed Virgin, which he himself had carried there. Hubert Charpentier, whom the Bishop of Lescar had put in charge of the chaplains, was a man of great virtue and integrity. In 1621 he founded in Bétharram the Congregation of the Priests of Notre-Dame-du-Calvaire, which was still serving at the shrine in 1659. The increasing renown of Notre-Dame-de-Bétharram won the favor of Popes and the aristocracy. Louis XIII, Anne of Austria, the Brienne and Montmorency families, and the leading families of Béarn and Gascony became its benefactors. The history of the shrine was written by Canon Dubarat, to whom we owe many valuable works on the Pyrénées-Atlantiques. (Cf. Victor-Pierre Dubarat, *Bétharram et le Mont-Valérien* [Paris, 1897].)

<sup>5</sup>Jean du Haut de Salies wanted the Congregation of the Mission to assume the direction of the shrine.

<sup>6</sup>The letter to the Bishop of Lescar never reached him; the Saint did not become aware of this until a year later (cf. no. 3191).

Letter 2920. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>There is no entry for a M. Caron in the personnel lists available. We know from vol. VII, no. 2870 (June 13, 1659), that he was to be ordained and, from a number of letters in this volume, that he left the Company.

<sup>2</sup>Pierre Pinon.

<sup>3</sup>Jean Minvielle, born in Pardies, Lescar diocese (Pyrénées-Atlantiques), entered the Congregation of the Mission in Paris on October 13, 1657, as a coadjutor Brother at twenty-seven years of age, and took his vows in Genoa on October 13, 1659, in the presence of M. Pesnelle.

<sup>4</sup>For three years Jacques Pesnelle had been contesting his brother's attempts to withhold from him his share of the inheritance from their father.

Letter 2921. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>This refers to the title or guaranteed basis of support needed before a man can be ordained (cf. no. 2909).

<sup>2</sup>Cf. no. 2900.

<sup>3</sup>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, took his vows there in the presence of M. Berthe, and was ordained a priest *extra tempora* in 1659. Shortly after his ordination he was sent to Ireland, where he preached the Gospel successfully.

Letter 2922. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Brother of Nicolas Fouquet, Attorney General and Superintendent of Finance, and François Fouquet, Archbishop of Narbonne.

<sup>2</sup>In the district of Avallon (Yonne). Louis Fouquet was Abbot of Vézelay.

<sup>3</sup>Probably June 24, feast of the Birth of Saint John the Baptist.

<sup>4</sup>Jacques Tholard was born in Auxerre (Yonne) on June 10, 1615, and entered the Congregation of the Mission on November 20, 1638. He was ordained a priest on December 17, 1639, and died

after 1671. Throughout his life, in Annecy (1640-46), Tréguier, where he was Superior (1648-53), Troyes (1658-60), Saint-Lazare, Fontainebleau, and elsewhere, he manifested the qualities of an excellent Missionary. During the generalate of René Alméras, he was Visitor of the Provinces of France and of Lyons.

Letter 2923. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Notre-Dame-de-la-Paix.

<sup>2</sup>Henri de Baradat (1626-60).

Letter 2924. - Archives of the Mission, Paris, copy of the original signed letter.

<sup>1</sup>Equerry for the Princesse de Conti, Anna Maria Martinozzi, Cardinal Mazarin's niece.

<sup>2</sup>On March 1, 1624, Jean-François de Gondi, Archbishop of Paris, turned over to Saint Vincent the direction of the Collège des Bons-Enfants so that he might have a place to lodge priests wishing to join him in giving missions in the country. Situated near the Porte Saint-Victor, on the site of the building now standing on the corner of rue des Écoles and rue Cardinal-Lemoine, this collège, nearly three hundred years old, was one of the oldest of the University of Paris. It was not a teaching center, but simply a hostel in which students were provided with shelter and sleeping quarters.

<sup>3</sup>Seminary founded by Jean-Jacques Olier.

<sup>4</sup>Armand de Bourbon, Prince de Conti, brother of the Grand Condé, was born in Paris on October 11, 1629, and became head of the Conti house, a cadet branch of the house of Bourbon-Condé. His father, who had earmarked him for the priesthood, had conferred on him a large number of abbeys, including Saint-Denis, Cluny, Lérins, and Molesme, but the military attracted him more than the Church. His passion for the Duchesse de Longueville drew him into the intrigues of the Fronde. After having him locked up in the prison of Vincennes, Cardinal Mazarin gave him his niece, Anna Maria Martinozzi, in marriage. The Prince became Governor of Guyenne (1654) and General of the armies in Catalonia, where he captured several cities. He was also Grand Master of the King's house and Governor of Languedoc (1660). Before his death on February 21, 1666, his virtuous wife was able to bring him back to God and even to instill great piety in him. Two hours of his day were devoted to prayer. A friend of Saint Vincent, he offered his services to him more than once and was present at his funeral.

Letter 2925. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Christophe Didolet, born in Aiguebelle (Savoy) on February 3, 1639, entered the Congregation of the Mission at the Paris Seminary on July 27, 1657, and took his vows on December 27, 1661, in the presence of M. Berthe.

<sup>2</sup>Jean Dehorgny was preparing to leave for canonical visitations of a number of houses, including Agen.

Letter 2926. - Archives of the Mission, Paris, seventeenth-century copy.

<sup>1</sup>Martin Baucher, born in Epône, in the 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. Coste refers to him as *Marin Baucher*, but in the catalogue of Coadjutor Brothers (1627-1786) he is listed as *Martin Baucher*.

Letter 2927. - Archives of the Mission, Turin, original signed letter. The postscript is in the Saint's handwriting.

<sup>1</sup>Probably no. 2911 of July 18.

<sup>2</sup>Proceedings were underway to unite Sant'Antonio Abbey in Piedmont to the Congregation of the Mission.

<sup>3</sup>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. Whenever Saint Vincent speaks to the men in Turin of their “founder,” he is referring to the Marchese.

<sup>4</sup>A word omitted in the original.

<sup>5</sup>Sant’Antonio.

Letter 2928. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Philippe Le Vacher.

<sup>2</sup>Louis Sicquard, born in Nalliers (Vendée) on May 3, 1624, entered the Congregation of the Mission as a coadjutor Brother on October 18, 1645, and took his vows in November 1648.

<sup>3</sup>Gabriel Delespiney. Born in Grandchamp (Calvados), he 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 Marseilles (1659-60).

<sup>4</sup>Étienne du Puget (1644-68).

<sup>5</sup>Charles Cornier, born in Landujan (Ille-et-Vilaine) in February 1623, entered the Congregation of the Mission in Paris on April 26, 1659, and took his vows in Marseilles in 1661, in the presence of M. Get. He was Superior in Annecy (1679-82, 1693-94) and Narbonne (1682-89, 1690-93).

<sup>6</sup>François de Bosquet.

Letter 2929. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>The Carmelite nuns of France had three Superiors: Jacques Charton, Martin Grandin, and Charles de Gamaches. Everything was peaceful until 1655, when the Superiors arrogated to themselves the right to make the canonical visitation of the monasteries of the Order. When Nicolò di Bagno, Nuncio at the time, was informed of their intention, he opposed it. After some hesitation, they decided to go ahead anyway. In April 1659, Grandin began the visitation of the Incarnation Monastery in Paris, while Gamaches went to Pontoise and Saint-Denis with the same intent. Mother Madeleine de Jésus and Mother Agnès appealed to the Sovereign Pontiff and through an apostolic notary informed the Superiors of their action. The visitations were suspended and the Superiors promised to accept with docility the decision of the Holy See. The affair, brought to the attention of the Congregation of Regulars, did not drag on for very long. On July 16 a decree declared that only Apostolic Visitors had the right to make the visitation of the Carmelite monasteries. On October 2 the Sovereign Pontiff confirmed the decree of July 16, and Abbé de Bérulle, nephew of Cardinal de Bérulle, was appointed Apostolic Visitor, as was Louis de Chandénier, Abbé de Tournus. Forty monasteries submitted; eighteen refused to accept the Brief, under the pretext that they had not been consulted. The three Superiors upheld the

opposition and tried to enlist the help of Saint Vincent, who constantly recommended obedience to the Pope. The Saint died before harmony was restored. On January 13, 1661, Alexander VII had to intervene again. After the death of Charton, his two colleagues, Gamaches and Grandin, appointed a third Superior during the absence of Celio Piccolomini, Nuncio at the time. In spite of the confirmation given by one of the Vicars-General of the diocese, Alexander VII annulled the appointment on April 11, 1661, and named as Superior René Alméras, Superior General of the Priests of the Mission. Since Gamaches and Grandin continued their visitations, the Sovereign Pontiff deposed them on September 30; he also deprived René Alméras of his authority and decided that each house should choose a Superior every three years. (Cf. J.-B.A. Boucher, *Histoire de la Bienheureuse Marie de l'Incarnation* [new ed., 2 vols., Paris: Lecoffre, 1854], vol. II, pp. 460ff., which is based on the manuscript history of the foundations of the Carmelites of France by Mother Natalie and Sister Marie-Thérèse [*Histoire manuscrite de la Fondation des Carmelites en France*, 42 vols.]. This document is conserved in the archives of the former monastery on rue de Grenelle in Paris.)

<sup>2</sup>The Brief *Alias nos*, of which Edme Jolly had managed to procure a copy before its dispatch (cf. vol. XIII, no. 120).

Letter 2930. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Henri de Baradat (1626-60). Cf. no. 2923 for Saint Vincent's previous letter to Jean Parre.

Letter 2931. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Louis Fouquet.

<sup>2</sup>Cf. no. 2922.

<sup>3</sup>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. Dupuich was still alive in 1697.

<sup>4</sup>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.

<sup>5</sup>For a long time Jacques Tholard had been assailed by scruples while hearing confessions (cf. vol. II, nos. 424, 477, 495).

<sup>6</sup>The Nom-de-Jésus [Name of Jesus] hospice. Its foundation was made by an anonymous rich merchant of Paris, who one day brought 100,000 livres to Saint Vincent for a good work of the latter's choice. After discussing his plan with the benefactor, the Saint decided to spend 11,000 livres for the purchase of the house called Nom-de-Jésus, which belonged to Saint-Lazare, and 20,000 livres for enlarging the living space, should it become too small. He also constituted an income of 60,000 livres, to which 20,000 were added from Saint-Lazare, which later retrieved them; he allocated 5400 livres for chapel furnishings, and 3600 livres for room and board for forty poor persons for one year. All this was on condition that the Superior General of the Priests of the Mission, together with the laymen from Paris whom he would employ, would have the spiritual and temporal direction of the hospital, and in this position would be authorized to receive and dismiss the poor. The contract was accepted on October 29, 1653, approved by the

Vicars-General on March 15, 1654 (the Archbishop of Paris, Cardinal de Retz, was in exile in Rome), and ratified in the Parlement by letters patent in November. (Cf. Arch. Nat., M 53.) The work was already in operation in March 1653. Saint Vincent selected twenty male and twenty female artisans who, because of old age or infirmity, could no longer earn their living; to occupy their time, they were provided with looms and tools. Men and women were housed in separate wings; although they came together in the same chapel for Mass, they were not permitted to see or speak to one another. The Daughters of Charity served them; a Priest of the Mission, in conformity with the terms of the contract, acted as chaplain. Saint Vincent often used to come to visit and instruct them. (Cf. Abelly, *op. cit.*, bk. I, chap. XLV, pp. 211-13.) The Nom-de-Jésus later became the municipal health center (1802-16); its buildings were on the site now occupied by the offices of the Gare de l'Est.

<sup>7</sup>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.

<sup>8</sup>First redaction: "...which, however, I would not have wished to have done, knowing..." The correction is in the Saint's handwriting.

<sup>9</sup>*And they took charge of him, saying, "He is out of his mind."* This text, in the Saint's handwriting, is his loose quotation of Mk 3:21. The exact Latin text from the Vulgate is: *Exierunt tenere eum; dicebant enim: quoniam in furorem versus est.* (They went out to lay hold on him. For they said: He is become mad. [D-RB]).

Letter 2932. - Archives of the Daughters of Charity, 22 rue Maupertuis, 72000 Le Mans (France), original signed letter.

<sup>1</sup>Maître Michel Thépault, sieur de Rumelin, Licentiate in Civil and Canon Law, Rector of Pleumeur-Bodou and Plougasnou, then Canon of the Tréguier Cathedral and Penitentiary of the diocese. Thépault was a great benefactor of the Missionaries and founded the Tréguier Seminary. He died on August 30, 1677. (Cf. Discourse of Canon Daniel in *Annales de la Congrégation de la Mission*, vol. LXIII [1908], pp. 191-201.)

Letter 2933. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>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).

<sup>2</sup>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.)

Letter 2934. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Marchese Durazzo, the nephew of Cardinal Durazzo, was Resident in France for the Republic of Genoa.

<sup>2</sup>Probably Father Eusèbe Chastellain, director of the Joigny hospital.

<sup>3</sup>Maria Teresa, daughter of Philip IV, King of Spain.

<sup>4</sup>René Alméras the younger, 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 Saint, convinced by personal experience that a change of air could improve one's health, sent him in 1646 to make the visitation of several houses in France and Italy. When he reached Rome, Alméras was notified that he had been appointed Superior of the house, where he remained until 1651. On his return to France he took over the direction of Saint-Charles Seminary. In 1654 he was involved in distributing relief to the poor of Picardy and Champagne. He made visitations of some houses of the Congregation and was again named Assistant of the Motherhouse, in which position he remained until the death of Saint Vincent. He was also Visitor of the Province of Poitou. Alméras was in Richelieu when the Saint, realizing that his own death was near, begged him to return to Paris immediately. Alméras was ill and was brought back on a stretcher but had the consolation of receiving a last blessing from the Saint. Appointed Vicar-General by Saint Vincent, then elected Superior General by the Assembly of 1661, he governed wisely the Congregation of the Mission and the Company of the Daughters of Charity until his death on September 2, 1672.

<sup>5</sup>This word was omitted in the original.

<sup>6</sup>In this context *fulmination* (official proclamation) is an act by which an ecclesiastical court pronounces, without equivocation, a decree which finalizes, in perpetuity, a previously disputed judgment. On July 21, 1659, Nicolas Porcher, Officialis (ecclesiastical judge) of Paris, and Jean Roger, the apostolic notary, signed the judgment by which the Congregation of the Mission took final possession of Saint-Lazare and all its rights, revenues, and emoluments (cf. vol. XIII, no. 119).

<sup>7</sup>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 and 1912; vol. VI, no. 2157), and was Director of the Company of the Daughters of Charity (1668-72). Gicquel wrote an interesting diary of Saint Vincent's final days (cf. vol. XIII, no. 57), which is preserved in the Archives of the Mission, Paris. He died in 1672.

<sup>8</sup>The Officialis of Clermont made the official proclamation of the Bull of Union on March 2, 1660; on March 6, Jean Gicquel took possession of the priory in the name of the Congregation of the Mission.

<sup>9</sup>Laurent de Brisacier was born in Blois on August 2, 1609. His brother Jean, a Jesuit, made a name for himself by his controversies against the Jansenists. He was also the uncle of Jacques-Charles de Brisacier, future Superior of the Foreign Missions Society. In 1632 he became Dean of Saint-Sauveur in Blois and was tutor to Louis XIV around 1649, during M. Péréfixe's absence. The Court sent him to Rome to negotiate various affairs, and he was charged by the Queen to fulfill a vow she had taken, during her son's illness, of funding a solemn Office every year on the feast of Saint Louis in the church of Our Lady of Loreto, if he were cured. Laurent de Brisacier



also became State Councillor. His quarrels with the Chapter of Blois caused him many a lawsuit. He took an active part in the foundation of the Foreign Missions Seminary and died in Blois on February 15, 1690. (Cf. André Rebsomen, "Une famille blésoise, les de Brisacier," in *Mémoires de la Société des sciences et lettres de Loir-et-Cher* [June 30, 1902].)

<sup>10</sup>The Saint added this sentence in his own handwriting.

Letter 2935. - Jules Gossin, *Saint Vincent de Paul peint par ses écrits* (Paris: J.J. Blaise, 1834), p. 469, after the original made known by M. Monmerqué, a member of the Institut Catholique.

<sup>1</sup>Diano, in the Albenga diocese. Gossin misread this as: *au pays de notre juge* (in our judge's birthplace).

<sup>2</sup>Son of Maria Emmanuele Brignole.

<sup>3</sup>Gossin read "semester."

<sup>4</sup>Gossin read "he has just left."

Letter 2936. - Archives of the Mission, Paris, unsigned rough draft.

<sup>1</sup>At Notre-Dame-de-la-Paix.

<sup>2</sup>Henri de Baradat.

<sup>3</sup>A pistole was worth about ten francs.

<sup>4</sup>The meeting of the Ladies of Charity of the Hôtel-Dieu.

<sup>5</sup>Notre-Dame-de-la-Paix.

Letter 2937. - Jean-Baptiste Pémartin, ed., *Lettres de Saint Vincent de Paul* (4 vols., Paris: Dumoulin, 1882), vol. IV, p. 438, L. 1914.

<sup>1</sup>Probably no. 2919 of July 24, 1659.

<sup>2</sup>Montmirail was one of the houses of which Thomas Berthe was to make a canonical visitation.

Letter 2938. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>This letter is from the month of June, at the earliest, because it implies that the letters from April and May had arrived in Rome and the answer returned to Paris. Saint Vincent wrote to Edme Jolly only once a week, unless there was an urgent need; none of the letters written in June, July, and August 1659 are missing, except the one of August 15. Since the present letter is from 1659 and was written in the very hot season, we can conclude that it is most likely the letter of August 15.

<sup>2</sup>In his letter of April 25 (cf. vol. VII, no. 2823) Saint Vincent informs Jolly that remedies recently prescribed in Paris called for a diet consisting of bread and milk. According to the Saint, it had only good effects--never bad ones. It appears that M. Jolly had further inquiries about this in a letter to the Saint.

<sup>3</sup>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. In 1659 Saint Vincent refers to his recent ordination (cf. vol. VII, no. 2811).

<sup>4</sup>René Legouz (*Legoux* in *Notices*, vol. I and vol. V [Supplement]), born on September 17, 1643, in Saint-Michel-de-Chavaigne (Sarthe), entered the Congregation of the Mission at the Paris Seminary on October 2, 1658, and took his vows there on November 1, 1660, in the presence of M. de Beaumont. *Notices* lists him as a priest but gives no date of ordination.

<sup>5</sup>Abbé 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. *Annales C.M.* [1951], p. 374).

<sup>6</sup>Everything that follows is in the Saint's handwriting.

Letter 2939. - Archives of the Mission, Turin, original signed letter.

<sup>1</sup>A town in Piedmont (Italy).

<sup>2</sup>Giulio Cesare Bergera (1643-60).

<sup>3</sup>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.

Letter 2940. - Archives of the Mission, Krakow, original signed letter.

<sup>1</sup>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; after the death of Charles Ozenne (August 14, 1658), he became Superior of the Mission. René Alméras recalled him to France in 1669, but he returned to Poland a few years later and assumed the direction of the house in Chelmno. He returned to France for the General Assembly of 1685 and ended his days as Superior of the foundation in Krakow on June 1, 1692. (Cf. *Notices*, vol. III, p. 166, and *Mémoires*, vol. I, pp. 24-33.)

<sup>2</sup>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.

<sup>3</sup>Alain de Solminihac.

<sup>4</sup>*At will.*

<sup>5</sup>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.

<sup>6</sup>The Saint had recently introduced at Saint-Lazare practical seminars in moral theology, administration of the Sacraments, preaching, and catechizing.

<sup>7</sup>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. 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 (1619-83)* [Paris: Gabalda, 1914].)

<sup>8</sup>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 physical condition. René Alméras appointed him Superior in 1670. His house sent him as delegate to the General Assembly of 1673. On his return to Poland, he continued as Superior until 1674, after which there is no further trace of him.

Letter 2941. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>The practicum or seminar of which the Saint spoke in the previous letter (see n. 6).

<sup>2</sup>Nicolas Get, Firmin's brother, 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. He left for Poland in September 1660, before his ordination to the priesthood.

<sup>3</sup>*If one fails, the other does not fail.*

Letter 2942. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>The term *scholasticism* was first used in a derogatory sense by humanists and early historians of philosophy in the sixteenth century. In the historical sense, it is an intellectual movement which, from the tenth to the fifteenth century, made use of Aristotelian dialectics and the writings of the early Christian Fathers in philosophy, theology, and Canon Law. Saint Thomas Aquinas was one of its most famous proponents. After a period of decline between the sixteenth and the late nineteenth century, it was rediscovered, reevaluated, and spread throughout the Catholic world under the aegis of Pope Leo XIII, and it flourished in the twentieth century.

<sup>2</sup>His parents paid his way home when he left the Congregation (cf. no. 2935).

Letter 2942a. - Original signed letter. In 1934, it belonged to Madame Whitney-Hoff; a catalogue of her collection was published in Paris in that year under the title *Lettres autographes composant la collection de Mme Whitney-Hoff*. A facsimile of this letter appears on p. 110 of the catalogue. The text, with its original spelling, was published in *Annales C.M.* (1936), pp. 699-700, and reprinted, with modern spelling, in *Mission et Charité*, 19-20, no. 98, pp. 124-25. This edition uses the latter text.

<sup>1</sup>Cf. no. 2872, n. 3, for the story of the statue.

<sup>2</sup>The last three words are in the Saint's handwriting.

<sup>3</sup>Bertrand Ducournau, born in Amou (Landes) in 1614, 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 secrétariat, wrote his biography, which is found in *Notices*, vol. I, pp. 377ff.

<sup>4</sup>The last three words are in the Saint's handwriting.

Letter 2943. - Archives of the Daughters of Charity, Emmitsburg, MD (USA), original autograph letter.

<sup>1</sup>Étienne de Flacourt, born in Orléans in 1607, had many difficulties governing the colony of Madagascar in the name of the Company of the Indies (1648-55), due especially to 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 dictionnaires propres des choses qui sont d'une mesme espèce* [Paris: G. Josse, 1658], which he dedicated to Saint Vincent.

<sup>2</sup>Coste has *pleased*, but the original, to which he did not have access, reads *consoled*.

<sup>3</sup>Charles de la Porte, Duc de la Meilleraye, born in 1602, owed his rapid advancement as much to the protection of Cardinal Richelieu as to his personal valor. He was appointed Grand Master of Artillery in 1634, Maréchal of France in 1637, Superintendent of Finance in 1648, and Duke and Peer in 1663. It was he who gave Saint Vincent the idea of sending Missionaries to Madagascar. He died in Paris on February 8, 1664.

<sup>4</sup>The Company of the Indies.

<sup>5</sup>The rest of the letter is missing.

Letter 2944. - Archives of the Motherhouse of the Daughters of Charity, 140 rue du Bac, Paris, original autograph letter.

<sup>1</sup>Saint Louise de Marillac, Foundress, with Saint Vincent, of the Daughters of Charity, was born in Paris on August 12, 1591. Her father was Louis de Marillac, brother of the devout Michel de Marillac, Keeper of the Seals (1616-30), and half-brother of another Louis, Maréchal de France, renowned for his misfortunes and tragic death. Louise married Antoine Le Gras, secretary of Queen Marie de Médicis, on February 5, 1613, and they had one son, Michel. Antoine Le Gras died on December 21, 1625. The devout widow had implicit confidence in her spiritual director, Vincent de Paul, who employed her in his charitable works, eventually making her his collaborator in the creation and organization of the Confraternities of Charity. The life of Saint Louise, whom the Church beatified on May 9, 1920, was written by Gobillon (1676), the Comtesse de Richemont (1883), Comte de Lambel (n.d.), Monsignor Baunard (1898), and Emmanuel de Broglie (1911). Her letters and other writings were copied and published in part in the work entitled: *Louise de Marillac, veuve de M. Le Gras. Sa vie, ses vertus, son esprit* (4 vols., Bruges, 1886). Saint Louise was canonized on March 11, 1934, and on February 10, 1960, was named the patroness of all who devote themselves to Christian social work. Therefore, in this English edition of the letters of Saint Vincent, "Saint" has been added to her name in titles of letters and in the footnotes. To the above bibliography should be added some of her more recent biographers: Alice, Lady Lovat, *Life of the Venerable Louise de Marillac (Mademoiselle Le Gras)* (New York: Longmans, Green & Co., 1917); Monsignor Jean Calvet, *Louise de Marillac*,

*a Portrait*, translated by G. F. Pullen (1959); Joseph I. Dirvin, *Louise de Marillac* (1970); the compilation by Sister Anne Regnault, D.C., editor: *Louise de Marillac, ses écrits* (1961), of which the section containing the letters was translated by Sister Helen Marie Law, D.C.: *Letters of St. Louise de Marillac* (1972); and the revised edition of 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 of Louise de Marillac, Correspondence and Thoughts* (Brooklyn: New City Press, 1991). Hereafter this work will be cited as *Spiritual Writings* followed by the appropriate letter and number, e.g., A. 2 or L. 350. Finally, Sister Élisabeth Charpy, D.C., ed., *La Compagnie des Filles de la Charité aux Origines. Documents* (Tours: Mame, 1989), which will be cited as *Documents*.

<sup>2</sup>Year added on the back of the original by Brother Ducournau.

<sup>3</sup>In *Écrits spirituels*, Sister Élisabeth Charpy refers to a Madame de Bouillon the younger. This is not Eléonore-Catherine Fébronie de Bergh, the deceased widow of Frédéric-Maurice de la Tour d'Auvergne, Duc de Bouillon. The letter mentioned here is no longer extant, but for Saint Louise's reply, see *Spiritual Writings*, p. 644, L. 625.

<sup>4</sup>On August 19 the Sisters received authorization from the Aldermen to have water piped from the town to their houses (cf. Arch. Nat., Q<sup>1</sup> 1200). The work went on until the end of the year (cf. *Spiritual Writings*, L. 634).

<sup>5</sup>Saint-Jean-en-Grève, a church in Paris.

Letter 2945. - Archives of the Mission, Krakow, original signed letter. The postscript is in the Saint's handwriting.

<sup>1</sup>A benefice in Vitkiski which the Queen, Louise-Marie de Gonzague, bestowed on the Priests of the Mission (cf. no. 2950).

<sup>2</sup>Léonard Boucher, born on August 29, 1610, entered the Congregation of the Mission on November 12, 1632, and was ordained a priest on September 23, 1634. He took his vows on November 6, 1642, and renewed them on October 3, 1656, in the presence of Antoine Portail. When he was stationed in La Rose, he manifested an attachment to the person and questionable ideas of his Superior, François du Coudray. Among some of these ideas was the belief that Rome, the Councils, and the Fathers of the Church had not understood Holy Scripture very well.

<sup>3</sup>Ignace-Joseph de Marthe.

<sup>4</sup>François Monvoisin, born in Arras (Pas-de-Calais) in December 1634, entered the Congregation of the Mission in Paris on October 15, 1654, took his vows there in 1656, in the presence of M. Berthe, and was ordained a priest in 1659. In 1671 he was a member of the Fontainebleau house.

Letter 2946. - Archives of the Mission, Paris, original signed letter.

Letter 2947. - Archives of the Mission, Paris, original signed letter.

Letter 2948. - Archives of the Mission, Paris, original. The secretary added the following words on the part of the letter left blank: "Copy of the letter written by M. Vincent to M. Feydin, Priest of the Mission, regarding the journey to Madagascar. This letter, which M. Vincent dictated to me, word for word, is in my handwriting. When M. Feydin later came to Saint-Lazare in obedience to a second letter M. Vincent had written to him in Richelieu, he told me, before leaving for Madagascar, that he treasured it dearly." This letter is no longer extant.

<sup>1</sup>François Feydin, born in Allanche (Cantal), Clermont diocese, on May 25, 1620, was ordained a priest in September 1645, and entered the Congregation of the Mission on September 8, 1653.

On several occasions he was designated for the Madagascar mission but each time was prevented from arriving there. Feydin left the Congregation of the Mission; in 1705 he was a

Pastor in the Arras diocese, at which time he testified at the process of beatification for Saint Vincent.

<sup>2</sup>Cf. Mt 3:9. (NAB)

<sup>3</sup>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. At one time, 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).

<sup>4</sup>Cf. Deut 32:10; Ps 17:8. (NAB)

<sup>5</sup>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).

Letter 2949. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

<sup>1</sup>Date added on the back of the original by Brother Ducournau.

<sup>2</sup>Pétronille Gillot, who entered the Daughters of Charity in 1654, was sent to Nanteuil after her seminary (cf. *Spiritual Writings*, L. 626).

<sup>3</sup>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) until his death in 1660, he was the auxiliary of the Saint. The latter assigned him to the service of the galley convicts, 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 of 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.)

<sup>4</sup>Saint Louis, whose feast day is August 25.

Letter 2950. - Archives of the Mission, Paris, unsigned rough draft dictated by the Saint.

<sup>1</sup>This letter closely followed no. 2945, dated August 22. The Saint says it was written two days after a conference to the Sisters, which can only be the one given on August 24 (cf. vol. X, no. 111).

<sup>2</sup>In the conference of August 24 (On the Perfection Required for Sisters in Parishes) Saint Vincent makes no specific mention of the Queen's work on behalf of the Daughters of Charity, but this news was doubtless given to the Sisters at that time.

<sup>3</sup>Poland was engaged in two wars almost simultaneously: with Sweden, which was trying to extend its possessions on the southern Baltic coast, and with Russia, which desired a port on the Baltic coast.

<sup>4</sup>At the end of the draft the secretary wrote: "This letter was not finished by M. Vincent, who began another one. I do not know what the latter contained, since he wrote it himself."

Letter 2951. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Notre-Dame-de-la-Paix.

Letter 2952. - Archives of the Mission, Paris, unsigned rough draft.

Letter 2953. - Catalogue of M. Charavay, who described the original in the following terms: “two full pages, small in quarto, with several worm holes and words of autograph corrections; the letter is incomplete at the end.”

<sup>1</sup>Stefano Cardinal Durazzo.

<sup>2</sup>Nicolò di Bagno (Saint Vincent refers to him as *Nicolas Bagni*), Archbishop of Athens, Nuncio in France from June 25, 1643 to 1657, 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.

Letter 2954. - Archives of the Mission, Turin, original signed letter.

<sup>1</sup>Sant’Antonio Abbey.

Letter 2955. - Archives of the Mission, Paris, original signed letter.

Letter 2956. - Archives of the Mission, Paris, original signed letter, sent by Father John Moore, C.M., Saint John the Baptist Rectory, Brooklyn, NY (USA). The postscript is in the Saint’s handwriting.

<sup>1</sup>The secretary had added the following words, which were subsequently crossed out: “I do not know why he has not done so.”

<sup>2</sup>Isaac Martin is not listed in the catalogue of coadjutor Brothers.

<sup>3</sup>Jean Lemoyne, born in Saint-Cyr-en-Pail in 1611, entered the Congregation of the Mission in 1643 as a coadjutor Brother. He was stationed in Agde in 1655; Firmin Get sent him back there after a short sojourn in Marseilles (cf. no. 3144a). *Notices*, vol. I, does not list him at all; vol. V (Supplement) lists him as Jean *Lemoine*.

<sup>4</sup>As is evident from no. 2957, Saint Vincent changed his mind, perhaps after having received a letter from Antoine Durand that same day.

Letter 2957. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>François Fouquet.

<sup>2</sup>Louis Fouquet.

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

Letter 2958. - Catalogue of M. Laverdet, a dealer in historical documents and autograph letters in Paris, January 1854, no. 1064. The original comprised two pages in quarto.

Letter 2959. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Menestrier had received Saint-Pourçain Priory *in commendam* on October 3, 1655.

Letter 2960. - Reg. 2, p. 248.

Letter 2961. - Archives of the Mission, Paris, Marseilles manuscript.

Letter 2962. - Archives of the Mission, Turin, original signed letter.

<sup>1</sup>Narbonne and Notre-Dame-de-Bétharram.

Letter 2963. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>An old French term for land measurement; because of regional variations, an *arpent* can be estimated only as the equivalent of one acre or a little more.

<sup>2</sup>Either Orsigny or Rougemont.

Orsigny was a hamlet near Saclay (Essonne), where Saint Vincent had accepted the gift of a farm from Jacques and Élisabeth Norais (cf. contract signed on December 22, 1644, Arch. Nat., S 6687). The 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 for one-sixth of the needs of the Motherhouse. As long as Jacques and Élisabeth Norais were alive, the Community possessed the farm in all tranquility; after their death, however, some cousins claimed it in a successful lawsuit (1658). It was later purchased by the Congregation of the Mission at a court-ordered auction in 1684.

The Rougemont farm, situated in the Bondy forest in the commune of Sevran (Seine-Saint-Denis), covered a vast expanse of woods and cultivated land. Adrien Le Bon donated it to Saint Vincent on February 11, 1645, “on account of the great friendship and affection” he bore the priests and Brothers of Saint-Lazare. (Cf. Arch. Nat., S 6698, pièces 1 and 2.)

<sup>3</sup>First redaction: “are never as good as the ones found.” The Saint added the word *better* in his own handwriting.

<sup>4</sup>First redaction: “if M. Simon does not find it too difficult to give it up.” The correction is in the Saint’s handwriting.

Letter 2964. - Archives of the Mission, Paris, unsigned rough draft.

<sup>1</sup>The *Officialis*, or Judicial Vicar, is appointed by the Bishop and is given the ordinary power to judge, which is distinct from that of the Vicar-General. The Officialis constitutes one tribunal with the Bishop, but he cannot judge cases which the Bishop reserves to himself (cf. *Code of Canon Law*, Latin-English edition [Ann Arbor, Michigan: Braun-Brumfield, 1983], Canon 1420, p. 511). The duties of Officialis at the time of Saint Vincent did not differ markedly from what the present Code stipulates.

<sup>2</sup>Saint Vincent was requesting a dispensation for these two confreres *for all Orders* of the time: Minor (Orders of Porter, Lector, Exorcist, and Acolyte) and Major (Subdiaconate, Diaconate, and Priesthood).

<sup>3</sup>Saint Vincent had extended Boucher’s novitiate by six months because of a flagrant act of disobedience toward his Director (cf. vol. VI, no. 2099).

<sup>4</sup>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 erected officially 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 hospice. She died at the Motherhouse on January 9, 1694. Two conferences given after her death are preserved in *Circulaires des supérieurs généraux et des soeurs supérieures aux Filles de la Charité et Remarques ou Notices sur les Soeurs défuntés de la Communauté* (Paris: Adrien Le Clère, 1845, pp. 470-78).

Letter 2965. - Archives of the Mission, Paris, copy made from the original signed letter, put up for sale by M. Charavay in 1880.

<sup>1</sup>Perhaps Miraumont, a small locality in the district of Péronne (Somme).

Letter 2966. - Archives of the Mission, Paris, unsigned rough draft.

<sup>1</sup>Marie de Chandenier, who never married, was the sister of the two Chandenier brothers, who



figure so prominently in Saint Vincent's correspondence. She died in Paris in 1701, at the age of eighty-seven, and left her estate to Guillaume de Lamoignon, Chief Justice of the Parlement. Letter 2967. - Archives of the Mission, Paris, copy.

<sup>1</sup>Reference to the Sisters' departure for Narbonne enables us to assign this date, since they went there in September 1659.

<sup>2</sup>Vaux-le-Vicomte, near Melun (Seine-et-Marne), where Nicolas Fouquet built a magnificent chateau. Its luxury and ostentation angered King Louis XIV and brought about the arrest of Fouquet in 1663. (Cf. *Documents*, Doc. 765.)

<sup>3</sup>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].)

<sup>4</sup>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).

<sup>5</sup>For several years François Fouquet, Archbishop of Narbonne, had been asking for the Daughters of Charity. The first three Sisters sent to Narbonne left Paris on September 12.

Letter 2968. - Archives of the Mission, Paris, seventeenth-century copy.

<sup>1</sup>Jean de Fricourt, born in Nibas (Somme) on March 7, 1635, entered the Congregation of the Mission on June 20, 1656, and took his vows in Saintes on October 20, 1658, in the presence of M. Louis Rivet. He was still there in September 1660. *Notices*, vols. I and V (Supplement), lists him as *Defricourt*.

<sup>2</sup>Cf. Jer 48:10. (NAB)

<sup>3</sup>Cf. Mt 11:12. (NAB)

<sup>4</sup>Cf. Gal 2:20. (NAB)

Letter 2969. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

<sup>1</sup>Date added on the back of the original by Brother Ducournau.

<sup>2</sup>Marie-Marthe Trumeau, a native of Poissy (Yvelines), had been sent to Angers in March 1640; she returned to Paris in June 1647 after becoming seriously ill in Angers. 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). She was sent to La Fère on July 31, 1656, and from there to Cahors in September 1658.

<sup>3</sup>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 but left there in September 1659 for the Narbonne hospital. From 1672 to 1675 she filled the important role of Assistant of the Company.

<sup>4</sup>Alain de Solminihac.

Letter 2970. - Archives of the Mission, Paris, seventeenth-century copy.

<sup>1</sup>This Jean Martin, born in Surgères (Charente-Maritime), entered the Congregation of the Mission as a priest on May 20, 1643, at the age of twenty-five. He is mentioned in Saint Vincent's correspondence only three times: in a letter of February 23, 1643 (vol. II, no. 646), this

letter in vol. VIII, and no. 2985 later in this volume. He should not be confused with the other Jean Martin, who was Superior of the Turin house for many years.

<sup>2</sup>Jean Dehorgny was making a visitation of a number of houses.

<sup>3</sup>Léonard Boucher.

<sup>4</sup>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 2971. - Archives of the Mission, Turin, original signed letter.

<sup>1</sup>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 Champagne Province (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 put in charge of the coadjutor Brothers and where he died on April 12, 1693. His brother Gabriel was also a Priest of the Mission. (Cf. *Notices*, vol. II, pp. 365-88.)

<sup>2</sup>Louis d'Eu, born in Fresnay-sur-Sarthe (Sarthe) on April 8, 1624, entered the Congregation of the Mission on May 20, 1651, left it, and reentered on March 6, 1655, taking his vows in Rome on March 7, 1657. After Saint Vincent's death, he again left the Congregation for some important business, by order of the Archbishop of Paris, but returned as soon as he was able after the Archbishop died. The Bibliothèque Nationale has acquired one of his manuscript works, *L'homme accompli* (fr. 9625).

<sup>3</sup>A small commune in the district of Mamers (Sarthe).

<sup>4</sup>Notre-Dame-des-Champs is today part of the municipality of Saint-Jean-d'Assé (Sarthe).

<sup>5</sup>Patrick Taylor (Patrice Taillié), born in Dublin around September 29, 1631, entered the Congregation of the Mission on July 9, 1657. As happens often enough, there are variations in the spelling of his name: *Notices*, vol. I, p. 487, has *Tallier*; vol. V (Supplement), p. 584, lists him as *Tailler*.

Letter 2972. - Public and University Library of Geneva, Ms. fr. 202, original signed letter.

<sup>1</sup>Michel Caset, born in Vautortes (Mayenne), entered the Congregation of the Mission on October 31, 1649, at twenty-four years of age, took his vows in November 1651, and was ordained a priest in 1653. He was Superior in Toul (1659-60), then in Crécy (1662-70), after having spent some time in Fontainebleau. He later became a diocesan priest and died as Pastor of Crouy-sur-Ourcq (Seine-et-Marne).

Letter 2973. - Archives of the Mission, Paris, original autograph letter.

<sup>1</sup>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. 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.

Like his brother Louis, Claude-Charles de Rochechouart de Chandénier, Abbé de Moutiers-Saint-Jean, was remarkable for his virtue, especially his humility. After the death of his uncle, François Cardinal de La Rochefoucauld (1645), he and his brother went to live at 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.*, vol. I, pp. 584-88.

Letter 2974. - Original signed letter made available by Mademoiselle Reine Dousinelle of Caestre (Nord).

<sup>1</sup>Cf. vol. XIII, no. 120, *Alias nos*, the Brief of August 12, 1659, on the vow of poverty taken in the Congregation of the Mission.

<sup>2</sup>Francesco Maria Brancaccio, Bishop of Viterbo, Porto, and Capaccio, was created Cardinal in 1634 and died on January 9, 1675. He is also the author of a collection of Latin essays.

<sup>3</sup>Hilarion Rancati.

<sup>4</sup>Cardinal di Bagno's residence, Montecitorio (Rome).

<sup>5</sup>*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.

<sup>6</sup>The Saint did not inform his Community of the Brief until November 7.

<sup>7</sup>Cf. no. 2905.

<sup>8</sup>Negotiations had been taking place since November 1657 to transfer to Messieurs Cuissot and Grimal the title to a benefice in Gignac, a village in Lot (cf. vol. VI, no. 2453).

Letter 2974a. - Archives of the Mission, Paris, original signed letter. This letter was part of Coste's First Supplement of vol. VIII, no. 3315, pp. 543-45. Its date dictates its placement here. The postscript is in the Saint's handwriting, except for the last sentence.

<sup>1</sup>Dame Laurence Veyrac de Paulian, Baronne de Castelnau, was the widow of Melchior Dagouz de Montauban, Marquis de Vins, Maréchal of the King's troops. She died in Paris on February 20, 1659. By her will, drawn up on May 29, 1655, she left eighteen thousand livres to the Marseilles house for the maintenance of two Missionaries. There is an excerpt of this act in the Archives Nationales (S 6707).

<sup>2</sup>A priest of the Congregation of the Blessed Sacrament founded by Authier de Sisgau.

<sup>3</sup>First redaction: "one of those missionaries people call Missionaries of Provence, who lives in Marseilles." The correction is in the Saint's handwriting.

<sup>4</sup>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.

<sup>5</sup>Étienne du Puget.

<sup>6</sup>This appears to be a group similar to the Tuesday Conferences in Paris.

The meetings known as the Tuesday Conferences began on June 13, 1633, as an outgrowth of the retreats for ordinands. They were to serve the clerical and spiritual development of priests selected for their proven holiness and learning. By the rules devised at the initial organizational meetings (cf. vol. XIII, no. 35), the members committed themselves to meet every Tuesday at Saint-Lazare or the Bons-Enfants "to honor the life of Christ, the Eternal Priest"; to celebrate

daily Mass and confess once a week to a regular confessor; to make a spiritual retreat annually; to spend some time each day in mental prayer and the Divine Office; to read the New Testament; to make an examination of conscience; to attend the funerals of members; and to offer three Masses for the souls of the deceased.

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

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

<sup>7</sup>Gilles Lemerer, born in the Tréguier diocese on September 22, 1633, entered the Congregation of the Mission on October 23, 1658, and took his vows in Agde on November 14, 1660, in the presence of M. Durand.

No information is available for M. Tanguy. *Notices*, vols. I and V (Supplement), does not list him; Coste's index (vol. XIV) provides no information other than what Saint Vincent has here.

<sup>8</sup>Georges des Jardins, born in Alençon (Orne) on January 6, 1625, was ordained a priest in September 1649, entered the Congregation of the Mission on August 15, 1651, and took his vows on August 17, 1653. Later, he was Superior in Toul (1655-57) and Narbonne (1659).

<sup>9</sup>François Fouquet.

Letter 2975. - Archives of the Mission, Paris, unsigned rough draft.

Letter 2976. - Archives of the Mission, Paris, unsigned rough draft.

<sup>1</sup>The Priests of the Mission lived in this house, called Montecitorio, until 1913. It was situated close to the House of Representatives, of which it became an annex.

Letter 2977. - Archives of the Mission, Paris, unsigned rough draft.

Letter 2977a. - A. Fumagalli, *Vita del P.D. Ilarione Rancati...*, Brescia, 1762, p. 119. The Latin text, with corrections of some simple misprints, was published in *Annales C.M.* (1951), p. 375; *Mission et Charité*, 19-20, no. 142, pp. 173-74, reprinted it with a French translation. This edition uses the latter text.

The letter is undated, but, since it is addressed to the same person as no. 2978 and seems to be connected with it, it may well be from 1658 or 1659; for these reasons the editors have placed it here.

Letter 2978. - Biblioteca Ambrosiana, Milan (Italy), original signed letter, Ms. B 264, fol. 355; Coste, no. 2978, pp. 122-23, published the rough draft; *Annales C.M.* (1951), pp. 375-76, published the original text as it appeared in Fumagalli, *op. cit.*, p. 120. The Archives of the Mission, Paris, has the original, unsigned rough draft and a photograph of the original. It is to be noted that the Fumagalli text sometimes adheres closely to the rough draft and sometimes is different so as to conform to the original. *Mission et Charité*, 19-20, no. 99, pp. 125-26, reprinted the *Annales C.M.* text. This edition presents the text from *Mission et Charité* first, followed by the rough draft given in Coste.

<sup>1</sup>Edme Jolly.

<sup>2</sup>One of these Briefs is very probably *Alias nos*, issued on August 12, 1659 (cf. vol. XIII, no. 120). The only other extant Papal Brief of this period is *Ex commissa nobis*, issued on September 22, 1655, by which Pope Alexander VII approved the vows taken in the Congregation of the Mission

(cf. vol. XIII, no. 113).

Letter 2979. - Archives of the Mission, Paris, copy made in 1854 from the original, in the possession of M. Laverdet.

<sup>1</sup>Mother Marie-Thérèse Fouquet, a professed nun of the First Monastery of Paris and the eldest of the Archbishop of Narbonne's five sisters who were in the Visitation Order.

<sup>2</sup>The house in Toul.

Letter 2980. - Archives of the Mission, Krakow, original signed letter. The postscript is in the Saint's handwriting.

<sup>1</sup>The sentence, "We have just sent three priests and three Daughters of Charity to Narbonne," makes the date of August 12 at the top of the original incorrect. The Sisters left on September 12, and it was on that day that the Saint wrote this letter.

<sup>2</sup>Léonard Boucher.

<sup>3</sup>Jacques Le Soudier, born in Vire (Calvados) on October 28, 1619, entered the Congregation of the Mission on May 16, 1638, was ordained a priest in 1642, and took his vows in Richelieu on June 14, 1642. In 1646 Saint Vincent considered him for the foundation of the mission in Salé (Morocco). The project was abandoned, however, when the Saint discovered that the Order of Recollects (Franciscans) had already made a commitment to that mission. In 1651 Le Soudier was in Saint-Quentin, where he remained for two years. He became Superior in Crécy (1652-54) and in Montmirail (1655-56). A long illness interrupted his work and he died in Montauban on May 17, 1663. His brother Samson was also a member of the Congregation of the Mission.

<sup>4</sup>Cf. Mt 9:37-38; Lk 10:2. (NAB)

<sup>5</sup>These names were left blank in the original.

Letter 2981. - Archives of Propaganda Fide, *Africa 16-17, Tunisi, Guinea*, no. 254, fol. 11, original unsigned letter, written in Italian.

<sup>1</sup>Below the summary on the back of the petition are the words *Die 23 septembris 1659 S.C. annuit*. [On September 23, 1659, the Sacred Congregation approved.]

Letter 2982. - Archives of the Motherhouse of the Sisters of Charity of New York, Mount St. Vincent-on-Hudson, 6301 Riverdale Avenue, Bronx, NY (USA), original.

<sup>1</sup>A small town in the Province of Aquila (Italy). Only the first two, the fifth, and the sixth letters of this word remain in the original letter. Various clues and the letter of July 18, 1659, help to complete it (cf. no. 2909).

<sup>2</sup>Stefano Cardinal Durazzo.

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

Letter 2983. - Archives of the Mission, Paris, Marseilles manuscript.

<sup>1</sup>Philippe Le Vacher.

Letter 2984. - The original signed letter is in the Vatican Library. Coste published a summary and an extract taken from an 1855 Laverdet catalogue. The original was subsequently published

in *Annales C.M.* (1934), pp. 649-52, and reprinted in *Mission et Charité*, 19-20, no. 100, pp. 126-27. This edition uses the latter text.

<sup>1</sup>Ladies of Charity of the Hôtel-Dieu.

Letter 2985. - Archives of the Mission, Paris, seventeenth-century copy.

<sup>1</sup>Jean Martin the younger.

<sup>2</sup>Pierre Daveroult, born in Béthune (Pas-de-Calais) on January 20, 1614, 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.

<sup>3</sup>Jean Dehorgny was making a visitation of various houses of the Company.

<sup>4</sup>Cf. Mt 9:37-38; Lk 10:2. (NAB)

<sup>5</sup>Boust, a Doctor of the Sorbonne and Canon of Chartres, accepted a chair at the Sorbonne, where he taught brilliantly.

<sup>6</sup>François, Duc de la Rochefoucauld, Prince of Marsillac and Governor of Poitou, was born on December 15, 1613, and died in Paris on March 17, 1680. He was one of the most ardent of the Princes in the wars of the Fronde against the Crown. He is known especially for *Réflexions ou sentences et maximes morales* (Paris: Claude Barbin, 1665), which has often been reprinted.

Letter 2986. - Archives of the Mission, Paris, original signed letter.

Letter 2987. - Archives of the Mission, Paris, unsigned rough draft.

<sup>1</sup>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.

<sup>2</sup>The Marseilles manuscript quotes a sentence from this letter, which it dates as September 24. Could it be that the letter was written the day after the rough draft had been drawn up?

<sup>3</sup>Pierre de Lorthon, the King's secretary and founder of the Missionaries' house in Crécy.

<sup>4</sup>Marie Séguier, daughter of Chancellor Pierre Séguier, widow of the Marquis de Coislin; she later married Guy de Laval of the family of Laval-Boisdauphin.

Letter 2988. - Archives of the Mission, Paris, unsigned rough draft.

<sup>1</sup>Vicomte de Soudé and Auditor of the Treasury.

<sup>2</sup>Sess. XXV, chap. V, *De Regularibus*: "Dare...tantum episcopus vel superior licentiam debet in casibus necessariis" [But only the bishop or Superior ought to grant permission in cases of necessity].

<sup>3</sup>The daughter of Charles de Bourbon and wife of Thomas-François, Prince de Carignan, who became Grand Master of France (cf. vol. VI, no. 2237).

Letter 2989. - Archives of the Mission, Paris, original unsigned letter. The postscript is in the Saint's handwriting.

<sup>1</sup>*Défense de la hiérarchie de l'Église et de l'autorité légitime de N.S.P. le Pape et de nos seigneurs les évêques contre la doctrine pernicieuse d'un libelle anonyme* (Paris: G. Josse, 1659). This work is a rebuttal of an anonymous author whose work was entitled: *Lettres de l'auteur des Règles très importantes au sieur de Marca, archevesque de Thoulouze*. (Cf. no. 2900.)

Letter 2990. - Archives of the Mission, Paris, rough draft.

<sup>1</sup>First redaction: "do not make a request..." The correction is in the Saint's handwriting.

<sup>2</sup>Robert de Lagrange, born in Lille (Nord) on November 1, 1636, entered the Paris Seminary of

the Congregation of the Mission on October 19, 1655, and took his vows on October 19, 1657, in the presence of M. Delespincy. At the time of this letter he was still a seminarian.

<sup>3</sup>In vol. XIV, p. 221, Coste states that he is a Priest of the Mission, but no biographical data is available. This is the only reference to him in the letters and conferences of Saint Vincent.

<sup>4</sup>The sentence continued on a second sheet, which is no longer extant.

At the bottom of the second page, Saint Vincent wrote in his own hand: "Reply that, since his residence in Italy and his work do not allow him to go there, he will be satisfied with such a pension."

Letter 2991. - This one-page summary of the text comes from the catalogue of M. Laverdet, who put the original up for sale.

Letter 2991a. - Archives of the Mission, Paris, photograph of the original autograph letter. The photograph seems to have been taken from an unknown facsimile. The editors of *Mission et Charité*, who reprinted it in 19-20, no. 102, pp. 128-29, state that "there is no reason to doubt the authenticity of this letter." This edition uses the *Mission et Charité* text.

<sup>1</sup>Jean Martin the elder.

<sup>2</sup>Philippe Patte, born in Vigny, Rouen diocese, in 1620, entered the Paris Seminary of the Congregation of the Mission as a coadjutor Brother on April 5, 1656, and took his vows there on April 16, 1658, in the presence of M. Delespincy. In 1659 he went to Madagascar, where he proved himself an excellent surgeon. Along with M. Nicolas Étienne, he was massacred on March 4, 1664. (Cf. *Notices*, vol. III, pp. 369-71.)

Letter 2992. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>It is difficult to determine in some letters whether "M. Le Blanc" is the Frenchman (Charles) or one of the three Irish confreres named White. After consultation of various biographical sources, the editors believe that the man in question here is Charles Le Blanc, who was born in Roye (Somme) on July 15, 1625, entered the Congregation of the Mission on November 20, 1649, took his vows on November 21, 1653, and was ordained a priest the following month. In 1658 he set sail for Madagascar but had to return to Paris, after a violent storm snapped the ship's masts and rudder and imperiled the lives of the passengers, forcing the ship to drop anchor at Lisbon. He went back to Le Mans, where he had been stationed before leaving for Madagascar.

<sup>2</sup>Claude Férot, born in Saint-Quentin (Aisne) 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 2993. - Collet, *op. cit.*, vol. II, p. 195.

Letter 2994. - In 1945 the original autograph letter belonged to Abbé Auzou, a priest of the Paris diocese. The text was published with its original format and spelling in *Annales C.M.* (1945-46), p. 199, and reprinted in *Mission et Charité*, 19-20, no. 101, pp. 127-28. Coste provided only a summary taken from the Laverdet catalogue of January 1854. The editors of this edition have used the complete text of *Mission et Charité*.

<sup>1</sup>Coste gives the following reasons for placing in brackets what he considered the probable date of this letter: "It was written shortly after September 12, 1659, the date the Sisters left for Narbonne, and before the Saint had decided to postpone until spring the departure of the Daughters of Charity missioned to Poland; consequently before no. 2996 (October 3, 1659)."

<sup>2</sup>After his escape from prison in the Château de Nantes (August 8, 1654), Cardinal de Retz fled to Rome where, by order of Pope Alexander VII, he was given hospitality by the Priests of the Mission at Montecitorio. Since he was still Archbishop of Paris, it was from Rome that Saint

Vincent had obtained from him the approval for the Company of the Daughters of Charity and its general Rule (January 18, 1655, cf. vol. XIII, no. 149).

<sup>3</sup>Cf. vol. XIII, no. 152, for the letters patent of the King, issued in November 1657, and no. 153 for their registration with the Parlement on December 16, 1657.

<sup>4</sup>Saint Vincent was trying to obtain the approval of the Holy See because the approval given by the Archbishop of Paris was subject to change, since a new Archbishop could abolish what his predecessor had established and approved.

<sup>5</sup>He is referring to the Daughters of Charity.

<sup>6</sup>Nicholas Arthur (cf. no. 2921, n. 3).

Letter 2995. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Canton of La Drôme.

<sup>2</sup>Antoine Tratebas was born in Allauch (Bouches-du-Rhône), near Marseilles, in October 1632. He 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.

<sup>3</sup>François-Étienne de Caulet, born in Toulouse on May 19, 1610, was endowed in 1627 with Saint-Volusien Abbey in Foix. Attracted by the spirit of Jean-Jacques Olier, he 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 chapitres 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.

<sup>4</sup>A locality in the district of Foix (Ariège).

Letter 2996. - Archives of the Mission, Krakow, original signed letter.

Letter 2997. - Archives of the Mission, Paris, original autograph letter. This letter is also in *Documents*, op. cit., (cf. Doc. 770, p. 884), and it is from the editor's notes that we know the names of the three Sisters mentioned.

<sup>1</sup>Jean Dehorgny was making a visitation in Richelieu.

<sup>2</sup>Perrine de Bouhery and Charlotte Royer.

Perrine, also called Perrette, entered the Company of the Daughters of Charity early in 1648. At the end of the year she went to Angers; in 1658 she was sent to Richelieu.

A native of Liancourt, Charlotte Royer went 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.

<sup>3</sup>Étiennette Dupuis. One of the elders in the Company, she went to Angers in 1658 as Sister



Servant, remaining there for a year before going to Richelieu. In 1665 she returned to the Motherhouse and in 1667 was in Maisons as Sister Servant.

Letter 2998. - Reg. 2, p. 98.

Letter 2999. - Hippolyte Faure, *Documents divers sur l'histoire de Narbonne et de ses hospices* (Narbonne: F. Caillard, 1894), p. 116.

<sup>1</sup>We can give an approximate date for this letter because of what Saint Vincent wrote to François Fouquet, the Bishop of Narbonne, on September 12, 1659 (cf. no. 2979).

<sup>2</sup>Cf. no. 2969, n. 3.

<sup>3</sup>Anne Denoual, who became a Daughter of Charity around 1656, was sent to Narbonne in September 1659. In August 1660 she asked Saint Vincent for permission to take her vows (cf. no. 3222). In 1668 she was at the Montpellier Hospital, and in August 1672 she became Sister Servant at Saint-Jean-en-Grève in Paris.

Born in Laudujan (Ille-et-Vilaine) on October 28, 1637, Marie Chesse was received as a Daughter of Charity on September 30, 1657, and took her vows on March 25, 1662. She was first placed at Saint-Paul parish in Paris, then went in September 1659 to Narbonne, where she remained for seventeen years. Her next appointment was as Sister Servant at the Gex Hospital, followed by the same assignment at the hospice of the Nom-de-Jésus in Paris. For three years (1680-83) she served the Community as Treasurer General, after which she returned to Gex, where she died on April 19, 1699.

Letter 3000. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

<sup>1</sup>Date added on the back of the original by Brother Ducournau.

<sup>2</sup>Mathurine Guérin was born in Montcontour (Brittany) on April 16, 1631. Despite the opposition of her parents, she entered the Company of the Daughters of Charity on September 12, 1648. After her formation period, she was sent to Saint-Jean-en-Grève parish and then to Liancourt. Recalled to the Motherhouse in 1652, she became Seminary Directress and Saint Louise's secretary. In 1655 she was made Treasurer but was sent to the hospital in La Fère (Aisne) in 1659 to replace Sister Marie-Marthe Trumeau as Sister Servant. In July 1660 Saint Vincent sent her and two other Sisters to serve the prisoners and to teach poor girls on Belle-Île-en-Mer (Morbihan), off the Breton coast (cf. *Documents*, Doc. 795). Since 1650 the island had belonged to Nicolas Fouquet, Minister of Finance, who had a fortress built there. She served a first six-year term as Superioress General in 1667 and again (1676-82, 1685-91, 1694-97) and died at the Motherhouse on October 18, 1704. A long sketch of her life and virtues is written in *Circulaires des supérieurs généraux*, pp. 556-68.

<sup>3</sup>Neither of these letters is extant.

<sup>4</sup>Messieurs des Jardins, Lebas, and Dolivet.

Letter 3001. - Pémartin, *op. cit.*, vol. IV, p. 483, L. 1957. Part of the letter was reproduced in Reg. 2, p. 193.

<sup>1</sup>Balthazar Grangier de Liverdi.

<sup>2</sup>Cf. Jn 13:35; Gal 6:2. (NAB)

<sup>3</sup>Gilles Lemerer (cf. no. 2974a, n. 7); no information is available for M. Tanguy.

<sup>4</sup>Dimissorial letters for Peter Butler (*Pierre Buthleer* in *Notices*, vol. I, p. 482, and vol. V [Supplement], p. 102). Born in Drom, Cashel diocese (Ireland) in April 1632, he entered the Congregation of the Mission in Richelieu on August 22, 1654, and took his vows there on August 15, 1656 (cf. vol. VII, no. 2694). This same letter (no. 2694) and others speak of Saint

Vincent's attempt in 1658-59 to obtain dimissorial letters for his ordination. The title for ordination in the Congregation of the Mission and the authority of the Superior General were at variance with the attempts of Propaganda Fide to have all Irish seminarians ordained on the continent take an oath to return as missionaries to Ireland.

Letter 3002. - Archives of the Mission, Paris, original autograph letter.

<sup>1</sup>Perrine Bouhery.

<sup>2</sup>Charlotte Royer.

Letter 3003. - Collet, *op. cit.*, vol. II, p. 67.

<sup>1</sup>Collet simply states that the letter is addressed to a Missionary in Italy. The contents indicate that it is Edme Jolly.

Letter 3004. - Archives of the Mission, Turin, original signed letter.

<sup>1</sup>Edmund Barry, born in the Cloyne diocese (Ireland) on June 24, 1613, was ordained a priest in Cahors in 1639 and entered the Congregation of the Mission on July 21, 1641. He took his vows at Saint-Lazare a few days before his departure for Ireland in 1646, returning to France in 1652, after Limerick had been captured by Cromwell's army. He was then placed in Richelieu (1652-53) and Montauban (1653-80). While in Montauban, he directed the seminary and was Superior there (1657-64, 1675-80). Barry was also a Doctor of Theology and was still alive on May 31, 1680, as two legal documents show, but he died later that year.

<sup>2</sup>In 1592 César de Bus and Jean-Baptiste Romillion founded in Isle (Vaucluse) the Institute of the Priests of Christian Doctrine for the instruction of the poor, the ignorant, and the people of the rural areas. Pope Clement VIII approved it in 1597. The Institute became polarized over the question of vows, and its growth was stifled because of its trials.

Letter 3005. - Archives of the Mission, Paris, Marseilles manuscript.

<sup>1</sup>Saint Vincent is referring to Provençal, the dialect of southeastern France (Provence).

Letter 3006. - Reg. 2, p. 248.

<sup>1</sup>Nicolò di Bagno and Stefano Durazzo.

Letter 3007. - Property of the Daughters of Charity of 12 rue de Limbourg, Ghent (Belgium), original signed letter.

<sup>1</sup>Claude Gesseume, coadjutor Brother, born in Villers-sous-Saint-Leu (Oise) in 1615, entered Saint-Lazare on December 6, 1643.

<sup>2</sup>Wife of Pierre de Lorthon, the King's secretary and founder of the Missionaries' house in Crécy.

Letter 3008. - Dom André-Joseph Ansart, *L'esprit de S. Vincent de Paul* (Paris: Nyon l'ainé, 1780), p. 134.

<sup>1</sup>Ansart states that this letter was written to the Superior in Genoa some time after the plague had ravaged the house. It concerned a very important lawsuit lost by the establishment, which was still pending on August 29, 1659 (cf. no. 2955).

<sup>2</sup>Cf. Job 1:21. (NAB)

<sup>3</sup>Cf. Mt 27:28. (NAB)

<sup>4</sup>Cf. Mt 6:33. (NAB)

<sup>5</sup>Cf. Rom 11:33. (NAB)

<sup>6</sup>Cf. Mt 23:9. (NAB)

Letter 3009. - Reg. 2, p. 248.

<sup>1</sup>Alexander VII (1655-67).

Letter 3010. - Archives of the Mission, Paris, original autograph letter.

<sup>1</sup>Two illustrious generals had come from this family, which later gave five Cardinals to the Church.

<sup>2</sup>November 4.

<sup>3</sup>*That they are Fathers of a rented room.*

Letter 3011. - Archives of the Mission, Paris, copy verified by M. Charavay, who put the original signed letter up for sale. The postscript is in the Saint's handwriting.

<sup>1</sup>Guillaume Michel, born in Esteville (Seine-Maritime), left his parish in Saint-Valery 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.

<sup>2</sup>Banker in the Court of Rome.

Letter 3012. - Reg. 1, fol. 12, copy made from the original autograph letter.

<sup>1</sup>From the Company of the Indies.

<sup>2</sup>Nicolas Étienne.

<sup>3</sup>Charles Le Blanc.

<sup>4</sup>Brother Philippe Patte.

Letter 3013. - Abelly, *op. cit.*, bk. II, chap. I, sect. IX, §7, p. 185.

<sup>1</sup>Saint Vincent was still unaware that Toussaint Bourdaise had died on June 25, 1657.

<sup>2</sup>The Missionaries to whom this letter was entrusted left Paris on November 4, 1659.

<sup>3</sup>The Saint is referring here to the two letters of February 19, 1657 (cf. vol. VI, nos. 2215 and 2216). Might this be an example of his Gascon humor? The "little report" of no. 2216 runs for thirty-nine pages in English!

<sup>4</sup>Claude Dufour, born in Allanche (Cantal) in 1618, 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 the day of departure, the Saint assigned him first to Sedan, then to Paris, entrusting him with the Internal Seminary there during the absence of M. Alméras, and finally to La Rose as Superior (1654-55). Sea voyages were long in those days; 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.)

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.

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 Congregation of the Mission on his virtues (cf. vol. XI, no. 173).

<sup>5</sup>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 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, was 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.

Nicolas Gondrée, born in Assigny (Seine-Maritime), entered the Congregation of the Mission as a subdeacon on April 11, 1644, at twenty-four years of age. During his novitiate he was ordained a deacon and was sent to Saintes. In 1646 he returned to Paris and was ordained a priest. In 1648 he volunteered for Madagascar, where he arrived on December 4. Satisfied with his good will, God called him to Himself on May 26, 1649. Saint Vincent had a high esteem of Gondrée's virtue and considered him "one of the best subjects in the Company." (Cf. *Notices*, vol. III, pp. 43-56.)

Jean-François Mousnier, born in Saintes (Charente-Maritime), entered the Congregation of the Mission on December 19, 1643, at eighteen years of age, took his vows on January 1, 1646, and was ordained a priest in 1649. After distributing alms in Picardy, he was then sent to Madagascar, where he died in 1655. His biography was published in vol. III of *Notices*, pp. 129-46.

<sup>6</sup>Cf. Mt 26:39; Jn 20:19-23. (NAB)

<sup>7</sup>Cf. Job 5:17-18. (NAB)

<sup>8</sup>At this point, the Saint went on to praise the Missionaries he was sending to Madagascar. We do not have this portion of the letter, which Abelly omitted.

<sup>9</sup>Fathers Charles Boussordec and François Herbron, and Brother Christophe Delaunay.

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

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, took his vows in Luçon on January 6, 1656, and died in 1658. In vol. VI, no. 2171, we see the courage and spirit of Faith with which he acted when the ship that was to take him to Madagascar was wrecked. Saint Vincent spoke of him with deep admiration (cf. vol. XI, no. 160).

<sup>10</sup>Fathers Charles Le Blanc, Marand-Ignace Arnoul, Pasquier de Fontaines, and Pierre Daveroult, and Brother Christophe Delaunay.

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.

Pasquier de Fontaines, born in Bailleul-Sire-Berthoult (Pas-de-Calais) on September 9, 1630, 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. Vols. I and V (Supplement) of *Notices* refer to him as *Desfontaines*.

<sup>11</sup>Cf. Lk 6:13. (NAB)

<sup>12</sup>Cf. Mt 28:18-20. (NAB)

<sup>13</sup>Cf. Acts 6:7; 16:5. (NAB)

<sup>14</sup>In November 1659 Saint Vincent certainly did not write that his “age was over eighty years” (*mon âge, qui passe quatre-vingts ans*), as Abelly has him say in this letter. In reality, we know that his eightieth year would begin on April 24, 1660 (cf. nos. 2907 and 2948). There is an alteration in Abelly’s text, and it is not the only one on this point. Would not the original have stated: *passe à quatre-vingts ans--going on eighty?*

Letter 3014. - Treasury of Sant’Antonio Church, Padua (Italy), original signed letter.

<sup>1</sup>November 4.

<sup>2</sup>Philippe Patte.

<sup>3</sup>Fathers Daveroult and de Fontaines.

Letter 3015. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

<sup>1</sup>Nicole Haran, born in 1627, entered the Company of the Daughters of Charity on July 28, 1649. In October 1650 she was sent to Montmirail and in 1653 to Nantes, where she encountered many difficulties over the years. In May 1655 the Administrators of the hospital proposed her as Sister Servant; she was still in Nantes at the death of Saint Louise (1660). In 1673 she was named Superioress General for three years, after which she served the foundlings in the faubourg Saint-Antoine in Paris, where she died on June 5, 1679.

<sup>2</sup>A port at Lorient, in Morbihan.

<sup>3</sup>Cf. Jn 13:34-35; 1 Jn 3:23. (NAB)

<sup>4</sup>A Sister Marie was sent to Nantes; she returned to Paris in June 1660.

<sup>5</sup>On September 12 Sisters Françoise Carcireux, Anne Denoual, and Marie Chesse left for Narbonne; Sister Marie-Marthe Trumeau went to Cahors.

Letter 3016. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

<sup>1</sup>Year added on the back by Brother Ducournau.

Letter 3017. - Property of the Sisters of the Second Monastery of the Visitation, 110 rue Vaugirard, Paris, original autograph letter.

<sup>1</sup>Mother Marie-Agnès Le Roy, Superior of the Second Visitation Monastery of Paris (faubourg Saint-Jacques). Born in Mons (Belgium) in 1603, she was, through her mother, the niece of Philippe de Cospéan, Bishop of Lisieux. In 1624 she entered the First Monastery, which she left at the request of the Marquise de Dampierre to join the group of Sisters who were sent to the Monastery in the faubourg Saint-Jacques at the time of its foundation. She became Directress there and then Assistant. Three times the votes of the Sisters entrusted to her the office of Superior (June 11, 1634-May 24, 1640; May 27, 1646-May 13, 1652; and June 6, 1658 to 1664). She went to inaugurate the Amiens and Mons Monasteries, remaining at the latter for three months; she also founded that of Angers and the Third Monastery in Paris, and played a prominent role in the establishment of the Warsaw Monastery. Mother Le Roy died on May 18, 1669. (Cf. *Année sainte*, vol. V, p. 547.)

<sup>2</sup>This letter was written between July 20 (cf. no. 2915) and November 15 (cf. no. 3022), shortly before the Feast of the Presentation of the Blessed Virgin (November 21), the day the Visitation nuns renew their vows.

<sup>3</sup>Anne-Marguerite Guérin.

<sup>4</sup>The house on rue Montorgueil, which later became the Third Monastery.

<sup>5</sup>Adrien Gambart, born in Croye, in the Noyon diocese, on September 27, 1600, was ordained a priest in 1633. Soon after ordination he made a retreat at Saint-Lazare and took Saint Vincent as his guide. He became a member of the Tuesday Conferences and participated from time to time in the Saint's missionary activities. Aware that Gambart was a prudent man, he convinced him to accept the position of confessor for the Visitation nuns of the Second Monastery of Paris. He was also the Director of the Daughters of Providence of Saint Joseph and often taught catechism in the hospitals. *Le missionnaire paroissial*, published in 1668 and dedicated to Saint Vincent, is the best known of his writings. It was thought erroneously that Gambart was a member of the Congregation of the Mission. He died a holy death on December 18, 1668, after an illness of one week. His manuscripts and part of his library were willed to Saint-Lazare. His biography, *Abrégé de la vie d'Adrien Gambart, prêtre missionnaire*, was published in Paris in 1670.

<sup>6</sup>Nicolas Sevin.

<sup>7</sup>Marie-Augustine Bouvard, daughter of King Louis XIII's chief physician, and Superior of the Angers Monastery (1648-54). She was also Superior 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. (Cf. *Année sainte*, vol. XI, pp. 393-406.)

Letter 3018. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

<sup>1</sup>Date added on the back by Brother Ducournau.

Letter 3019. - Formerly the property of the Daughters of Charity, 2 rue Percheronne, Chartres, original signed letter. Its present location is unknown. The top left corner of the letter is torn.

<sup>1</sup>With one exception, all the letters from Saint Vincent to Jean Parre were written within these two years, so this one probably belongs to the same period.

Letter 3020. - Archives of the Mission, Paris, original autograph letter.

<sup>1</sup>Claude de Chandénier.

<sup>2</sup>Cf. no. 3010.

<sup>3</sup>November 4.

<sup>4</sup>Celio Piccolomini was a member of a centuries-old Siennese family that produced many Bishops of Siena and Pienza and several Cardinals and Popes, as well as political and military leaders. Celio, titular Bishop of Caesarea, was Nuncio in France (1656-63). He was made a Cardinal in 1664 and was Archbishop of Siena from 1671 until his death in 1681.

<sup>5</sup>Pierre de Bérulle, nephew of the famous Cardinal de Bérulle, was Abbot of Pontlevoy and Visitor of the Carmelites.

<sup>6</sup>One of the three Superiors of the Carmelites.

<sup>7</sup>Cf. no. 2929, n. 1.

<sup>8</sup>Placide-Louis Duchemin. He never went to his mission. The diocese was entrusted in 1675 to François Picquet, who later succeeded him as Bishop of Baghdad.

<sup>9</sup>César de Choiseul, Comte du Plessis-Praslin (1598-1675), who distinguished himself at the siege of La Rochelle (1627-28). Appointed Maréchal de France (1645), he commanded the Royal army before Paris during the Fronde.

Letter 3021. - Archives of the Mission, Krakow, original signed letter.

<sup>1</sup>In the First Northern War (1655-60), Charles X Gustavus, King of Sweden, declared war on Poland because King Jan Casimir refused to recognize Charles' accession to the Swedish throne

and because he desired to extend the Swedish possessions on the southern coast of the Baltic Sea. By the Treaty of Oliva (May 3, 1660) Jan Casimir abandoned his claims to the Swedish throne and ceded Livonia, Poland's Baltic territories, to Sweden. During this same period Poland was experiencing incursions from the Cossacks and Muscovites.

<sup>2</sup>Baron d'Avaugour, French Ambassador to Sweden. He died in Lübeck in September 1657.

Letter 3022. - *Année sainte*, vol. XI, p. 406.

<sup>1</sup>Reference to the recent death of Mother Marie-Augustine Bouvard (November 15, 1659) allows us to assign the date to this letter.

<sup>2</sup>The Second Monastery of Paris.

Letter 3023. - Abelly, *op. cit.*, bk. II, chap. XIII, sect. VI, p. 456.

<sup>1</sup>Date of the death of Mathieu Molé. He was 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].)

Letter 3024. - Archives of the Mission, Paris, original signed letter. The postscript is in the Saint's handwriting.

<sup>1</sup>Nicolas de La Brière, born in Saint-Deniscount (Oise), entered the Congregation of the Mission on May 15, 1648, at twenty-two years of age, and was ordained a priest on May 22, 1655. He took his vows on August 15, 1650, and renewed them on January 25, 1656.

<sup>2</sup>Jean Watebled, born in Tully (Somme) on August 19, 1630, entered the Congregation of the Mission on January 1, 1646, took his vows on January 2, 1648, and was ordained a priest in October 1654. He was Superior at the Collège des Bons-Enfants (1659-68), Saint-Charles Seminary (1671-73), and in Le Mans (1673-76), returning as Superior to the Bons-Enfants (1676-79). Watebled was Visitor of the Province of Champagne in 1668, and of the Province of France in 1672 or earlier, remaining in this office until April 4, 1682. His brother Pierre was also a Priest of the Mission.

Letter 3025. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>François-Étienne Caulet.

<sup>2</sup>An order or commission given by the Cardinal Datary for a single examination of dates in the registries of the Datary, which takes care of certain business relating to non-consistorial benefices.

<sup>3</sup>M. Jolly's cousin.

<sup>4</sup>Saint-Laurent parish.

<sup>5</sup>This is the text of the original; Coste omitted part of the sentence and gave simply "who...married a young woman."

<sup>6</sup>The words from "by whatever other way..." are in the Saint's handwriting.

<sup>7</sup>Coste omitted the rest of this sentence.

Letter 3026. - Reg. 1, fol. 13, copy made from the autograph rough draft.

<sup>1</sup>Sébastien Cazet, a member of the Company of the Indies.

<sup>2</sup>The Saint kept his word. He refused to give his Missionaries to Cazet; Étienne de Flacourt took some Récollet Fathers (Reformed Franciscans) with him when he sailed from Dieppe on May 20, 1660.

Letter 3027. - Archives of the Mission, Paris, signed rough draft.

<sup>1</sup>Maréchal de la Meilleraye.

<sup>2</sup>The Company of the Indies.

Letter 3028. - Pémartin, *op. cit.*, vol. IV, p. 499, L. 1973.

<sup>1</sup>The Trente-Trois Seminary took its name from the number of seminarians (thirty-three) preparing there for the priesthood. The places were given on scholastic merit and were reserved for young men of meager means who showed sincere signs of a priestly vocation. The work originated with a poor priest named Claude Bernard, who first brought together five seminarians, in honor of the five wounds of Our Lord. When resources allowed, the number was increased to twelve, in honor of the Twelve Apostles, and then to thirty-three to honor the years that Our Lord spent on earth. In 1657 the seminary was transferred to the Hôtel d'Albiac, rue Montagne-Sainte-Genève.

Letter 3029. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

<sup>1</sup>Year added on the back of the original by Brother Ducournau.

<sup>2</sup>A parish in Paris.

<sup>3</sup>A parish in Paris.

Letter 3030. - Archives of the Mission, Turin, seventeenth-century copy made from the original letter, which was entirely in the Saint's handwriting.

<sup>1</sup>Maréchal de la Meilleraye.

<sup>2</sup>The Company of the Indies.

<sup>3</sup>At the beginning of 1658.

<sup>4</sup>Guillaume de Lamoignon (1617-77), brother of Mademoiselle de Lamoignon. On October 2, 1658, he was named Chief Justice of the Parlement of Paris.

Letter 3030a. - Archives of the Mission, Paris, original autograph letter. Coste published it in the First Supplement of vol. VIII, no. 3316, pp. 546-47, stating that it belonged at that time to Canon Prévost of Montpellier. Its date indicates that it should be placed here.

<sup>1</sup>Jean Martin the elder, along with Thomas Berthe, was suffering from a type of malaria in which convulsions occurred about every fourth day.

Letter 3031. - Archives of the Mission, Paris, *Life of Edme Jolly*, Ms, p. 26.

<sup>1</sup>The house in Rome began to receive ordinands around the Ember Days of December 1659.

Since the work is mentioned for the first time in the letter of November 21 (cf. no. 3025), this letter should be placed around that time. It seems to have been written after no. 3025.

Letter 3032. - Abelly, *op. cit.*, bk. II, chap. I, sect. I, §4, p. 19.

<sup>1</sup>The Missionaries sailed to Madagascar in December.

<sup>2</sup>In his capacity of surgeon.

Letter 3033. - Abelly, *op. cit.*, bk. II, chap. II, sect. VI, p. 238.

<sup>1</sup>The information given in no. 3025 and in n. 2 below enables us to assign a date for this letter.

<sup>2</sup>An ordinance of November 1659 from the Cardinal-Vicar of Rome obliged anyone wishing to be ordained to make a few days retreat with the Priests of the Mission.

<sup>3</sup>*By the Lord has this been done.* Cf. Ps 118:23. (NAB)

<sup>4</sup>*He who has begun the good work in you will carry it through to completion.* Cf. Phil 1:6. (NAB)

Letter 3034. - Archives of the Mission, Paris, original autograph letter.

<sup>1</sup>*At the thresholds of the Holy Apostles.*

<sup>2</sup>Jean Martin the elder.



<sup>3</sup>Jolly Priory; the recent death of the Prior had created the vacancy to which Louis de Chandénier is here referring (cf. no. 3020).

Letter 3035. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Stefano Cardinal Durazzo.

Letter 3036. - Archives of the Mission, Paris, copy made from the original autograph letter, property of M. Ferroud, a bookseller in Paris, who put it up for sale in July 1914.

<sup>1</sup>François de Bosquet. He had gone to Toulouse, where the Court was settled, for the second session of the Provincial Estates of Languedoc, and did not return to Montpellier until the end of January. A number of provinces maintained their own Estates to discuss provincial matters. They were structured like the Estates-General, but with more limited powers.

Letter 3037. - Reg. 2, p. 249.

Letter 3038. - Pémartin, *op. cit.*, vol. IV, p. 503, L. 1977.

<sup>1</sup>The meaning of this sentence is obscure; the original was undoubtedly misread. A Papal Brief of October 2, 1659, attempted to settle a dispute among the Carmelites in France. No. 2929, n. 1, gives the history of this question.

<sup>2</sup>Pierre de Bullion, son of Claude de Bullion and commendatory Abbot of Saint-Faron de Meaux. He had died on November 30.

<sup>3</sup>Claude de Chandénier.

Letter 3039. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

<sup>1</sup>Barbe Bailly, born near Vitry-le-François (Marne) on June 1, 1628, and baptized the same day, entered the Company of the Daughters of Charity on October 8, 1645, and took her vows on December 8, 1648. Her first mission was with the foundlings, whom she helped install in Bicêtre in July 1647. During the Fronde, the constant presence of soldiers there and the difficulty of finding food caused great concern, but Sister Barbe handled these problems with great wisdom and devotedness. In 1649 she went to the Motherhouse, where she worked as infirmarian and as secretary to Saint Louise. After the latter's death, Sister Barbe was sent to Poland (September 1660). Illness necessitated her return to Paris in 1668. She served the Company as Treasurer General (1671-74) and as first Superior at the Invalides, where she helped design the infirmary wing. In 1685 she was sent to Alençon, where she reorganized the hospital. She died there on August 21, 1699.

Letter 3040. - Archives of the Mission, Paris, Marseilles manuscript.

Letter 3041. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Of these two seminarians who entered the Internal Seminary in Genoa in November only one appears in the personnel catalogue. Giovanni Antonio Rolando, born in Aprico, Albenga diocese (Italy), on July 26, 1643, entered the Congregation of the Mission on November 11, 1659, and took his vows in Genoa on November 13, 1661, in the presence of M. Stelle.

Letter 3042. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

<sup>1</sup>Jean Dehorgny was on an extended round of visitations (September 1659-March 1660). It is not known exactly when he stayed in Nantes.

<sup>2</sup>Louis Eudo de Kerlivio, Vicar-General of the Vannes diocese, was born in Hennebont (Morbihan) on November 14, 1621. He spent more than four years at the Collège des Bons-Enfants, where he prepared himself for the priesthood under the direction of Saint Vincent, becoming his faithful friend and imitator. He requested Daughters of Charity for the Hôtel-Dieu in Hennebont, which he had personally founded; in addition he donated generously to the

construction of the Vannes Seminary. His ardent zeal hastened his death, which occurred on May 3, 1675. (Cf. Pierre Champion, *Vie des fondateurs des maisons de retraite; M. de Kerlivio, le Père Vincent Huby, Jésuite, et Mademoiselle de Francheville*. [Nantes: J. Mareschal, 1698].) Letter 3043. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>One *perche* equals about eighteen to twenty feet.

<sup>2</sup>By his will of May 12, 1644, Louis Toutblanc, secretary of Pierre de Gondi, Duc de Retz, had bequeathed to the Priests of the Mission the farms of Fontaine-Essart and Vieux-Moulin (cf. Arch. Nat., S 6708).

<sup>3</sup>Jean-Aimé Dumas, born in Annecy on March 23, 1632, entered the Congregation of the Mission on October 22, 1656, and took his vows in Montmirail in 1659, in the presence of M. Berthe.

<sup>4</sup>Martin Husson, born in 1623, was a lawyer in the Paris Parlement 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 vol. IV, nos. 1614 and 1638. Husson accepted the offer he 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. When he died in December 1695, he left a reputation as a learned, pious, virtuous man and a celebrated author.

<sup>5</sup>Nicolas de la Brière.

Letter 3044. - Archives of the Mission, Curia Generalizia, Rome, original autograph letter. In 1971 John Cardinal Cody, Archbishop of Chicago, IL (USA), donated to the Congregation of the Mission the Mundelein Collection, containing nine autograph writings of Saint Vincent, including no. 3044.

<sup>1</sup>Antoinette de Ranse, wife of Philippe de Raffin, Seigneur d'Hauterive et Ayguesvives.

<sup>2</sup>One of Mademoiselle d'Hauterive's sons had just fought in the war in Flanders.

Letter 3045. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>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.)

<sup>2</sup>Balthazar Grangier de Liverdi.

Letter 3046. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Barthélemy d'Elbène.

Letter 3047. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>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), Maréchal of France (1658). Fabert died in Sedan on May 17, 1662. The part of his correspondence from 1634 to 1652 has been published. His life was written by Father Joseph Barre, *Vie de M. le Marquis de Fabert, maréchal de France* (2 vols., Paris: J. T. Hérissant, 1752), and by Jules Bourelly, *Le*

*maréchal de Fabert (1599-1662)* (2 vols., Paris: Didier, 1879-81).

<sup>2</sup>The Marquis de Fabert.

<sup>3</sup>Pierre de Bérulle was born in the Château de Cérilly (Yonne) on February 4, 1575. Ordained a priest in 1599, he was appointed chaplain to King Henry IV shortly afterward. His skill in controversy enabled him to bring several important persons back to the Church, among others the Comte de Laval, the Baron de Salignac, and a judge of the Parlement of Paris. He established the Carmelites in France in 1603 with the support of Mme Acarie and Michel de Marillac, Keeper of the Seals. In 1611 he founded the Congregation of the Oratory, of which he was the first Superior. King Louis XIII entrusted him with the honorable mission of conducting to England Henriette of France, daughter of Henry IV, who was to marry (May 11, 1625) the Prince of Wales, the future Charles I. He greatly influenced the clergy and gathered around himself the most virtuous and eminent priests of Paris. As soon as Vincent arrived in the city, he sought the assistance and advice of Bérulle. Abelly claimed that the Saint lived “about two years” under his roof (*op. cit.*, bk. I, chap. VI, p. 24), but apparently that time should be reduced to four or five months at the most. The intervention of Bérulle is evident in Vincent’s acceptance of the parish of Clichy, his entrance as tutor into the de Gondi family, his withdrawal to Châtillon-les-Dombes, and his return to the General of the Galleys. We would like to be able to state that their relationship always remained the same. However, Bérulle did not approve of the nascent Congregation of the Mission and even tried to prevent its approval by Rome, as one of his letters to Pierre Bertin indicated. In 1628, referring to the new Congregation, he wrote: “The plans that you tell me belong to those who are soliciting the affair of the missions by various and, in my opinion, devious ways, should make it suspect and oblige us to put aside the reserve and simplicity with which I consider the affairs of God should be conducted.” (Cf. Archives of the Mission, according to Arch. Nat., M 216, second packet, folio of Father Bertin, p. 26, in which this excerpt is no longer found.) At the time, Pierre de Bérulle had been a Cardinal for a year. He died on October 2, 1629, and his life was written by Father Cloyseault. Father Ingold published this manuscript in 1880.

<sup>4</sup>Cf. Eph 6:11. (NAB)

<sup>5</sup>The liturgical Proper of the Seasons.

<sup>6</sup>Jean-Baptiste Florent, born in Lille, entered the Congregation of the Mission on November 11, 1645, at twenty-three years of age.

Letter 3048. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Silli-en-Gouffern, in the district of Argentan (Orne).

<sup>2</sup>Philibert de Beaumanoir de Lavardin. Although Saint Vincent did not recommend him for the episcopacy, he took up residence in Le Mans even before receiving his Bulls. He was not a model bishop; in fact, after his death a rumor spread that, on his own admission, he never had the intention of ordaining anyone. Several priests believed this and had themselves reordained; the rumor, however, was false. (Cf. Collet, *op. cit.*, vol. I, p. 473.)

<sup>3</sup>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.

<sup>4</sup>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.

<sup>5</sup>Administrator of the Le Mans Hospital.

<sup>6</sup>Tax farmers were contractors who collected the salt tax, *aides*, tolls, and other indirect taxes;

the highest ranking among them were called *fermiers généraux*.

<sup>7</sup>A magistrate established in royal courts to deal with criminal matters.

<sup>8</sup>Noël Duval; no information on him is available.

Letter 3049. - Archives of the Mission, Krakow, original signed letter.

<sup>1</sup>Cf. Mt 6:20. (NAB)

Letter 3050. - Archives of the Mission, Turin, original signed letter.

<sup>1</sup>The Marchese di Pianezza.

<sup>2</sup>Savoy's First Secretary of State.

Letter 3051. - Property of the Daughters of Charity, 12 rue de Limbourg, Ghent (Belgium), original signed letter.

Letter 3052. - Archives of the Motherhouse of the Daughters of Charity, *Recueil de pièces relatives aux Filles de la Charité*, p. 652.

<sup>1</sup>Julienne Allot, who entered the Company of the Daughters of Charity around 1653-54, had been at La Fère since 1658.

<sup>2</sup>Marie-Marthe Trumeau. She had been accused of appropriating for herself money destined for the poor (cf. *Documents*, Doc. 778, p. 893).

<sup>3</sup>Cf. Mt 5:10-11; 24:9. (NAB)

<sup>4</sup>Cf. Lk 18:32; 1 Pet 2:23. (NAB)

Letter 3053. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

<sup>1</sup>Date added on the back by Brother Ducournau.

<sup>2</sup>In no. 3029 of November 23, 1659, Saint Louise mentions a letter from a Lady of Charity of Saint-Cosme parish.

Letter 3054. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

<sup>1</sup>Jeanne Gressier, born in Senlis (Oise), entered the Company of the Daughters of Charity around 1654. Although very young, she was named Procuratrix in 1655 and remained at the Motherhouse. She assisted Saint Louise on her deathbed (March 15, 1660) and wrote the details of her last moments. It was she to whom Saint Vincent confided the governance of the Company while awaiting the naming of a new Superioress General in August 1660.

<sup>2</sup>Gabrielle Cabaret, born in Gionges (Marne) in 1634, was the daughter of Bernard Cabaret, Seigneur of Gionges and of Fortel, and Anne de Launay. She entered the Daughters of Charity on October 7, 1651, although Saint Vincent showed some reluctance about her admission (cf. vol. IV, no. 1451). After a difficult adaptation she was sent successively to Saint-Nicolas-du-Chardonnet, Saint-Denis Hospital, the Nom-de-Jésus, and Arras. In 1667 Sister Gabrielle was named Treasurer of the Company for the year; she died at Saint-Germain-en-Laye on February 5, 1669.

<sup>3</sup>Marie Petit entered the Company of the Daughters of Charity in 1655. Her name is found near the end of the list of the Sisters who were in the Company on August 8, 1655, when the Act of Establishment of the Daughters of Charity was signed (cf. vol. XIII, no. 150).

<sup>4</sup>Marie Prévost, born on January 29, 1622, entered the Company of the Daughters of Charity on November 21, 1646. She was missioned to Chantilly, but left there in 1649 to serve the foundlings. Although her name is not included among those who signed the Act of Establishment, it was added to the list of those present in the Company on August 8, 1655 (cf. *Documents*, Doc. 628, p. 703, n. 13).

<sup>5</sup>Julienne Loret was born in Paris on October 7, 1622, and baptized the same day. Orphaned at an

early age, she was raised by the parents of Jacques de la Fosse, who later became a Priest of the Mission. In a conference after her death it was said that “she had a tiny body that enclosed a great soul.” (Cf. *Recueil des principales circulaires des supérieurs généraux de la Congrégation de la Mission* [3 vols., Paris: Georges Chamerot, 1877-80], vol. II, p. 524.) Julienne entered the Daughters of Charity on June 9, 1644, and took her vows on December 25, 1649. Her merit and virtue were so remarkable that, on October 30, 1647, scarcely three years after her own admission to the Community, she was entrusted with the formation of the new Sisters. At the same time, she became Saint Louise’s Assistant. “It was she who directed the whole Community,” Sister Mathurine Guérin would later say, “because Mademoiselle was in no state to come to any spiritual exercise.” (Cf. *Recueil*, vol. II, p. 530.) Julienne also carried out the duties of Secretary and was responsible for taking down Saint Vincent’s talks, to which she listened, pen in hand. In 1651, she was sent to Chars to settle a very delicate situation: the new Pastor had Jansenist ideas and was attempting to impose them on the Sisters. Returning to Paris in 1653, after two years of difficult trials, Julienne was appointed Sister Servant in Fontenay-aux-Roses (Hauts-de-Seine), where she remained until 1655. Recalled to the Motherhouse, she was again named Assistant, remaining in office under Mother Marguerite Chétif, after the death of the Foundress, and again under Mother Nicole Haran. She died in Fontainebleau on August 9, 1699. Her manuscript life, by Antoine Durand, C.M., is in the Archives of the Motherhouse of the Daughters of Charity.

<sup>6</sup>It had, in fact, been thirty-five years since Saint Louise had had Saint Vincent as her Director. Because of his infirmities he could now no longer leave Saint-Lazare to see her personally, and Louise felt that God was depriving her of what she called her “only consolation.”

Letter 3055. - Archives of the Mission, Paris, Marseilles manuscript.

<sup>1</sup>Cf. 2 Cor 4:5. (NAB)

<sup>2</sup>Cf. Mt 25:21. (NAB)

Letter 3056. - Archives of the Mission, Turin, original signed letter.

<sup>1</sup>Alexander VII (1655-67).

Letter 3057. - Pémartin, *op. cit.*, vol. IV, p. 519, L. 1991.

<sup>1</sup>Antonio Barberini.

<sup>2</sup>In Loreto.

Letter 3058. - Archives of the Mission, Paris, seventeenth-century copy.

<sup>1</sup>Principal town of a canton in Basses-Pyrénées.

<sup>2</sup>December 6.

<sup>3</sup>The Gironde.

<sup>4</sup>December 15.

<sup>5</sup>December 21 (now July 3).

<sup>6</sup>A passenger on the *Maréchale*. In a letter dated March 1, 1661 (cf. no. 3296), Nicolas Étienne refers to him as Boutonnet and informs Saint Vincent of his desire to be a Missionary, his study of philosophy, and a retreat he has made, but he is not listed among the personnel of the Congregation of the Mission.

<sup>7</sup>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.

<sup>8</sup>Maréchal de la Meilleraye.

<sup>9</sup>Louis Rivet.

Letter 3058a. - Copy made from *Recueil Nodet*. This collection was organized at the time of the French Revolution, at the latest, and most likely given to M. Nodet by M. Messonnier, a relative of his and the last Vincentian Superior in Marseilles. Having passed from hand to hand, it was finally lost. Before its disappearance, some very faithful copies were made, which were found in 1941. The history of this collection is related in *Annales C.M.* (1943-44), pp. 228-30. Cross-references have verified the fidelity of the copies; the originals, doubtless written by Brother Ducournau, were very legible. The copy of the present letter was published in *Annales C.M.* (1943-44), pp. 231-32, and reprinted in *Mission et Charité*, 19-20, no. 104, pp. 130-31. This edition uses the latter text.

<sup>1</sup>December 26.

<sup>2</sup>This paragraph deals with the administration of the Hospital for Galley Convicts in Marseilles.

<sup>3</sup>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 Convicts came under his jurisdiction. He died on May 10, 1715.

<sup>4</sup>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* and the *Spiritual Combat*, *Avis du Saint-Esprit au Roi*, and some articles attacking the Jansenists, Simon Morin, Homer, Virgil, and the pagan authors. His principal work, *Les Délices de l'esprit*, a poetic apology of Christianity, was printed in 1658. He often consulted Saint Vincent and called him his "good spiritual Father"; Saint-Cyran was frequently the topic of their conversations. Despite the strong influence of the Saint, after his death Desmarets fell into strange ways, not only on the spiritual and religious level but also in the literature he wrote, leading people to think that he had more or less lost his mind. Desmarets died in Paris on October 28, 1676.

Letter 3059. - Lyons manuscript.

Letter 3060. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

<sup>1</sup>Madame de Glou. (Cf. no. 3066.)

Letter 3061. - Archives of the Mission, Turin, original signed letter.

<sup>1</sup>First redaction: "which you will have all winter long, unless God frees you of it--which does not seem likely--as we are begging Him to do through His goodness and for His service." The correction is in the Saint's handwriting.

<sup>2</sup>Cf. Jn 5:21. (NAB)

<sup>3</sup>The Missionaries left La Rochelle on January 18 aboard the *Maréchale* which, after four months at sea, was shipwrecked off the coast of the Cape of Good Hope during a storm. They returned to France in 1661.

Letter 3062. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), pp. 232-34, and reprinted in *Mission et Charité*, 19-20, no. 105, pp. 131-33. This edition uses the latter text, replacing the much shorter one from the Marseilles manuscript, which Coste used.

<sup>1</sup>Cf. Jn 5:21. (NAB)

<sup>2</sup>Pierre de Bausset, Provost of Marseilles. Coste used only this paragraph for his no. 3062.

<sup>3</sup>The history of the Refuge de Marseille has been written by Abbé Payan d'Augery, *Le Refuge des filles repenties; notice historique sur la maison de Marseille depuis le XIVe siècle jusqu'à nos jours* (Nîmes, 1884). A second edition was printed in Marseilles in 1900.

<sup>4</sup>All four were prisoners in Toulon.

Letter 3063. - Archives of the Mission, Krakow, original signed letter.

<sup>1</sup>Cf. Jn 5:21. (NAB)

<sup>2</sup>The Treaty of Oliva, signed on May 3, 1660, ended the war between Sweden and Poland.

Letter 3064. - Archives of the Mission, Turin, original signed letter.

<sup>1</sup>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.

<sup>2</sup>Probably Canon Para, who became Rector of the seminary in 1663.

<sup>3</sup>A locality in the canton of Luçon.

<sup>4</sup>This last paragraph is in the Saint's handwriting.

Letter 3065. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Cf. Jn 5:21. (NAB)

<sup>2</sup>As a result of the serious trouble caused by the Huguenots of Montauban, who continued to harass Catholics, especially the Jesuit collège, the King had sent M. de Saint-Luc, at the head of five or six thousand soldiers, to that city. The repression was harsh. Saint-Luc moved the Calvinist collège or academy outside the city walls, had the fortifications razed, and substituted for the two-party consulate one that was composed exclusively of Catholics.

<sup>3</sup>Jean d'Agan, Vicar-General of Pierre de Bertier, Bishop of Montauban.

<sup>4</sup>Pierre de Bertier, Doctor of the Sorbonne, former Canon and Archdeacon of Toulouse, Coadjutor of Bishop Anne de Murviel and then his successor (1652). In 1636 he was consecrated Bishop *in partibus* of Utica. He had to tolerate a great deal from the elderly Bishop of Montauban, and several times was on the point of resigning. Some time before the Prelate's death, he wrote to Mazarin: "His health is so good and his humor so bad that I cannot hope for his succession nor even his favor. Therefore, Excellency, 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.) The day after Saint Vincent died, de Bertier wrote: "God granted me so much love and respect for Monsieur Vincent that I truly believe that none of his sons felt his death more than I did." De Bertier was Bishop of Montauban until 1674.

Letter 3066 - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

<sup>1</sup>Claude de Blampignon was born in Troyes in 1611. He was a Doctor of Theology, Abbot of Notre-Dame de l'Aumône, member of the Tuesday Conferences and of the Company of the Blessed Sacrament, Visitor General of the Carmelites, Director of the nuns of Saint-Thomas, and confessor of the Visitation nuns of the First Monastery in Paris. He introduced the Reform into several monasteries. Saint Vincent made use of his services in the missions at Saint-Germain (1641) and Metz (1658), and chose him several times to give the ordination retreats at Saint-Lazare. Blampignon died in 1669.

<sup>2</sup>Today, Saint-Ouen-Marchefroy, in the district of Dreux (Eure-et-Loir).

<sup>3</sup>Sister Servant at the Nantes Hospital.

<sup>4</sup>Word left out by Saint Louise.

Letter 3067. - Collet, *op. cit.*, vol. II, p. 336.

Letter 3067a. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), pp. 234-35, and reprinted in *Mission et Charité*, 19-20, no. 106, pp. 134-35. This edition uses the latter text.

<sup>1</sup>François de Bosquet, Bishop of Montpellier (1657-76). He was returning at the time from Toulouse, where he had been present at the provincial Estates of Languedoc.

<sup>2</sup>Louis Fouquet.

Letter 3067b. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), pp. 235-36, and reprinted in *Mission et Charité*, 19-20, no. 107, pp. 135-36. This edition uses the latter text.

<sup>1</sup>*Lions?* “Did the copyist read correctly?” asked the editor of *Mission et Charité*. We might speculate that the Consul to Algiers actually shipped two lions, and Saint Vincent is wondering if they might be an appropriate gift to the King for a royal zoo--or is he speaking of statues of the animals?

<sup>2</sup>Jean Barreau was born in Saint-Jean-en-Grève parish, Paris, on September 26, 1612. While still a young man, he left the position of Parliamentary Lawyer to enter the Cistercian Order. He later asked Saint Vincent to receive him into his Community and began his novitiate on May 14, 1645. In 1646 Saint Vincent sent him, while still a seminarian, to Algiers as French Consul, in keeping with the wish of the Holy See not to have a priest in the office of Consul. There his dedication to the captives was boundless. 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. Barreau was ordained a priest in 1662 or 1663 and spent the remainder of his life at Saint-Lazare as Procurator. In 1672 he was associated with the Procurator General, Nicolas Talec. On May 24, 1675, during a serious illness, he made his will, to which he added a codicil on April 7, 1679. (Cf. Arch. Nat. M 213, no. 8.)

<sup>3</sup>Nicolas de Saint-Jean, chaplain of the Queen, Anne of Austria, was a very close friend of Saint Vincent.

<sup>4</sup>Étienne du Puget (1644-68).

Letter 3068. - Abelly, *op. cit.*, second ed., second part, p. 124.

<sup>1</sup>Probably Edme Jolly, Superior in Rome.

Letter 3069. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

<sup>1</sup>Date added on the back by Brother Ducournau.

<sup>2</sup>The Sisters.

Letter 3070. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), pp. 236-37, and reprinted in *Mission et Charité*, 19-20, no. 108, pp. 136-37. This edition uses the latter text, replacing the much shorter one from the Marseilles manuscript used by Coste.

<sup>1</sup>This sentence and the passage “I thank M. Cornier...leaves His servants in peace” were used for



Coste's version.

<sup>2</sup>Jules Cardinal 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.

<sup>3</sup>Firmin Get.

<sup>4</sup>The salt tax.

<sup>5</sup>Official in charge of provincial taxes.

Letter 3071. - Property of the Society of Saint Vincent de Paul, Marseilles, original signed letter. The postscript is in the Saint's handwriting.

<sup>1</sup>François de Bosquet.

Letter 3072. - Archives of the Mission, Krakow, original signed letter.

<sup>1</sup>Cf. Heb 2:18. (NAB)

<sup>2</sup>Cf. Jn 13:1. (NAB)

Letter 3073. - This original signed letter was made known to Coste by the Daughters of Charity, 13 rue Saint-Sauveur, Saint-Malo. Its present location is unknown.

<sup>1</sup>Sister Marie-Cécile Thomassin was professed in the First Monastery of the Visitation on November 21, 1639, and went to live in the Le Mans Monastery (1647-53). She then returned to Paris, where she died on April 1, 1694, at seventy-one years of age.

<sup>2</sup>Charles Lallemand, born in Paris on November 17, 1587, entered the Society of Jesus on July 29, 1607. After teaching grammar and physics, he was sent to Canada as Superior of the mission. On his return to France, he first taught philosophy and was then put in charge of the Collège de Rouen, which he left to take over the Collège de Clermont in Paris. His writings are numerous. Lallemand died in Paris on November 18, 1674.

Letter 3074. - Reg. 2, p. 101.

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

Letter 3075. - Archives of the Mission, Turin, original signed letter.

<sup>1</sup>Jean Martin the elder.

<sup>2</sup>The secretary distractedly wrote *February*. This letter, like so many written to Saint Vincent, is no longer extant.

<sup>3</sup>Cf. Mt 8:20; Lk 9:58. (NAB)

<sup>4</sup>Luserna San Giovanni Abbey, near Turin.

Letter 3076. - Property of the Society of Saint Vincent de Paul, Marseilles, original signed letter. The postscript is in the Saint's handwriting.

<sup>1</sup>François Fouquet.

<sup>2</sup>François de Bosquet.

<sup>3</sup>Jules Cardinal Mazarin.

Letter 3076a. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), pp. 237-38, and reprinted in *Mission et Charité*, 19-20, no. 109, p. 138. This edition uses the latter text.

<sup>1</sup>Claude Le Gentil, born in Berchères, Châlons diocese (Champagne) in 1620, entered the Congregation of the Mission in Paris as a coadjutor Brother on January 22, 1637, and took his vows on March 24, 1643. (Cf. *Notices*, vol. I, p. 494.) He had been stationed in Crécy since 1658.

<sup>2</sup>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. He was assigned to Crécy in 1660.

Letter 3076b. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), p. 238, and reprinted in *Mission et Charité*, 19-20, no. 110, pp. 138-39. This edition uses the latter text.

<sup>1</sup>Locality in the Fréjus diocese, where a mission had been funded by the Marquise de Vins.

<sup>2</sup>Cf. no. 3067b, n. 1.

<sup>3</sup>Chaplain to Queen Anne of Austria. There is no letter extant in which Saint Vincent stipulates what is to be done with the lions.

Letter 3077. - Reg. 2, p. 80.

<sup>1</sup>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, easily becoming enthusiastic and just as easily becoming 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 de la Fosse’s poetry, but his penchant for mythology, even in his sacred verses, sometimes renders them obscure because of his unusual expressions and frequent allusions to fable.” (Cf. Augustin Calmet, *Bibliothèque lorraine* [Nancy: A. Leseure, 1751], p. 376.) His works are found in the Bibliothèque Nationale (Ms. L. 10.331, 11.365), in the Bibliothèque de l’Arsenal (Ms. 1137, 1138), and in the Bibliothèque Mazarine (Ms. 3910-19, 4312, imp. 10.877). See also [Édouard Rosset, C.M.] *Notices bibliographiques sur les écrivains de la Congrégation de la Mission* (Angoulême: J.-B. Baillarger, 1878).

<sup>2</sup>Jean Parre.

<sup>3</sup>In the summer of 1652, Jacques de la Fosse had gone to Étampes to relieve the confreres who had fallen ill while ministering to the poor, suffering from the ills and deprivations caused by the Fronde. He himself was laid low with a fever (cf. vol. V, nos. 1542 and 1544).

<sup>4</sup>Cf. Mk 15:41. (NAB)

<sup>5</sup>Cf. Acts 39:42. (NAB)

<sup>6</sup>Cf. Acts 16: 13-15; 17:4, 12, 34. (NAB)

<sup>7</sup>The Nom-de-Jésus and the Foundlings.

Letter 3078. - Archives of the Mission, Krakow, original signed letter.

<sup>1</sup>Headquarters of the Polish government. Between 1654 and 1667 Russia, desiring to gain a port on the Baltic, engaged Poland in a war for the Ukraine. By the Treaty of Andrussova (January 20, 1667) Poland ceded to Russia the Eastern Ukraine, with Kiev and the Smolensk region.

<sup>2</sup>The Treaty of Oliva was signed with Sweden on May 3, 1660.

<sup>3</sup>Françoise Douelle was the youngest of the three Sisters sent to Poland in September 1652 (the others were Marguerite Moreau the Sister Servant and Madeleine Drugeon). After some difficulties, she adapted herself so well that she became known by her Polish name *Duelska* (cf. *Documents*, Doc. 556, n. 1).

<sup>4</sup>This letter is not extant. Perhaps it is the one to which Sister Françoise referred in her letter to Saint Louise dated February 28, 1660 (cf. *Documents*, Doc. 786, p. 903).

<sup>5</sup>Antoine Portail died on February 14, the day after this letter was written; Saint Louise died a month later on March 15.

Letter 3079. - Archives of Propaganda Fide, *Africa* 9-10, *Madagascar-Morocco*, no. 252, fols. 8 and 9, original unsigned letter, written in Italian.

<sup>1</sup>At the end of the summary given on the back of the petition are the words: *Granted on February 23, 1660.*

<sup>2</sup>He had died on May 29, 1650.

<sup>3</sup>Bourdais had died on June 25, 1657.

Letter 3080. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>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. More than once he entrusted him with the conferences and retreats for priests. Appointed to the diocese of Alet in 1637, Pavillon accepted it only upon the Saint's urging. This new office did not deter him from his apostolic works: he gave a mission in Rueil at Richelieu's invitation, then in Saint-Germain-en-Laye at the King's request. He was consecrated at Saint-Lazare on August 22, 1639, and went to his diocese accompanied by Étienne Blatiron. A zealous, intelligent Bishop, dedicated to reform, he justified the expectations placed on him. His episcopate would have been more fruitful had he been more on his guard against Jansenistic ideas. Saint Vincent begged him in vain to sign the formulary against Jansenism. 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 (1637-77)* (Paris: Plon-Nourrit, 1909).

Letter 3081. - Abelly, *op. cit.*, bk. II, chap. II, sect. VI, p. 239.

Letter 3082. - Archives of the Mission, Paris, facsimile of original signed letter.

Letter 3083. - Reg. 2, p. 249.

Letter 3084. - In 1944 the original signed letter was in the office of the Propagation of the Faith, Lyons. A copy appearing in *Recueil Nodet* was published in *Annales C.M.* (1943-44), pp. 238-39, and reprinted in *Mission et Charité*, 19-20, no. 111, pp. 139-40. This edition uses the latter text, replacing the much shorter one from the Marseilles manuscript, which Coste used.

<sup>1</sup>Except for the first sentence, this paragraph formed the material published by Coste in his no. 3084. They kept the garden, and during the year a new house was built for the exclusive use of the gardener (cf. Arch. Nat. S 6707, memo).

<sup>2</sup>The Order of the Redemption or of Our Lady of Mercy (Mercedarians) was founded in the thirteenth century for the redemption of slaves by Saint Peter Nolasco. Father Juan Bautista Gonzalez introduced the Reform into the Order at the end of the sixteenth century.

<sup>3</sup>Cf. Mt 5:10-11. (NAB)

Letter 3085. - Archives of the Mission, Paris, Sister Hains collection, original signed letter.

<sup>1</sup>The cold winter of 1658-59 had greatly undermined Antoine Portail's health, and he was obliged to curtail his work. "As for Monsieur Portail," wrote Saint Louise, "one would have to have the influence of a great lord to get to see him! There is a small hermitage at the back of the enclosure [of Saint-Lazare], and he never leaves it except to come here on rare occasions to hear confessions" (cf. *Spiritual Writings*, L. 650, p. 671).

<sup>2</sup>Cf. Lk 22:42. (NAB)

<sup>3</sup>Cf. Ps 34:39. (NAB)

<sup>4</sup>She died on March 15, 1660.

<sup>5</sup>An old notebook from the Marseilles house, preserved in the Arch. Nat., S 6707, attributes the withdrawal of the Priests of the Mission to the fact that François de Bosquet, Bishop of Montpellier, had not assured the existence of the establishment by a foundation in perpetuity.

<sup>6</sup>René Duchesne, born in Saint-Juire-Champgillon (Vendée) in August 1607, entered the Congregation of the Mission as a coadjutor Brother in Richelieu on February 16, 1654, and took his vows on November 1, 1658.

Letter 3086. - Archives of the Mission, Paris, seventeenth-century copy.

<sup>1</sup>February 24.

<sup>2</sup>One league equals two and one-half miles or four kilometers.

<sup>3</sup>Maréchal de la Meilleraye.

<sup>4</sup>The Captain of the *Maréchale*, on which the Missionaries were sailing.

Letter 3087. - Reg. 1, fol. 37.

<sup>1</sup>Abelly, who quotes an excerpt from this letter (cf. *op. cit.*, bk. II, chap. VII, p. 330), identifies the recipient.

Anne-Marie Bollain was born on September 30, 1599. One time, when Saint Francis de Sales was in Paris, she presented herself to him, asking to be received into the First Monastery of the Visitation. He asked her name and she replied, "Bollain." "My daughter," the Saint said to her, using a wordplay on her name [beau lin], "the flaxseed [lin] is tiny but it multiplies extremely well; so must you in the soil of religious life, where I promise you a place." She was so mature, even in the novitiate, that Saint Jane Frances de Chantal followed her advice and moderated various articles in the Book of Customs. In 1629 she was sent as Superior to the Madeleine convent, which she left in 1633, summoned to the First Monastery by the vote of the Sisters, who wanted her as their head. Three years later she returned to the Madeleine as Superior. In 1664 she became Superior in Chaillot for a term of six years. The First Monastery asked for her again in 1673; she died there in January 1683, having served God in the cloister for sixty-three years. Saint Jane Frances stated that she was "a very fervent and virtuous soul, who would go straight to God." (Cf. *Année sainte*, vol. I, pp. 360-75.)

<sup>21</sup>660 was a leap year.

<sup>3</sup>The Madeleine Convent in Paris.

<sup>4</sup>Cf. Mt 20:18-19. (NAB)

Letter 3087a. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), p. 240, and reprinted in *Mission et Charité*, 19-20, no. 112, pp. 140-41. This edition uses the

latter text.

<sup>1</sup>The first two paragraphs, announcing the death of M. Portail and the illness of Mademoiselle Le Gras, appear in several of the letters Saint Vincent wrote at the end of February and the beginning of March.

<sup>2</sup>Antoine Maillard was Procurator at Saint-Lazare at that time.

Letter 3088. - Reg. 1, fol. 52v, copy made from the unsigned rough draft.

<sup>1</sup>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 La Délivrante 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], II, pp. 163-64.)

<sup>2</sup>Guy Louvetel, born in Monci (Orne) in February 1635, entered the Congregation of the Mission in Paris on July 22, 1657, took his vows there on August 1, 1659, in the presence of M. Langlois, and was ordained a priest in 1660. *Notices*, vol. I, p. 487, refers to him as *Guy Louwerker*; vol. V (Supplement) lists him as *Le Louvetel*.

<sup>3</sup>A priest who had left the Congregation of the Mission.

<sup>4</sup>On February 4, 1660, five young men, followed by a crowd of curious persons, ran through the streets of Caen shouting that all the Pastors, except two whom they named, were tainted by Jansenism and were excommunicated. The police intervened and arrested them. One was sent back to his family as demented, the others were tried and fined. (Cf. D. Boulay, *Vie du Vénérable Jean Eudes* [4 vols., Paris: René Haton, 1905-08], vol. III, p. 336ff.; Raoul Allier, *La cabale des dévots, 1627-60* [Paris: A. Colin, 1902], p. 347ff.; Souriau Maurice, *La Compagnie du Saint-Sacrement de l'autel à Caen: Deux mystiques normands au XVII<sup>e</sup> siècle, M. de Renty et Jean de Bernières* [Paris, 1913].)

Letter 3089. - Archives of the Motherhouse of the Daughters of Charity, *Recueil de pièces relatives aux Filles de la Charité*, p. 18.

<sup>1</sup>Cf. Rom 8:28. (NAB)

Letter 3090. - Archives of the Mission, Paris, copy made from the original signed letter, property of M. Charavay, who subsequently put it on sale. The first paragraph of the postscript is in Brother Ducournau's handwriting; Saint Vincent added the second one himself.

<sup>1</sup>Nicolas de Saint-Jean, chaplain to the Queen Mother, Anne of Austria.

<sup>2</sup>The phrase *d'or* was omitted by Coste.

<sup>3</sup>Coste has *Lin*, although the original is clearly Guillaume Lainé.

<sup>4</sup>Coste has *mission*; the original has *démission* (resigning).

<sup>5</sup>Coste has *qu'il en prenne l'exercice*; the original has *reprenne*.

<sup>6</sup>Bishop François de Bosquet's unsuccessful attempt to maintain a diocesan seminary.

Letter 3091. - Archives of the Mission, Krakow, original signed letter. The postscript is in the Saint's handwriting.

<sup>1</sup>The Treaty of the Pyrenees, signed on November 7, 1659, between France and Spain.

<sup>2</sup>Negotiations between Poland and Sweden were concluded on May 3, 1660, with the Treaty of Oliva.

<sup>3</sup>Jean Bécu, born in Braches (Somme) on April 24, 1592, and ordained a priest in September

1616, came to join the first companions of Saint Vincent in September 1626. Two of his brothers, Benoît and Hubert, followed him into the Congregation, the latter as a coadjutor Brother; two of his sisters, Marie and Madeleine, became Daughters of Charity. Bécu was Superior of the house in Toul (1642-46) and spent the rest of his life in Paris. He died on January 19, 1664, having been Vice-Visitor, then Visitor, of the Province of France. (Cf. *Notices*, vol. I, pp. 125-33.)

Letter 3092. - Reg. 2, p. 46.

Letter 3093. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Louis de Chandénier's secretary.

<sup>2</sup>Claude de Chandénier.

<sup>3</sup>First redaction: "particularly." The correction is in the Saint's handwriting.

Letter 3094. - Pémartin, *op. cit.*, vol. IV, p. 548, L. 2016.

<sup>1</sup>Some of the Montpellier seminarians were sent to Agde; the rest went to Narbonne. The diocesan seminary opened its doors again in 1665, under the direction of the Oratorian Fathers. The Priests of the Mission returned there in 1844.

Letter 3095. - Archives of the Mission, Turin, original signed letter.

Letter 3096. - British Museum, London, *Foreign Private Letters*, Egerton Collection 19, fol. 21, original signed letter.

<sup>1</sup>Verteuil-sur-Charente in the district of Ruffec (Charente).

<sup>2</sup>Anne Poussard, wife of Armand-Jean du Plessis, Duc de Richelieu, the grandnephew of Cardinal Richelieu.

<sup>3</sup>Jean Drouin (1654-68).

<sup>4</sup>Gabriel Fugolles, born in Fajolles, Montauban diocese (Tarn-et-Garonne), entered the Congregation of the Mission as a coadjutor Brother in Richelieu on July 18, 1660, and took his vows there on October 18, 1664, in the presence of M. Cuissot.

<sup>5</sup>Hugues Hennin, born in Blécourt (Nord) on August 15, 1613, was ordained a priest on June 18, 1639, entered the Congregation of the Mission on February 23, 1641, and took his vows in February 1643.

<sup>6</sup>Guillaume Servin was born in Amiens (Somme) around 1610. At the end of May 1655 he entered the Congregation of the Mission in Paris as a coadjutor Brother and took his vows there on October 22, 1657, in the presence of M. Bajoue.

Letter 3097. - Innocent Le Masson, *Vie de Messire Jean d'Aranthon d'Alex* (Clermont-Ferrand: Thibaud-Landriot, 1834), p. 60.

<sup>1</sup>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 asked 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 in Ceury. The services he rendered the diocese and the Court of Savoy, his great learning, and his indefatigable zeal against 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 more 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.

Letter 3098. - The original signed letter was formerly on display at the headquarters of the Society of Saint Vincent de Paul in Paris, 6 rue Furstenberg, which has since moved its offices to 5 rue du Pré-aux-Clercs. The postscript is in the Saint's handwriting.

<sup>1</sup>The Simonnets were bankers in Paris; the Napollons were bankers in Marseilles.

<sup>2</sup>A captive in Algiers.

<sup>3</sup>Jean Héron, a Mathurin Father, Superior of the convent in Châteaubriant (Loire-Atlantique). The Order of Mathurins goes back to the twelfth century and had as its founder Saint Jean de Matha. It took its name from the convent in Paris built on the site of an old chapel dedicated to Saint Mathurin. It is also called the Order of the Trinitarians.

<sup>4</sup>Jean Barreau. Between 1657 and 1659 Jean Barreau suffered greatly because of the actions of the Mercedarian Fathers and his own misguided or imprudent zeal. Besides enduring humiliating insults and calumnies at the hands of Algerian merchants, he had been imprisoned; the Dey of Algiers also extorted money from him for the ransom of Father Sérapion of the Mercedarian Fathers. During this period Saint Vincent corresponded with Gabriel Delespiney and Firmin Get concerning indemnification from the Mercedarians. Because of the mention of various denominations of money, e.g., livres, écus, piastres, sols, it is difficult to decipher the basis for the amount of the indemnification mentioned in these letters.

<sup>5</sup>The Saint did not indicate the amount.

<sup>6</sup>Philippe Le Vacher.

<sup>7</sup>Following the violence committed by the people against La Gouvernelle, lieutenant of the guardsmen of the Duc de Mercoeur, the latter took severe measures to forestall further trouble and to punish the city: a blockade of the port, military occupation of the city, removal of the Consuls, disarmament of the citizens, establishment of a court of justice to investigate troublemakers, and construction of a citadel. On March 2 the King, at the head of his army, entered Marseilles through a section of the wall that had been knocked down, as though it were a conquered city. He departed on March 8, leaving a garrison of 5,500 men. (Cf. Augustin Fabre, *Histoire de Marseille* [2 vols., Marseilles: M. Olive, 1829], vol. II, pp. 290ff.)

<sup>8</sup>An expedition being planned by Chevalier Paul.

Letter 3099. - Abelly, *op. cit.*, bk. II, chap. II, sect. VI, p. 240.

<sup>1</sup>Saint Vincent answered this letter on April 2 (cf. no. 3112).

<sup>2</sup>Luis Crespi de Borja, an Oratorian priest, Extraordinary Ambassador to the Holy See for the King of Spain. He died on April 12, 1663.

Letter 3100. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

<sup>1</sup>This same letter was sent to Jeanne Delacroix, Sister Servant in Châteaudun, and probably to the Sister Servants of the other houses.

<sup>2</sup>Omitted in the original.

<sup>3</sup>After Saint Louise's death, Saint Vincent asked Sister Jeanne Gressier to govern the Company until a new Superioress General was chosen. At the Assembly of August 27, in conformity with Saint Louise's wish that he select her successor, he appointed Sister Marguerite Chétif as Superioress General. At this same Assembly the Sisters elected Julienne Loret as Assistant, Louise-Christine Rideau as Treasurer, and Philippe Bailly as Bursar (cf. vol. X, no. 120).

<sup>4</sup>The body of Louise de Marillac was laid to rest in Saint-Laurent Church, under the chapel of the Visitation (today the Saint Francis de Sales chapel), from which it was removed in 1755 to be placed in the chapel of the Motherhouse. From there it passed to rue des Maçons-Sorbonne

during the French Revolution. Under the governments known as the Consulate (1799-1804) and the Napoleonic Empire (1804-14), it reposed in the house on rue du Vieux-Colombier; during the Bourbon Restoration (1815-30) it was enshrined in the newly-acquired Motherhouse on rue du Bac, where it remains today.

Letter 3101. - Collet, *op. cit.*, vol. I, p. 22.

<sup>1</sup>Canon de Saint-Martin, Doctor of Theology, had been secretary to the Bishop of Dax (1640); in 1643 he was named a Canon and in 1644 became Officialis of the diocese. He died in 1672. In writing his biography of Saint Vincent, Abelly used some material from the Canon's memoirs.

<sup>2</sup>M. de Saint-Martin d'Agès, son of Jean de Saint-Martin, counselor at the Presidial Court in Dax, and nephew of Canon de Saint-Martin.

<sup>3</sup>Collet states mistakenly that, as a consequence of this letter, Canon de Saint-Martin sent the precious document to Jean Watebled, Superior at the Bons-Enfants. The original of the letter regarding the captivity in Tunis had already been at Saint-Lazare since August 1658 (cf.

Appendix 1 of this volume). For a more detailed history of this letter see vol. I, no. 1, citation.

Letter 3102. - Collet, *op. cit.*, vol. II, p. 76.

<sup>1</sup>The Archbishop of Paris refused to accept this resignation.

Letter 3103. - Archives of the Mission, Krakow, original signed letter.

<sup>1</sup>Nicolas Blotowski, born in Jardowska, Poznan diocese (Poland), on March 31, 1631, entered the Paris Seminary as a clerical student on May 14, 1659, and took his vows on May 22, 1661, in the presence of M. de Beaumont. His brother Karol, born in Iosdowa, Poznan diocese, on October 23, 1635, entered the Paris Seminary as a clerical student on November 16, 1659, and took his vows on May 21, 1661, in the presence of M. Gicquel. *Notices*, vols. I and V (Supplement), spells their name *Blotouski*.

<sup>2</sup>The Treaty of Oliva.

<sup>3</sup>Marguerite Moreau, a native of Lorraine, was born in 1623; she entered the Daughters of Charity in 1646 and was sent to Angers in 1647. A strong personality, she found it hard to get along with Cécile Angiboust, the Sister Servant. In 1651, Saint Louise was thinking of naming her Sister Servant in Angers but chose her for Poland instead, where she went on September 7, 1652, with Sisters Madeleine Drugeon and Françoise Douelle. Sister Marguerite refused to remain in Warsaw with the Queen while her two companions were going to serve the poor in Krakow. She died of typhus in Poland on September 29, 1660.

Letter 3103a. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), p. 241, and reprinted in *Mission et Charité*, 19-20, no. 113, p. 142. This edition uses the latter text.

<sup>1</sup>Gabriel Delespiney, the immediate predecessor of Firmin Get as Superior of the Marseilles house.

<sup>2</sup>The dealings with the Mathurins (Trinitarians) and the Fathers of Mercy (Mercedarians).

<sup>3</sup>César de Bourbon, Duc de Vendôme, the illegitimate son of Henry IV and Gabrielle d'Estrées, was born in the Château de Coucy. He married Françoise de Lorraine, daughter of the Duc de Mercoeur, and died in Paris on October 22, 1665. The Duke was involved in the troubles during the regency of Louis XIII and fought against the political policies of Richelieu, under whom he was jailed and exiled. He accepted the politics of Mazarin, who appointed him Minister of Navigation in 1650 and lavished many favors on him. His eldest son married Laura Mancini, the Cardinal's niece.

<sup>4</sup>A naval expedition was, in fact, being prepared against Algiers at the time; it would take place



in July and August under the command of the renowned Chevalier Paul.

<sup>5</sup>François de Bosquet.

Letter 3104. - The original signed letter was formerly the property of the Pastor of Sainte-Anne Church, Amiens. Its present location is unknown.

<sup>1</sup>This letter is not extant.

<sup>2</sup>The Administrators of the hospital.

<sup>3</sup>Cf. Jas 1:2-4. (NAB)

Letter 3105. - Reg. 2, p. 193.

<sup>1</sup>*Beyond my strength* (cf. 2 Cor 1:8). (NAB)

Letter 3105a. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), pp. 241-43, and reprinted in *Mission et Charité*, 19-20, no. 114, pp. 143-45. This edition uses the latter text.

<sup>1</sup>A Christian who had been a captive in Algiers.

<sup>2</sup>The duty of local Superior.

<sup>3</sup>Good Friday.

Letter 3106. - Abelly, *op. cit.*, bk. II, chap. II, sect. VI, p. 240.

<sup>1</sup>The ordination retreat mentioned in this letter would seem to be the second one of that Lent; the first was given on February 16.

Letter 3107. - Collet, *op. cit.*, vol. II, p. 76, *note*.

<sup>1</sup>March 27.

<sup>2</sup>Cf. Mt 25:40. (NAB)

Letter 3108. - Departmental Archives of Aube, 5 G34, original signed letter. In the light of a new discovery, Coste corrected the citation from Pémartin, which he had originally given, to the present one (cf. vol. XIII, p. 851).

<sup>1</sup>March 27.

<sup>2</sup>In vol. XIII, p. 851, Coste added from the original the end of the sentence, the signature, and the address.

Letter 3109. - Archives of the Motherhouse of the Daughters of Charity, *Recueil de pièces relatives aux Filles de la Charité*, p. 651.

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

<sup>2</sup>March 27.

<sup>3</sup>First Assistant and Procurator, she governed the Company after the death of Saint Louise, until a new Superioress General was named.

<sup>4</sup>Procurator for the Le Mans house.

Letter 3110. - Reg. 2, p. 36.

<sup>1</sup>March 28.

<sup>2</sup>Louis Bréant, born in Beu, near Houdan, Chartres diocese (Eure-et-Loir), 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 is listed as a priest in *Notices*, vols. I and V (Supplement), with no mention of an ordination date. Bréant was Superior in

Saintes (1662-64), Tréguier (1664-70), Saint-Brieuc (1670-80), and Saint-Méen (1681-89).  
Letter 3111. - Archives of the Mission, Krakow, original signed letter.

<sup>1</sup>Cf. Col 3:12. (NAB)

Letter 3112. - Reg. 2, p. 249.

<sup>1</sup>Luis Crespi de Borja (cf. no. 3099).

Letter 3112a. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), pp. 243-45, and reprinted in *Mission et Charité*, 19-20, no. 115, pp. 145-46. This edition uses the latter text.

<sup>1</sup>Philippe Le Vacher.

<sup>2</sup>A Mercedarian who arrived in Algiers in 1655. From the outset he seemed to have difficulties with Jean Barreau, the French Consul.

<sup>3</sup>Some of Saint Vincent's mathematical calculations in this letter are inaccurate. As stated earlier, the mention of various denominations of money such as livres, écus, etc., makes it difficult to decipher the basis for the amounts mentioned in this letter.

<sup>4</sup>The copy had 1890 livres. This enormous amount doubtless came from a faulty reading; 189 livres is more likely (cf. the letter of March 20, 1660, no. 3105a).

<sup>5</sup>The copy has Jean *Béguin*, but it probably should read *Bègue*, which is the name of a captive mentioned several times in the correspondence.

<sup>6</sup>François de Bosquet.

Letter 3113. - Archives of the Motherhouse of the Daughters of Charity, *Recueil de pièces relatives aux Filles de la Charité*, p. 652.

<sup>1</sup>The death of Saint Louise on March 15.

Letter 3114. - Reg. 2, p. 55.

<sup>1</sup>Gilbert de Clerambault de Palluau (1659-80).

Letter 3114a. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), p. 245, and reprinted in *Mission et Charité*, 19-20, no. 116, pp. 147-48. This edition uses the latter text.

<sup>1</sup>The silver écu was worth three livres at the time.

<sup>2</sup>Parisian bankers, mentioned several times in Saint Vincent's correspondence.

<sup>3</sup>Marie Vignier (1603-79), wife of François de Clermont, Comte de Tonnerre, mother of Louis de Tonnerre, Knight of Malta, a galley Captain who was a captive in Tunis at the time.

Letter 3115. - Archives of the Mission, Turin, original signed letter.

<sup>1</sup>Renée Le Boindre, widow of René Le Vayer, Lieutenant General of Le Mans, Master of Requests for Anne of Austria.

<sup>2</sup>The section that follows and concludes with "but not intensely" were omitted by Coste.

Letter 3116. - Reg. 2, p. 253.

Letter 3116a. - Archives of the Motherhouse of the Daughters of Charity, original signed letter, published with the format and spelling of the original in *Annales C.M.* (1952), pp. 511-12. A copy of this letter forms part of *Recueil Nodet*, and was published in *Annales C.M.* (1943-44), pp. 246-47. A comparison of the two texts enables us to verify the authenticity of copies made from *Recueil Nodet*; the latter is substantially exact, differing from the original only in minor details--the evident consequence of faulty readings. This edition uses the text published in *Mission et Charité*, 19-20, no. 117, pp. 148-49.

<sup>1</sup>Jean and Louis Napollon, bankers in Marseilles; as with Messieurs Simonnet, their name appears often in the correspondence of Saint Vincent.

<sup>2</sup>The Congregation of the Mission had ownership and/or use of the revenues of a number of coachlines in France. The revenues helped to defray the expenses of certain houses or specific works, including those of the Missionaries working in Algiers and Tunis.

<sup>3</sup>Murrough O'Brien, (1614-74) sixth Baron of Inchiquin, was a notoriously anti-Catholic military leader in Ireland in the 1640s; he had previously served in the Spanish army in Italy. In 1650 he went to France and, as indicated here, fell into the hands of the Barbary pirates. On his release from captivity in Algiers, he settled in London, where he became a Catholic. He returned to Ireland toward the end of his life.

<sup>4</sup>Louise d'Aguesseau, second wife of Henri du Prat, Marquis de Nantouillet.

<sup>5</sup>This sentence obviously refers to the confreres of the Marseilles house.

Letter 3117. - Abelly, *op. cit.*, bk. II, chap. II, sect. VI, p. 241.

<sup>1</sup>This letter is a response to no. 3112, dated April 2.

<sup>2</sup>Luis Crespi de Borja.

Letter 3118. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), pp. 247-48, and reprinted in *Mission et Charité*, 19-20, no. 118, p. 150. This edition uses the latter text, replacing the much shorter one from the Marseilles manuscript, which Coste used.

<sup>1</sup>Delespiney, a native of Normandy, was doubtless unfamiliar with the Provençal dialect commonly spoken in the region where Vins was located.

<sup>2</sup>The Coste version of no. 3118, taken from the Marseilles manuscript, begins here, with "gradually," and goes only to the end of the paragraph.

<sup>3</sup>Armand-François de Maytie, Bishop of Oloron (1659-81), was consecrated on April 11, 1660.

<sup>4</sup>Jean de Maupeou, Bishop of Chalon-sur-Saône, was consecrated on May 9, 1660.

Letter 3119. - Archives of the Motherhouse of the Daughters of Charity, *Recueil de pièces relatives aux Filles de la Charité*, p. 499.

<sup>1</sup>The hospital on Belle-Île-en-Mer (cf. no. 3000, n. 2).

<sup>2</sup>Julienne Allot.

Letter 3120. - Archives of the Mission, Turin, original signed letter.

<sup>1</sup>Philippe Labeille, born in Luçon, entered the Congregation of the Mission in Paris as a coadjutor Brother on March 30, 1644, at twenty-five years of age, took his vows on May 27, 1647, and renewed them in 1656.

<sup>2</sup>Neither of these aspirants is listed in the personnel catalogue, vol. V (Supplement), of *Notices*.

<sup>3</sup>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 all his life as a missionary, including his years as Superior (1655-65, 1671-75, and 1676-81).

<sup>4</sup>Jean de Lestang, born in the Poitiers diocese on October 28, 1632, entered the Congregation of the Mission as a priest and took his vows on July 10, 1660, in the presence of M. Alméras.

*Notices*, vols. I and V (Supplement), lists him as *Delestang*.

<sup>5</sup>Cf. Mt 9:37-38. (NAB)

Letter 3121. - Abelly, *op. cit.*, bk. I, chap. XLIX, p. 241.

<sup>1</sup>Louis de Chandénier had been imprudent enough to leave Rome although he was shivering with fever. The fatigue of the journey was too much for him.

<sup>2</sup>Claude de Chandénier.

Letter 3122. - Reg. 2, p. 115.

<sup>1</sup>Saintes did not receive the visit of the King, but of his bride-to-be, Maria Teresa, the Infanta of Spain. She and the King were married on June 9, 1660, in Saint-Jean-de-Luz.

<sup>2</sup>Jean de Maupeou.

<sup>3</sup>Armand-François de Maytie (1659-81).

Letter 3123. - Reg. 1, fol. 7, copy made from the original autograph letter.

<sup>1</sup>Claude Le Pelletier, born in Paris in 1630, was to become Provost of Merchants in 1668, Councillor of State, successor to Jean-Baptiste Colbert in the ministry of finance, and Superintendent of the postal service in 1691; he died in Paris on August 10, 1711. (Cf. Jean Boivin, *Claudii Peleteri ...vita....* (Paris: F. Jouenne, 1716.) He often saw Saint Vincent at the Louvre, admired his prudence, and recognized the esteem in which he was held at the Court. He testified to all this before the tribunal in charge of the canonical enquiry for the process of beatification.

<sup>2</sup>The reference to the hospice of the Nom-de-Jésus, founded in March 1653, prompts us to assign this date.

Letter 3124. - Abelly, *op. cit.*, bk. II, chap. II, sect. VI, p. 242.

Letter 3125. - Reg. 2, p. 60.

Letter 3126. - Archives of the Mission, Paris, collection of circular letters (1877-80).

Letter 3127. - Reg. 2, p. 189.

Letter 3128. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), p. 248, and reprinted in *Mission et Charité*, 19-20, no. 119, p. 151. This edition uses the latter text. The text from “and remember that distaste” to the end of the paragraph, taken from the Marseilles manuscript, is what Coste used for no. 3128.

<sup>1</sup>François Fouquet.

Letter 3129. - Collet, *op. cit.*, vol. II, p. 79.

Letter 3130. - Abelly, *op. cit.*, bk. II, chap. II, sect. VI, p. 240.

<sup>1</sup>Reference in the letter to Cardinal Mancini allows us to assign this date. Francesco Maria Mancini was appointed Cardinal on April 5, 1660, and died in Rome on June 18, 1672. His elder brother had married one of Mazarin’s sisters.

Letter 3131. - Archives of the Motherhouse of the Daughters of Charity, *Recueil de pièces relatives aux Filles de la Charité*, p. 499.

<sup>1</sup>Julienne Allot.

Letter 3132. - *Conférences spirituelles tenues pour les Filles de la Charité par saint Vincent de Paul*, ed. Jean Grappin (Paris: Adrien Le Clère, 1845), vol. I, p. 639, letter 10.

<sup>1</sup>Jeanne de Buire, born in Arras on February 28, 1636, entered the Daughters of Charity on June 16, 1660. After several years at the Hennebont Hospital, she was named Sister Servant in Bléré, where she died on August 8, 1686, having given the example of the most beautiful virtues. (Cf. *Circulaires des supérieurs généraux et des soeurs supérieures*, vol. II, p. 388; see also, Documents, Doc. 797, p. 913.)

<sup>2</sup>Cf. Rev 3:16. (NAB)

<sup>3</sup>Cf. 2 Pt 1:10. (NAB)

<sup>4</sup>The death of Saint Louise on March 15, 1660.

<sup>5</sup>Cf. no. 3100, n. 3.

<sup>6</sup>To prevent the early Daughters of Charity from being considered nuns and therefore bound to a cloistered life, Saint Vincent and Saint Louise organized them as a Confraternity.

<sup>7</sup>Cf. Ps 90:17. (NAB)

<sup>8</sup>Radegonde Lenfantin was sent to Arras on August 30, 1656. Born around 1637, she 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. no. 3288, n. 1). In 1705 and 1713, she testified at the beatification process of Saint Vincent (cf. Documents, Doc. 663, n. 2).

Letter 3133. - Archives of the Mission, Krakow, original signed letter.

<sup>1</sup>This is the date given in the original; therefore, since April has only thirty days, it is either an error of Brother Ducournau the secretary or is the date M. Desdames mistakenly wrote in his letter to Saint Vincent. Perhaps it should read April 30 or 21.

<sup>2</sup>Louis de Chandénier.

<sup>3</sup>Claude de Chandénier.

<sup>4</sup>The conference of May 28 did not suffice; it was followed by three others on June 4, 18, and 25, none of which is extant, although the summary of remarks on the Abbé's virtues has been preserved for us. (Cf. *Notices*, vol. II, pp. 515-39; also, André Dodin, ed., *Entretiens spirituels de Saint Vincent de Paul à ses missionnaires* [Paris: Éditions du Seuil, 1960], p. 1086).

Letter 3134. - Archives of the Mission, Turin, original signed letter.

<sup>1</sup>Toussaint Théroude, born in Guilmécourt (Seine-Maritime) on January 9, 1633, entered the Paris Seminary on October 27, 1657, and took his vows in Rome on December 10, 1659, in the presence of M. Jolly. He was Superior in Amiens (1670-75).

<sup>2</sup>Bene Vagienna, a town in Piedmont.

Letter 3134a. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), pp. 248-49, and reprinted in *Mission et Charité*, 19-20, no. 120, pp. 151-52. This edition uses the latter text.

<sup>1</sup>This part of the postscript, in Saint Vincent's handwriting, is less easy to read than the body of the letter written by the secretary. The copyist, to show his uncertainty about it, added the words "Is this what it says?"

Letter 3135. - Abelly, *op. cit.*, bk. I, chap. II, sect. VI, p. 240.

<sup>1</sup>This letter was obviously written after no. 3081, dated February 16, 1660.

Letter 3136. - Abelly, *op. cit.*, bk. I, chap. XLIX, p. 241.

<sup>1</sup>Jean or Philippe Le Vacher.

<sup>2</sup>Louis de Chandénier.

Letter 3137. - Reg. 2, p. 253.

Letter 3137a. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), pp. 249-50, and reprinted in *Mission et Charité*, 19-20, no. 121, pp. 152-54. This edition uses the latter text.

<sup>1</sup>Michel Bourdon, Doctor of the Sorbonne in 1654, Pastor in Le Havre (1655-68), was close to Saint Vincent, under whose direction he had made several retreats at Saint-Lazare.

<sup>2</sup>François Fouquet.

<sup>3</sup>Thomas Berthe, who was returning from Turin, where he had been making a visitation, wrote to Saint Vincent from Chambéry that Louis de Chandénier had just died (cf. no. 3121). He probably met the Chandénier brothers there, as they were making their way from Rome to France.

<sup>4</sup>Superior in Rome during Louis de Chandénier's last stay there.

<sup>5</sup>The Missionaries of the Rome house.

Letter 3138. - Collet, *op. cit.*, vol. II, p. 75, *note*.

<sup>1</sup>An Ursuline nun in Beaucaire.

Letter 3139. - Archives of the Motherhouse of the Daughters of Charity, *Recueil de pièces relatives aux Filles de la Charité*, p. 499.

<sup>1</sup>The Daughters of Charity had been in Varize (Eure-et-Loire) since 1652 or 1653. They nursed the sick and taught poor girls there.

Letter 3140. - The original signed letter was formerly the property of Abbé Ney of the Marseilles diocese; its present location is unknown.

<sup>1</sup>Pierre de Lorthon, Secretary of the King and founder of the Missionaries' house in Crécy.

<sup>2</sup>Marie Séguier, Marquise de Laval-Boisdauphin, a benefactress of the Missionaries in Crécy.

<sup>3</sup>Dominique de Ligny.

<sup>4</sup>The secretary had added here: "I send greetings to M. Asseline, and recommend myself to his prayers and yours." These words were then crossed out.

<sup>5</sup>Today Saint-Fargeau is the principal town of a canton in Yonne.

Letter 3141. - The original signed letter is in the Treasury of the Sens Cathedral. It was donated by Jean-Claude Chastellain, delegate of the Department of Yonne to the National Convention at the time of the French Revolution.

<sup>1</sup>Philippe-Emmanuel de Gondi of the Oratory.

Letter 3142. - Reg. 2, p. 78.

<sup>1</sup>Coste mistakenly addressed this letter to *Gabriel des Jardins*; the editors have inserted the more certain name of *Georges*.

Letter 3143. - Reg. 2, p. 254.

<sup>1</sup>Saint John Eudes, born in Pierrefitte, near Argentan (Orne), on November 14, 1601, entered the Oratory on April 7, 1623. He left it to found the Congregation of Jesus and Mary (Eudists) for the direction of seminaries and the work of the missions. Despite the similarity of the work of the Eudists and the Congregation of the Mission, Saint Vincent upheld him against the attacks of which he was the object and obtained for him the favor of the Queen. Saint John Eudes also established the feminine Congregation of Our Lady of Charity. He wrote devotional books, promoted devotion to the Sacred Hearts of Jesus and Mary, and gave many missions that had great influence. He died on August 19, 1680, and was canonized in 1925. (Cf. D. Boulay, *op. cit.*)

<sup>2</sup>This mission began on May 1 and closed on June 20. The crowd was so large that Father Eudes had to preach in the open air (*ibid.*, vol. III, p. 361).

<sup>3</sup>A hospice founded by Saint Louis, King of France (1226-70), for three hundred (*quinze-vingts*) poor blind people. The institution, situated near the Louvre, between the Place du Carrousel and the Place du Palais-Royal, was suppressed during the French Revolution and reestablished in another location in 1814.

Letter 3144. - Archives of the Mission, Krakow, original signed letter.

<sup>1</sup>The Society of Jesus (cf. vol. XIII, no. 57). This is the only place where the Jesuits are specifically mentioned as opposing the work of the Congregation of the Mission in Rome.

Letter 3144a. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), p. 251, and reprinted in *Mission et Charité*, 19-20, no. 122, pp. 154-55. This edition uses the latter text.

<sup>1</sup>The Agde Seminary was entrusted to the care of the Congregation of the Mission in 1654; repeated difficulties caused the Missionaries to leave there in 1671.

<sup>2</sup>Antoine Durand had been Superior of the Agde Seminary since 1656.

<sup>3</sup>A French officer on duty in Poland, whose father lived in the Marseilles area. The letter in which Saint Vincent encloses the elder M. Truillard's letters for his son is addressed to Guillaume Desdames, Superior in Warsaw, and bears the same date as this letter (cf. no. 3144). In 1656 M. Truillard had previously sent at least one letter to his son through Saint Vincent (cf. vol. VI, no. 2149).

<sup>4</sup>The copyist put an ellipsis here because he could not read the word; the original probably has *escu*.

<sup>5</sup>The postscript is in the Saint's handwriting, but the copyist could not decipher it correctly, so what he has written makes no sense.

Letter 3145. - Reg. 1, fol. 30.

Letter 3146. - Archives of the Mission, Turin, original signed letter.

<sup>1</sup>Louis de Chandénier.

<sup>2</sup>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, returning to Saint-Lazare in 1657 to teach moral theology. Crowley was also 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 again in 1676, he was Superior there (1687-90), after which there is no trace of him.

Letter 3146a. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), pp. 251-52, and reprinted in *Mission et Charité*, 19-20, no. 123, pp. 155-56. This edition uses the latter text.

<sup>1</sup>Joseph Bayn, who, together with his brother Thomas, plays a small part in the Saint's correspondence at this time. Little is known of the brothers except their connection with Firmin Get and the house in Marseilles. When Joseph became ill while visiting Paris, Saint Vincent saw that he was taken care of, although he could not stay at Saint-Lazare because the infirmary was full. (cf. no. 3215).

<sup>2</sup>François Fouquet.

<sup>3</sup>Nicolas Chocart.

Letter 3147. - Reg. 1, fol. 37v.

<sup>1</sup>Cf. Mk 26:39. (NAB)

<sup>2</sup>Cf. Lk 14:33. (NAB)

<sup>3</sup>Cf. Ps 50:14. (DR-B).

<sup>4</sup>Cf. Gal 3:26; 1 Jn 3:1. (NAB)

Letter 3148. - Collet, *op. cit.*, vol. II, p. 79.

<sup>1</sup>Collet has 18, but this date is contradicted by no. 3146. Saint Vincent probably wrote his circular on June 28.

<sup>2</sup>These conferences were given on May 28, June 4, 18, and 25 (cf. vol. XII, Appendix 2, which lists the dates and gives a brief synopsis of each).

Letter 3148a. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), pp. 252-54, and reprinted in *Mission et Charité*, 19-20, no. 124, pp. 157-58. This edition uses the latter text.

<sup>1</sup>The Hospital for Galley Convicts in Marseilles.

<sup>2</sup>Officers responsible for the initial receipt of the tax before transmitting it into the hands of those in charge.

<sup>3</sup>Napoli di Romagna, in the Peloponnesus; today it is referred to in English as Navplion.

<sup>4</sup>Chios, an island in the Aegean Sea, near Asia Minor.

<sup>5</sup>Philippe Le Vacher.

<sup>6</sup>A relative of the Lieutenant of the Admiralty of Marseilles.

<sup>7</sup>Claude de Chandenier.

<sup>8</sup>Louis de Chandenier.

Letter 3149. - Archives of the Mission, Turin, original signed letter.

<sup>1</sup>Principal town of Pas-de-Calais.

Letter 3150. - Reg. 1, fol. 22.

<sup>1</sup>François Fouquet, Archbishop of Narbonne, had sent Sister Françoise Carcireux to an institution in the Alet diocese to be prepared there to teach young people.

<sup>2</sup>Cf. no. 3100, n. 3.

Letter 3151. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

<sup>1</sup>François Fouquet.

<sup>2</sup>Françoise Carcireux.

Letter 3152. - Archives of the Mission, Paris, copy made from the original at the home of a Florentine lady. The present location of the original is unknown.

<sup>1</sup>Cf. 2 Cor 5:14. (NAB)

<sup>2</sup>Principal town of the district of Aisne.

Letter 3153. - Abelly, *op. cit.*, bk. III, chap. XI, sect. VI, p. 143.

<sup>1</sup>Abelly merely states that the letter is addressed to an Archbishop. Now, with the exception of Paris, Saint Vincent established his Congregation in only two archdioceses in France: Reims and Narbonne. The tone of the letter makes it clear that he is writing to François Fouquet.

<sup>2</sup>In August 1659 François Fouquet wrote to Saint Vincent requesting some priests for his archdiocese (cf. no. 2952). Shortly after obtaining three of them for his seminary (cf. no. 2979, dated September 12), he wrote again asking for others. The present reply can refer only to the second request. The Prelate insisted, and this resulted in no. 3281, dated September 17, 1660.

Letter 3154. - Collet, *op. cit.*, vol. II, p. 68.

Letter 3155. - This letter is known to us through its Italian translation, inserted into one of the documents of the collection for the process of beatification, *Summarium Responsivum*, p. 54.

<sup>1</sup>Cf. no. 3152.

Letter 3156. - Archives of the Mission, Turin, original signed letter.

<sup>1</sup>Louis XIV, his young bride Maria Teresa of Spain, and their retinue stopped in Richelieu on July 7. On that day René Almérás performed in their presence the ceremonies of the solemn baptism of Louis de Gallard de Béarn, a six-year-old child for whom the King and Queen were godparents.

Letter 3156a. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), p. 254, and reprinted in *Mission et Charité*, 19-20, no. 125, pp. 158-59. This edition uses the latter text.

<sup>1</sup>Cf. nos. 3146a, 3214a, 3215, and 3230.

<sup>2</sup>Nicolas Get.

<sup>3</sup>Georges des Jardins.

<sup>4</sup>Notre-Dame-de-Lorm, in the Montauban diocese, where the Missionaries were established since



1652.

<sup>5</sup>Notre-Dame-de-la-Rose, Agen diocese, where the Missionaries were established in 1639.

<sup>6</sup>Cf. no. 3116a, n. 3.

Letter 3157. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>A small commune in the district of Gray (Haute-Saône). M. des Noyers was the administrator of its hospital, which was greatly indebted to the generosity of the Ladies of Charity.

Letter 3158. - The original signed letter is the property of the Daughters of Charity, Grosseto, Italy.

Uncertain of the whereabouts of Jean Parre, Saint Vincent wrote to him both in Reims and in Rethel. Coste published the Reims letter as no. 3158; the one sent to Rethel was published in *Mission et Charité*, 19-20, no. 126, pp. 159-61. This edition published the latter as no. 3158a.

<sup>1</sup>Cf. no. 3152.

<sup>2</sup>Cf. no. 3158a.

<sup>3</sup>This sum, allotted at the meeting of the Ladies of Charity, is mentioned in no. 3155.

<sup>4</sup>Some local landowners collected the tithes that should normally have been given to the clergy serving there.

<sup>5</sup>These were mentioned in both nos. 3152 and 3155.

Letter 3158a. - Property of the Congregation of the Mission, Florence (Italy), original signed letter. This is one of three letters (cf. vol. II, no. 804a, and vol. VII, no. 2490a) discovered in 1947 when the confreres moved from a house devastated by the war to a new house in Florence (cf. *Annales C.M.* [1947-48], pp. 307-08). The text was published in *Annales C.M.* (1947-48), p. 311, and reprinted in *Mission et Charité*, 19-20, no. 126, pp. 159-61. This edition uses the latter text. The similarity in both subject matter and style between no. 3158 and this letter is apparent, although certain variants can be detected. It is for this reason that the editors have published both letters.

<sup>1</sup>The editor of *Mission et Charité* states that the “bottom of the letter was cut off here,” but gives no explanation about the paragraph which follows. Could it be that Saint Vincent wrote this letter before he wrote no. 3158, that he received Parre’s letter of July 12 before he finished the former, and that he then added what followed? That might explain why no. 3158 begins with reference to the letter of July 12.

Letter 3159. - Collet, *op. cit.*, vol. II, p. 68.

Letter 3160. - Lyons manuscript.

<sup>1</sup>This letter must have been written shortly after the death of Pierre Sirven on July 12.

<sup>2</sup>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. Saint Vincent’s high esteem for him is expressed in this letter, as also in nos. 3161, 3162, 3169, and 3181.

<sup>3</sup>Cf. Mt 7:9. (NAB)

<sup>4</sup>The secretary added the following note at the bottom of the Saint’s rough copy: “An older priest, who lived for a long time in Sedan with this dear deceased Brother, told me that, along with his other talents, he was very skilled in pharmacy and brought about some marvelous cures. He also stated that he had done his studies and that M. Vincent had accepted him to become a priest, but he had preferred to remain a poor Brother.”

Letter 3161. - Archives of the Mission, Krakow, original signed letter.

<sup>1</sup>The Treaty of Oliva, which was signed on May 3, 1660.

<sup>2</sup>Cf. Mt 7:9. (NAB)

Letter 3162. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Indirect taxes on consumer goods such as meat, fish, wood, and especially wine.

Letter 3162a. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), pp. 255-56, and reprinted in *Mission et Charité*, 19-20, no. 127, pp. 161-62. This edition uses the latter text.

<sup>1</sup>A captive in Návplion, in whom the Abbés de Chandénier had taken an interest. Since Louis de Chandénier had died on May 6, 1660, Saint Vincent must be referring here to his brother Claude.

<sup>2</sup>Philippe Le Vacher (cf. no. 3148a).

<sup>3</sup>Cf. no. 3116a, n. 3.

Letter 3163. - This letter is known to us through its Italian translation, inserted into one of the documents of the collection for the process of beatification, *Summarium Responsivum*, p. 54.

Letter 3164. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Apparently M. Dufresner was one of the Fathers of the Poor, the title given to the Administrators of the Nantes Hospital (cf. no. 3165).

Letter 3165. - Archives of the Mission, Turin, original autograph letter.

Letter 3166. - Collet, *op. cit.*, vol. II, p. 144.

<sup>1</sup>Niece of Jean-Jacques Olier, the celebrated founder of Saint-Sulpice Seminary. The latter was born in Paris on September 20, 1608. After a few hesitations, which Saint Vincent succeeded in dissipating, Olier decided to become a priest and was ordained on May 21, 1633. The first years of his priestly career were dedicated to the work of missions. He participated in the works of the priests of Saint-Lazare, whom he edified by his zeal and humility. Saint Vincent calls him “a man given over to the grace of God and completely apostolic.” In 1635, for reasons still unexplained, Olier changed from the direction of Saint Vincent, his confessor for three years, to that of Father de Condren. This was not a desertion--far from it. In 1649 he wrote, “For extraordinary affairs, we do not fail to see Monsieur Vincent, and for ordinary matters, all our brothers assembled.” He did not open the Vaugirard Seminary or accept the pastorate of Saint-Sulpice until he had consulted the Saint. “Monsieur Vincent is our father,” he often used to say to his seminarians. Olier died on April 2, 1657, assisted by his holy friend. The latter consoled the priests of Saint-Sulpice in their sorrow; we still have an excerpt from the address to them on this occasion, which has been attributed to Saint Vincent (cf. vol. XIII, no. 51).

<sup>2</sup>In August, she entered the Congregation of the Daughters of the Blessed Virgin, also known as the Daughters of the Inner Life of Mary, which her uncle Jean-Jacques Olier had planned to found, but which did not materialize until after his death (cf. no. 3224).

Letter 3167. - Reg. 2, p. 214.

<sup>1</sup>Cf. Mt 9:33-34. (NAB)

Letter 3168. - Archives of the Mission, Paris, copy made from the original in the Hains Family collection.

<sup>1</sup>Cf. no. 3116a, n. 3.

<sup>2</sup>Louise d'Aguesseau, second wife of Henri du Prat, Marquis de Nantouillet and Commander of the cavalry regiment of Queen Anne of Austria.

Letter 3169. - Archives of the Mission, Turin, original signed letter.

<sup>1</sup>Cf. Mt 7:9. (NAB)

<sup>2</sup>Jean Vaugin, born in Puzieux (Vosges), entered the Congregation of the Mission as a coadjutor

Brother in November 1644, at nineteen years of age.

Letter 3170. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Jean du Verger de Hauranne, Abbé de Saint-Cyran, was born in Bayonne in 1581. He had met Saint Vincent in Paris around 1622 and soon struck up a friendship with him. According to his nephew, Martin de Barcos (cf. *Défense de feu M. Vincent de Paul*), he had supposedly rendered important services to the Saint, and the Congregation of the Mission was in some measure indebted to him for the possession of the Collège des Bons-Enfants and for Saint-Lazare, as well as for the Bull of approbation obtained from the Roman Court. What is certain is that their meetings, rather frequent while Saint Vincent was living at the Bons-Enfants, became more rare after 1632 and almost ceased after 1634. In 1638 Saint-Cyran was arrested on the authority of Cardinal Richelieu and imprisoned in the Château de Vincennes. Shortly after the Cardinal died in 1642, Louis XIII allowed the prisoner to communicate with people outside. This measure of clemency was soon followed by a second: on February 16, 1643, Saint-Cyran was set free. He did not enjoy the royal favor for long, dying of a cerebral hemorrhage on October 11, 1643.

<sup>2</sup>*A time to destroy, a time to build; a time to tear out, a time to scatter*--thoughts from the third chapter of Ecclesiastes: "There is an appointed time for everything,...." Eccl 3:1ff. (NAB)

<sup>3</sup>Henri de Bourbon, Bishop of Metz, Abbot of Saint-Germain since 1623.

<sup>4</sup>Marie de Médicis (1573-1642), mother of Louis XIII.

<sup>5</sup>Anne of Austria, wife of Louis XIII and Regent for their son, Louis XIV.

<sup>6</sup>Armand du Plessis, Cardinal Richelieu, was born in Paris on September 9, 1585, the youngest of five children of François du Plessis and Suzanne de la Porte. As Bishop of Luçon he acted as a spokesman for the clergy at the Estates-General of 1614. Raised to the Cardinalate in 1622, he entered the Council of the King (1624) and quickly became its head. His guidance of foreign affairs helped to raise France to the highest echelon among 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.

<sup>7</sup>*But rather.*

<sup>8</sup>Louis-Henri de Pardaillan de Gondrin (1646- September 19, 1674).

<sup>9</sup>Nicolas Choart de Buzenval.

<sup>10</sup>Anne-Geneviève de Bourbon, second wife of Henri II, Duc de Longueville, was a beautiful, learned, and witty woman with a passion for intrigue, who took an active part in the second Fronde. She was the sister of the Grand Condé and, like him, a resolute enemy of Mazarin. She had a profound veneration for Saint Vincent. After her husband's death (1663), she went to live close to the Carmelite nuns on rue Saint-Jacques, spent the rest of her days carrying out the penitential exercises and austerities practiced at Port-Royal, and died a Jansenist on April 15, 1679. Her life has been written by Joseph-François Bourgoïn de Villefore, *La véritable vie d'Anne-Geneviève de Bourbon, duchesse de Longueville* (2 vols., 2e ed., Amsterdam: J.F. Jolly, 1739) and by Victor Cousin, *Madame de Longueville. Nouvelles études sur les femmes illustres et la société du XVIIe siècle* (Paris: Didier, 1853).

<sup>11</sup>Louis de Chandénier, Abbé de Tournus.

Letter 3171. - This letter is known to us through its Italian translation, inserted into one of the

documents of the collection for the process of beatification, *Summarium Responsivum*, p. 54. Letter 3172. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Madeleine-Élisabeth de Maupeou, Assistant in the First Monastery of the Visitation in Paris, had gone to Melun (Seine-et-Marne), accompanied by Sister Élisabeth-Angélique Fouquet, at the request of Henri de Pardaillan de Gondrin, Archbishop of Sens, to reestablish order and union among the Ursulines there.

The 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. On May 24, 1635, the nuns of the Caen convent elected her as their Superior 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 the Local Ordinary. 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.) Her niece Sister Élisabeth-Angélique was the sister of Bishop Fouquet.

<sup>2</sup>Celio Piccolomini.

<sup>3</sup>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. He left the Congregation twice; in April 1659 he wanted to work with the Pastor of Saint-Jean-en-Grève, but Saint Vincent wrote to Pierre Loisel that he did not know Daisne well enough to give him a letter of recommendation (cf. vol. VII, no. 2822). M. Bourdet's benefice and the direction of the Ursulines seem to have attracted M. Daisne.

Letter 3173. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Principal town of a canton in Haute-Vienne.

<sup>2</sup>Jacques Chiroye.

Letter 3174. - Reg. 2, p. 268.

<sup>1</sup>Cf. Jn 5:21. (NAB)

<sup>2</sup>Bourbon-l'Archambault (Allier), where René Alméras had gone for its mineral baths.

<sup>3</sup>Claude Séguenot, born in Avallon (Yonne) on May 6, 1596, left the law courts to enter the Oratory in 1624. He soon struck up a friendship with Abbé de Saint-Cyran. His translation into French of Saint Augustine's book on virginity earned him about four years' imprisonment in the Bastille (1638-43) and the censure of the Sorbonne. He was Superior in Nancy, Dijon, Rouen, Saumur, and Tours, and was appointed Assistant to the General in 1661, 1666, and 1669. He governed the Oratory of Paris (1667-73) and died in that city on March 7, 1676. Several of his works are still in manuscript form.

<sup>4</sup>René Alméras had been sent by Saint Vincent to Richelieu on the occasion of the King's passing there en route to Paris with his young bride Maria Teresa.

Letter 3175. - Pémartin, *op. cit.*, vol. IV, p. 584, L. 2058, from the original placed on sale by Laverdet in January 1854. The latter wrote: "The Saint tried to write five short lines as a postscript but crossed them out because they were illegible. His signature seems to have been written with the greatest difficulty."

<sup>1</sup>Melchior Gaudoin, coadjutor Brother, was born in Surcamps (Somme) on March 6, 1620. He entered the Congregation of the Mission in Paris on June 5, 1658, and took his vows on December 8, 1660, in the presence of M. Laudin.

<sup>2</sup>Cf. Phil 2:8-11. (NAB)

Letter 3176. - Archives of the Mission, Turin, original autograph letter.

Letter 3177. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Renée-Julie Aubéry, wife of Louis de la Trémouille, Duc de Noirmoutiers; she died on March 20, 1679.

<sup>2</sup>A document authorizing monks or nuns to travel outside their monastery.

Letter 3178. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Date added on the back of the original by Brother Ducournau.

<sup>2</sup>The Promoter of Justice, an official in the diocesan Curia, dealt with contentious cases in which the public good was at stake (cf. Code of Canon Law [1983], canons 1430-1437).

Letter 3179. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Marie Sublet, wife of Julien le Bret, Seigneur de Flacourt, Counselor at the Parlement of Paris; she died on July 29, 1686.

Letter 3180. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Date added on the back of the original by Brother Ducournau.

<sup>2</sup>Alexandre de Redon, Marquis de Pransac. His wife, Claude de Pouilly, also had the title of Marquise d'Esne.

Letter 3180a. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), p. 256, and reprinted in *Mission et Charité*, 19-20, no. 128, pp. 162-63. This edition uses the latter text.

<sup>1</sup>Captain of the Cavalry for the Prince of Maldonia.

<sup>2</sup>Cf. no. 3168.

<sup>3</sup>Cf. no. 3116a, n. 3.

<sup>4</sup>Madame Fouquet, the mother of Nicolas Fouquet, Attorney General and Superintendent of Finances.

<sup>5</sup>The Hospital for Galley Convicts in Marseilles.

<sup>6</sup>René Legouz.

Letter 3181. - Archives of the Mission, Paris, original signed letter.

<sup>1</sup>Jean-Antoine Delapesse, born in Annecy on February 9, 1638, entered the Paris Seminary on September 19, 1656, and took his vows on September 22, 1658, in the presence of M. Delespiney. The date of his ordination is not indicated (cf. *Notices*, vol. V [Supplement], p. 176).

<sup>2</sup>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.

<sup>3</sup>Cf. Mt 7:9. (NAB)

Letter 3182. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Year added on the back of the original by Brother Ducournau.

Letter 3183. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>The context of the letter and the information about the mission at the Quinze-Vingts prompted Coste to assign this date.

<sup>2</sup>Following the mission given at the Quinze-Vingts by Father Eudes during May and June, the Administrator of the hospital had made up his mind to entrust the spiritual direction of the establishment to the followers of the renowned missionary. The plan did not materialize (cf. Boulay, *op. cit.*, vol. III, p. 375).

Letter 3184. - Archives of the Mission, Turin, original autograph letter.

Letter 3185. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Louise-Eugénie de Fontaine (Fonteines), born in Paris of Huguenot parents on March 13, 1608, entered the Visitation Monastery (rue Saint-Antoine) in 1630, seven years after her abjuration of heresy. She soon became Mistress of Novices; after her election as Superior in 1641, she was reelected so often that the convent had her at its head for thirty-three years. In 1644 she went to La Perrine Abbey near Le Mans to establish the renewal. On her return, the Archbishop of Paris asked her to work on the Rule of Port-Royal Abbey. Saint Vincent, who observed her behavior in certain difficult situations, stated that “an angel could not have comported herself with more virtue.” (Cf. *Sainte Jeanne-Françoise Frémyot de Chantal. Sa vie et ses oeuvres*. [8 vols., Paris: Plon, 1874-80], vol. VIII, p. 446, *note*.) She died September 29, 1694, at the age of eighty-six, leaving the reputation of a holy religious. “God always blessed her leadership and her undertakings,” states the *Book of Professions* (Arch. Nat. LL 1718). Her biography has been written by Jacqueline-Marie du Plessis Bonneau, *Vie de la vénérable Mère Louise-Eugénie de Fontaine, religieuse et quatrième supérieure du premier monastère de la Visitation Sainte-Marie de Paris*. (Paris: F. Muguet, 1696).

<sup>2</sup>Since this letter deals with the same matter as no. 3184, it is assumed that it was written in the same year.

Letter 3186. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Edme Picardat, born in Rumilly-lès-Vaudes (Aube) on April 23, 1613, entered the Congregation of the Mission as a coadjutor Brother on October 5, 1639, and took his vows on January 1, 1643. As indicated in this letter, he left the Company--perhaps sometime after April 1656, since Coste mentions him in a footnote in vol. V, no. 2030, and again in no. 2053, regarding an incident of disobedience when he was asked to move from Le Mans to Troyes. So serious was it that Saint Vincent believed that there were grounds for withholding absolution.

<sup>2</sup>François Dupuich.

Letter 3187. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Madeleine Potier, daughter of Nicolas Potier, Seigneur d’Ocquerre and Secretary of State; niece of Augustin Potier, the former Bishop of Beauvais; wife of Guillaume de Lamoignon, Chief Justice of the Paris Parlement. A Lady of Charity of unusual liberality, foundress of a charitable assistance work for prisoners, the bashful poor, and the sick (cf. Bibl. Maz., Ms. 10694, documents 91 and 94), she died on October 17, 1705, at the age of eighty-two.

Letter 3188. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Cf. no. 3098, n. 7.

<sup>2</sup>Philippe Bausset, Canon of the Cathedral Church of Marseilles.

<sup>3</sup>Antoine Bausset, Assistant Seneschal in Marseilles.

<sup>4</sup>Jules Cardinal Mazarin.

Letter 3189. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Year added on the back of the original by Brother Ducournau.

<sup>2</sup>Madeleine-Élisabeth de Maupeou.

<sup>3</sup>The Ursuline Sisters in Melun.

Letter 3190. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>This date has been assigned because of the content of this letter and that of no. 3192.

<sup>2</sup>Marie-Agnès Le Roy.

Letter 3191. - Reg. 2, p. 89.

<sup>1</sup>This letter is not extant.

<sup>2</sup>Thibaut de la Vie.

<sup>3</sup>Saint-Victor Abbey.

<sup>4</sup>Cf. vol. XIII, nos. 77-84.

<sup>5</sup>Cf. Mt 8:9. (NAB)

<sup>6</sup>The proposed establishment in Bétharram never materialized.

Letter 3192. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>The Third Visitation Monastery in Paris, of which the Sisters took possession on July 25, 1660.

Letter 3193. - Archives of the Mission, Turin, original autograph letter.

Letter 3194. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Since both nos. 3194 and 3195 deal with the stay of M. Alméras in Tours, they have been placed near each other, and the year 1660 assigned to no. 3194.

Letter 3195. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Pierre Pinon.

Letter 3196. - Archives of the Mission, Turin, original autograph letter.

Letter 3197. - Reg. 2, p. 254.

Letter 3198. - Reg. 2, p. 215.

Letter 3199. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Since this letter deals with the same material as nos. 3190 and 3192, the year 1660 has been assigned to it.

<sup>2</sup>Marie-Agnès Le Roy.

Letter 3199a. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), p. 257, and reprinted in *Mission et Charité*, 19-20, no. 129, pp. 163-64. This edition uses the latter text.

<sup>1</sup>Claude de Chandénier.

<sup>2</sup>The copy has *1500*; this is doubtless a misreading because the context calls for *500*.

Letter 3200. - This letter is known to us through its Italian translation, inserted into one of the documents of the collection for the process of beatification, *Summarium Responsivum*, p. 55.

Letter 3201. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Charles-François Hudicourt, born in Bapaume (Pas-de-Calais) on July 14, 1637, entered the Congregation of the Mission in Paris on October 19, 1655, and took his vows on October 21, 1657, in the presence of M. Delespiney. He was ordained a priest, but no date of ordination is given. The personnel catalogue of *Notices*, vol. V (Supplement), contains no other listing for a Hudicourt.

<sup>2</sup>Word illegible in the original.

<sup>3</sup>Nicolas Roze, born in Transloy (Pas-de-Calais) in 1616, entered the Congregation of the Mission as a priest on December 7, 1641. He was Superior in Troyes (1653-57).

Letter 3202. - Archives of the Mission, Turin, original autograph letter.

Letter 3203. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>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.

<sup>2</sup>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. André Dodin, ed., *Monsieur Vincent raconté par son secrétaire* [Paris: O.E.I.L., 1991].)

Letter 3204. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Jacques-Bénigne Bossuet, Bishop, preacher, and author, was born in Dijon on September 27, 1627, into a family whose ancestors on both sides had occupied judicial posts in France for over half a century. He pursued a classical education at the Collège de Navarre, where he came under the influence of Vincent de Paul, whose guidance prepared him for the priesthood, which he received on March 18, 1652. He was a Canon of the Cathedral Chapter of Metz and for seven years was engaged in preaching, discussions with the Protestants, and study of the Bible and the Fathers of the Church. In 1659 he went to Paris on Chapter business and was induced by Saint Vincent and the Queen Mother, Anne of Austria, to remain there as a preacher. In 1670 he was consecrated Bishop of Condom but had to resign later that year when he was named tutor and guardian for the Dauphin. He wrote a number of works for the latter, of which he considered the most important his “philosophy of history”: *Discours sur l’histoire universelle*. After the Dauphin’s marriage in 1681, Bossuet was named Bishop of Meaux but continued to have great influence at Court, especially on Louis XIV’s religio-political policy with regard to the Protestants (revocation of the Edict of Nantes in 1685). It was he who inspired the promulgation of the Gallican Principles in 1682, which he also wrote at the behest of the Assembly of the Clergy of France. He was involved in the disputes both with the Jansenists and the Quietists of Fénelon. Bossuet died on April 12, 1704.

<sup>2</sup>Proceedings for the establishment of a house for the Congregation of the Mission in Metz, which is the context of this letter, began in 1660.

<sup>3</sup>The idea of founding an establishment of the Priests of the Mission in Metz for the instruction of the clergy and the evangelization of poor peasants came from Queen Anne of Austria, who had given Saint Vincent sixty thousand livres, half of which were to be used for buying a house and half for the purchase of a piece of land. Jacques-Bénigne Bossuet’s father was a Counselor in the Parlement of Metz, and he personally researched the matter.

Letter 3205. - Archives of the Mission, Turin, original autograph letter.

Letter 3206. - Reg. 2, p. 269.

<sup>1</sup>The author of the manuscript life of René Alméras quotes the second part of this letter. His version, which is rather different from the one in Register 2, inserts into this letter sentences that are found in the letter of August 4.

Letter 3207. - This letter is known to us through its Italian translation, inserted into one of the documents of the collection for the process of beatification, *Summarium Responsivum*, p. 55.

Letter 3208. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Jacques Pesnelle, Superior in Genoa.

Letter 3209. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>This letter seems to be from the Thursday following the one written on Sunday, August 15.

<sup>2</sup>Claude de Chandénier, Abbé de Moutiers-Saint-Jean.

Letter 3210. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>This note is a follow-up to the preceding one, written that morning.

Letter 3211. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Could this be the M. Dizes who made a retreat at Saint-Lazare in preparation for his entrance into the Congregation of the Mission (cf. vol. VI, no. 2458)? If Saint Vincent accepted him a second time, he did not persevere, since he is not listed in the personnel catalogue.

Letter 3212. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Chancellor in Saint-Quentin, a village in Aisne.

<sup>2</sup>Date added on the back by Brother Ducournau.



<sup>3</sup>The Huguenots.

<sup>4</sup>A magistrate created within the royal headquarters to deal with all criminal matters.

<sup>5</sup>It might be of interest to note here that sentiments like these against the Huguenots eventually found expression in the revocation on October 18, 1685, of the Edict of Nantes (April 5, 1598), which in large measure had granted the Huguenots religious and political freedom within France. Letter 3213. - Extract quoted in the circular letter sent by Jean Bonnet, Superior General, on December 10, 1727, to the members of the Congregation of the Mission. Collet (*op. cit.*, vol. II, p. 80) states that, in a letter dated August 20, 1660, Saint Vincent speaks of René Alméras' illness; this may be the present letter, of which we have only a fragment.

Letter 3214. - Archives of the Mission, Turin, original autograph letter.

Letter 3214a. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), pp. 257-58, and reprinted in *Mission et Charité*, 19-20, no. 130, pp. 164-65. This edition uses the latter text.

<sup>1</sup>Joseph Bayn.

<sup>2</sup>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.

<sup>3</sup>Armand-François de Maytie.

<sup>4</sup>Claude de Chandénier.

<sup>5</sup>Nicolas Pignay, priest of the Rouen diocese and Doctor of the Sorbonne. In his will, dated August 10, 1671 (Arch. Nat., M 213, n. 8), he is mentioned as "Headmaster of the Collège de Justice..., living at the Bons-Enfants."

<sup>6</sup>Collectors of the *gabelles*, or salt tax.

Letter 3215. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Date added on the back by Brother Ducournau.

Letter 3216. - Reg. 2, p. 269.

<sup>1</sup>Christophe Gautier, born in Sablonnières (Seine-et-Marne), entered the Paris Seminary on April 16, 1655, at twenty years of age, and took his vows there in the presence of M. Berthe on June 29, 1657. He died in Sedan on October 11, 1671. Gautier was a very virtuous Brother, and the Superior General, René Alméras, praised him highly in his circular letter of October 23 (cf. *Notices*, vol. III, pp. 349-50).

Letter 3217. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>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.

<sup>2</sup>Probably Bourbon-l'Archambault, a city in Allier still noted for its thermal baths. She may also have gone to the curative waters of Bourbon-Lancy nearby.

<sup>3</sup>Canons Regular of Sainte-Geneviève.

<sup>4</sup>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 was 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.

Letter 3218. - Archives of the Mission, Turin, original autograph letter.

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

<sup>2</sup>A locality incorporated today into the commune of Fresne (Seine).

<sup>3</sup>Marie-Agnès Le Roy.

<sup>4</sup>Élisabeth, who later became a Visitation nun, and Madeleine, who, on February 10, 1670, married François-Annibal d'Estrées, Marquis de Coeuvres, later a Duke and Peer of France.

<sup>5</sup>Paris was preparing with great pomp to welcome, on August 26, Louis XIV and the new Queen, Maria Teresa, the Infanta of Spain. They had been married in Saint-Jean-de-Luz (Pyrénées-Atlantiques) on June 9.

Letter 3219. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>A small locality in the district of Cahors.

<sup>2</sup>First year of the episcopate of Nicolas Sevin in Cahors.

<sup>3</sup>A captive in Algiers (cf. no. 3116a, n. 3).

Letter 3220. - Archives of the Mission, Paris, *Collection of Circular Letters*, 1877-80.

<sup>1</sup>June 24.

Letter 3221. - Reg. 2, p. 83.

<sup>1</sup>François Péan is the author of several works on controversy, among others: *Le parfait controversiste ou manière invincible pour convaincre toutes les sortes d'hérétiques* (Paris, 1650); *Méthode facile pour convaincre les hérétiques, ensemble les nullités de la religion prétendue réformée* (Paris, 1659). He had written to Saint Vincent to ask permission to give a series of lectures at Saint-Lazare on the subject of controversy.

Letter 3222. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Anne Denoual.

<sup>2</sup>François Fouquet.

Letter 3223. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Marie de Rabutin (1629-96), granddaughter of Saint Jane Frances de Chantal, was the widow of the Marquis de Sévigné and a woman gifted with incomparable literary talent. Her letters have immortalized her name. (Cf. M. Monmerqué, *Les grands écrivains de France. Lettres de Madame de Sévigné, de sa famille et de ses amis* (new ed., 14 vols., Paris: Hachette, 1862-66). She died in Grignan.

<sup>2</sup>Françoise-Marguerite de Sévigné. There is no reason to doubt, as does Monmerqué, that Madame de Sévigné's daughter, the future Comtesse de Grignan, was a boarder at the Second Monastery of the Visitation.

<sup>3</sup>At that time Guillaume de Lamoignon had four daughters, aged respectively fifteen, eleven, ten, and six: Marie married the Maréchal de Broglie; Madeleine became the wife of Achille de Harlay, Chief Justice of the Parlement; and the two younger girls, Marie-Élisabeth and Anne-Élisabeth, became Visitation nuns. All four were boarders at the Second Monastery. This letter

apparently refers to the two older girls.

<sup>4</sup>Charles Amelot, Seigneur de Gournay, Presiding Judge of the Great Council, died in Paris on February 12, 1680. His daughter Catherine married Louis-Claude d'Haussonville de Nettancourt.

<sup>5</sup>Mauricette-Fébronie de la Tour d'Auvergne, daughter of Frédéric-Maurice de la Tour, Duc de Bouillon. On April 24, 1668, she married Maximilien, Duke of Bavaria, brother of the Elector; she died childless on June 20, 1706.

Letter 3224. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Anne-Campet de Saujon, lady-in-waiting and lady of the bedchamber of the Duchesse d'Orléans. She was thought to wield considerable influence over Gaston, Duc d'Orléans. In 1649 she entered Carmel, from which she was withdrawn against her will and brought back to the Court. Although her director, Jean-Jacques Olier, to whom she often manifested her desire for the cloister, told her constantly to be patient and to await God's time, he felt she could be useful for a work he had in mind: the foundation of a Community dedicated to the interior life of Mary, which would welcome well-to-do ladies who wanted to make a retreat. He shared his plan with Madame Tronson and Madame de Saujon and even advised them to give themselves to God for this purpose on January 19, 1654, in the church of Notre-Dame. At the time of the Founder's death (April 2, 1657), the Rules of the new Institute had been drawn up. M. de Bretonvilliers, Olier's successor, with whom he had discussed it, did not let the project drop. In a house he had built for them on rue Garancière, he brought together as a Community Madame Tronson, Madame de Saujon, Mademoiselle d'Aubrai, and other persons of distinction. Madame Tronson became the first Superior; when she died, the office was given to Madame de Saujon, who held it for nine years. When the Archbishop removed her from that position because of complaints--which unfortunately were only too well-founded--she got her revenge by obtaining from the Court the suppression of the little Community. Jean-Jacques Olier had recommended that she never be given the highest office; only too late did people realize that they should have listened to him. (Cf. Étienne-Michel Faillon, *Vie de M. Olier, fondateur du séminaire de Saint-Sulpice* [3 vols., Paris: Poussielgue, 1873], vol. II, pp. 567-70.)

<sup>2</sup>The Luxembourg Palace in Paris.

<sup>3</sup>The Visitation Order.

<sup>4</sup>The Community of the Daughters of the Blessed Virgin, also called the Daughters of the Inner Life of Mary.

<sup>5</sup>Alexandre Le Ragois de Bretonvilliers, born on January 22, 1621, became Pastor of Saint-Sulpice in 1652 and Superior General in 1657. Until his death in Paris on June 13, 1676 he presided over the expansion of the Company of Saint-Sulpice.

<sup>6</sup>Henri de Bourbon, Duc de Verneuil and Abbot of Saint-Germain. Without his permission no Community could be established in the district of Saint-Germain-des-Prés. By letters dated August 30 he granted authorization for this to the Daughters of the Inner Life of Mary.

Letter 3225. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Jacques Charton, Doctor of Theology, member of the Council of Conscience and Director of the Trente-Trois Seminary.

<sup>2</sup>Charles de Gamaches, Doctor of the Sorbonne and Canon of Notre-Dame de Paris; he died on January 27, 1670.

<sup>3</sup>Martin Grandin, Doctor of the Sorbonne, Professor in the faculty of theology, and author of a six-volume treatise on theology. Born in Saint-Quentin (Aisne) on November 11, 1604, he died in November 1691.

<sup>4</sup>Cf. no. 2929, n. 1, which explains the problem to which Charton here alludes.

Letter 3226. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Saint Vincent had just named Charles Boussordec Superior of the Annecy house.

<sup>2</sup>Apparently Coste found this word *sieur* difficult to read in the original and omitted it. The gentleman in question is M. Boussordec.

Letter 3227. - Reg. 1, fol. 51v, copy made from the unsigned rough draft.

<sup>1</sup>Louise-Eugénie de Fontaine. For her answer see no. 3236.

<sup>2</sup>Jean-Jacques Olier.

Letter 3228. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>August 25.

Letter 3229. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>The name given to the Priests of Christian Doctrine, a Congregation founded in 1592 by César de Bus (cf. no. 3004).

Letter 3230. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Several coadjutor Brothers bore this name. In this case it is most likely Christophe Gautier.

Letter 3231. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Jacques Pesnelle, Superior in Genoa.

<sup>2</sup>November 11.

Letter 3232. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Since the writer of this letter is obviously a woman, it can only be surmised that the title and signature are erroneous or that (Frédéric) Maurice de la Tour d'Auvergne, Duc de Bouillon, signed what his daughter Mauricette-Fébronie had written.

<sup>2</sup>This letter was written a few days after no. 3223; no. 3256 refers to the same request.

<sup>3</sup>The Second Monastery of the Visitation, where she was a boarder.

<sup>4</sup>Émilie-Léonore, born in Maastricht in 1640, had entered the Carmelite Order.

<sup>5</sup>September 8.

Letter 3233. - Archives of the Mission, Turin, original signed letter.

<sup>1</sup>Cf. Mt 8:20; Lk 9:58. (NAB)

<sup>2</sup>Cf. Mt 6:33. (NAB)

<sup>3</sup>Filippo di Simiane, Marchese di Pianezza.

Letter 3234. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>This letter refers to the same question as is treated in no. 3223. Since the date of the latter is certain, it enables us to assign the year 1660 to no. 3234 as well.

<sup>2</sup>Ernestine de Ligne-Aremberg, widow of Guillaume de Melun, Prince d'Épinoy, High Constable and Seneschal of Flanders.

Letter 3234a. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), pp. 258-59, and reprinted in *Mission et Charité*, 19-20, no. 131, p. 166. This edition uses the latter text.

<sup>1</sup>Jean de La Roche-Lambert, Seigneur de Grimancourt, the King's steward, who was living in Paris.

<sup>2</sup>This will, with its two codicils, was published in *Annales C.M.* (1943-44), pp. 264-73.

<sup>3</sup>The copyist wrote *Gagnaire*, an obvious error in reading.

Letter 3234b. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), p. 259, and reprinted in *Mission et Charité*, 19-20, no. 132, pp. 166-67. This edition uses the latter text.

<sup>1</sup>The copy has *Souvin*, but the confrere in question is most probably Guillaume Servin.

<sup>2</sup>A locality near Crécy.

<sup>3</sup>Dominique de Ligny (1659-81).

<sup>4</sup>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.

<sup>5</sup>Pierre de Lorthon, secretary of the King and founder of the house in Crécy. Because of his demands and unstable disposition, he was a constant source of difficulties to the Missionaries there.

Letter 3235. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>The Prior of La Pérouse, nephew of Jean d'Aranthon d'Alex, came to Paris in 1658 to prepare for the priesthood under the direction of the Priests of Saint-Sulpice. He later became a Doctor of the Sorbonne and Dean of the Sainte-Chapelle in Chambéry.

<sup>2</sup>The appointment of Jean d'Aranthon d'Alex as Bishop of Geneva had provoked an opposition that took a long time to subside. The most infamous accusations were leveled against him, and his enemies took them to the Court of Savoy, the Nuncio, and even Rome. Tired of having to defend himself incessantly against calumny, the Commander handed in his resignation, but the Prince refused to accept it. The storm finally abated, and the Prelate was consecrated on October 9, 1661. (Cf. Le Masson, *op. cit.*, pp. 61-79.)

Letter 3236. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>The year Louis XIV married Maria Teresa of Spain. Her entrance into Paris is also mentioned in several other letters.

Letter 3237. - Archives of the Mission, Turin, original autograph letter.

Jean Gicquel.

Letter 3238. - Archives of the Mission, Turin, original autograph letter.

Letter 3239. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>A locality in the district of Chaumont (Haute-Marne).

<sup>2</sup>The mention of Michel Caset and Nicolas Demonchy indicates that this letter was written toward the end of Saint Vincent's life. The words *Friday the twenty-seventh* permit no other choice than 1660.

<sup>3</sup>A locality in the district of Neufchâteau (Vosges).

Letter 3240. - Archives of the Mission, Turin, original autograph letter.

Letter 3241. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Avoie Vignerone entered the Daughters of Charity around 1646-47. She was in Paris in August 1655 and was sent to Ussel in May 1658. There she encountered many difficulties but made her

sufferings known to Saint Vincent, as this letter shows, and to Saint Louise (cf. vol. VII, no. 2767). In 1672 she was Sister Servant in Corbeil. Her two sisters, Geneviève and Marie, were also Daughters of Charity.

<sup>2</sup>We get to know Sister Anne Hardemont from the many letters she preserved. In 1640 she was missioned to Saint-Paul parish; in 1647 she was chosen to establish the house in Montreuil-sur-Mer, and in 1650 the one in Hennebont (Morbihan). In 1651 she was stationed in Nantes, and the following year in Châlons-sur-Marne. Because of illness she returned to Nantes, where she remained until 1653, at which time she went to Sainte-Menehould, then to Sedan in 1654, and La Roche-Guyon in 1655. She was present in Paris on August 8, 1655, and signed the Act of Establishment of the Company of the Daughters of Charity (cf. vol. XIII, no. 150). In 1656 she was at the Petites-Maisons in Paris, and in Ussel in 1658. Because of her leadership ability, she was named Sister Servant in all these places, despite what Saint Vincent wrote to Saint Louise (cf. no. 1405) that she was “somewhat to be feared”--undoubtedly the cause of her many changes. (Cf. vol. IV, no. 1342, and *Spiritual Writings*, L. 110, pp. 120, 121.)

<sup>3</sup>The Duchesse de Ventadour, née Marie de la Guiche de Saint-Gérand. On February 8, 1645, she married Charles de Levis, Duc de Ventadour, widower of Suzanne de Thémynes de Montluc, who had bequeathed forty thousand livres to Saint Vincent for the foundation of a mission in Cauna (Landes). After her husband 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, at her château of 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.

<sup>4</sup>Saint Louise.

Letter 3242. - Archives of the Mission, Turin, original autograph letter.

Letter 3243. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Regarding the affair of the Carmelites (cf. no. 2929, n. 1).

Letter 3244. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>This note is probably the one indicated in no. 3243.

<sup>2</sup>Jacques Charton himself.

<sup>3</sup>Cf. no. 3225.

Letter 3245. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Chaplain to Anne-Geneviève de Bourbon, Madame de Longueville.

<sup>2</sup>Charles d’Orléans, Comte de Dunois, then aged fourteen; and Charles de Paris, Comte de Saint-Paul, aged eleven.

Letter 3246. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Marie-Agnès Le Roy.

<sup>2</sup>Text of the original: *and which, at the same time, will allow us.*

Letter 3247. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Élisabeth de Balzac, an active Lady of Charity. The daughter of M. de Dunes, Comte de Graville, she married, on February 21, 1634, Baron Gaston de Renty, who died on April 24,

1648.

<sup>2</sup>Year added on the back of the original by Brother Ducournau.

Letter 3248. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Saint Vincent believed that the Pastor espoused Jansenism.

<sup>2</sup>Hippolyte Féret.

<sup>3</sup>Franciscan Community founded by Saint Francis of Paola.

<sup>4</sup>Because the same matter treated in no. 3187 (August 9, 1660) and no. 3217 (August 22, 1660), whose dates are certain, is mentioned in this letter, the year 1660 has been assigned.

Letter 3249. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>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.

Letter 3250. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>December 28.

<sup>2</sup>Jean Barreau.

Letter 3251. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>André Castillon, born in Caen on March 12, 1599, entered the Society of Jesus on March 20, 1614, and died on March 25, 1671. He had been Rector of the houses in Rennes, Arras, and Paris, and Provincial of France.

<sup>2</sup>The reference to Sister Marguerite-Dorothee in nos. 3236 and 3272, whose dates are certain, allows us to assign this date for the present letter because of the mention of her health made in the postscript.

Letter 3252. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>The Ursuline Monastery in Melun.

<sup>2</sup>Élisabeth-Angélique Fouquet, one of several of Madame Fouquet’s daughters who became Visitation nuns.

Letter 3253. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Marthe du Vigean, daughter of the Marquis du Vigean, was Subprioress of the Carmelite Monastery on rue Saint-Jacques. She died on April 25, 1665, at forty-four years of age and sixteen of profession. At a time when everything seemed to engage her in the world, Saint Vincent had predicted her entrance into religious life. (Cf. Collet, *op. cit.*, vol. II, p. 516; also, Cousin, *op. cit.*, p. 466.)

<sup>2</sup>Lancry de Bains, Prioress of the Carmelite Monastery on rue Saint-Jacques; she died in Paris in 1679, in the sixtieth year of her profession.

<sup>3</sup>Henri Cauchon de Maupas du Tour, a member of the Tuesday Conferences. He was Bishop of Le Puy (1641-61), and of Évreux from 1661 to August 12, 1680, the day of his death. A renowned orator, he preached the funeral panegyrics for Saint Jane Frances de Chantal and Saint Vincent. He also wrote biographies of Saints Francis de Sales and Jane Frances, and was one of the two Bishops who approved Abelly's life of Saint Vincent.

<sup>4</sup>Hippolyte Féret.

<sup>5</sup>Probably Marie de Fiesque, lady-in-waiting of Queen Anne of Austria; she was the widow of Pierre, Marquis de Bréauté.

<sup>6</sup>Nicolas Autin, Pastor of the Church of the Madeleine in Paris.

Letter 3254. - Archives of the Mission, Krakow, original signed letter.

<sup>1</sup>Today the port city of Gda\_sk (Poland).

@TEXT2 - <sup>2</sup>The original has "replacing."

Letter 3255. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Born in Saint-Léonard (Haute-Vienne), Léonard Daniel entered the Congregation of the Mission on November 27, 1644, at the age of twenty-three, and took his vows on November 27, 1646; he left shortly thereafter.

<sup>2</sup>Jean de Fonteneil, born in Bordeaux around 1605, was a friend and admirer of Saint Vincent. His outstanding qualities earned him the highest positions in the diocese. Appointed Canon of Saint-Seurin in July 1623, he became special archiepiscopal Vicar-General on November 1, 1639, Vicar in perpetuity of the parish church of Sainte-Colombe, then of Saint-Siméon in Bordeaux, Grand Archdeacon, Chancellor of the University of Bordeaux in 1650, and Vicar-General of the diocese on September 10, 1655. Like his friend Saint Vincent, he was convinced of the great good that could result from seminaries, missions, retreats, and weekly meetings of priests to discuss questions of theology, discipline, or piety. For that purpose, he founded the Congregation of the Missionaries of the Clergy, who directed the seminary for ordinands 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.)

Letter 3256. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Louise de la Tour d'Auvergne; she died on May 16, 1683.

<sup>2</sup>Mauricette-Fébronie de la Tour d'Auvergne.

<sup>3</sup>Émilie-Léonore de la Tour d'Auvergne.

<sup>4</sup>Nicolas Gedoyn, Abbé de Saint-Mesmin, became Chaplain of the Duc d'Orléans and Superior of the Ursulines in Saint-Cloud. The missions he gave in Paris and in the provinces were very effective. Toward the end of his life he retired to the General Hospital of Paris, where he died on June 10, 1692, at sixty-four years of age.

<sup>5</sup>Cf. no. 3223, n. 3.

Letter 3257. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>A parish in Paris.

Letter 3257a. - Copy made from *Recueil Nodet*. The letter was published in *Annales C.M.* (1943-44), p. 260, and reprinted in *Mission et Charité*, 19-20, no. 133, pp. 167-68. This edition uses the



latter text.

<sup>1</sup>Collectors of the salt tax. They were supposed to pay the salaries of the chaplains at the hospital for convicts.

<sup>2</sup>Claude de Chandénier.

<sup>3</sup>Jean Le Vacher.

<sup>4</sup>Jean Barreau.

<sup>5</sup>The well-known benefactress of the missions in Algiers and in Tunis.

<sup>6</sup>The Franciscan Conventuals were split by the Franciscan Spirituals (Zelanti) in the fourteenth century; in the fifteenth century the Friars Minor of the Observance (Observantines) separated themselves from the Conventuals.

Letter 3258. - Abelly, *op. cit.*, bk. III, chap. XXIII, p. 327.

Letter 3259. - Departmental Archives of Vaucluse, D 274, register, copy, written in Italian.

<sup>1</sup>Nicolò Albergati-Ludovisio, who became Cardinal-Archbishop of Bologna in 1645. From 1649 to 1687, the year of his death, he served as Grand Penitentiary in Rome.

Letter 3260. - Collet, *op. cit.*, vol. II, p. 269.

<sup>1</sup>Cf. 2 Cor 12:9. (NAB)

Letter 3261. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Of the Ursulines in Melun.

<sup>2</sup>Louis-Henri de Pardailan de Gondrin. Several Bishops, among them the Archbishop of Sens, were involved in a dispute with the Carmelite nuns (cf. no. 3170).

<sup>3</sup>M. Bourdet.

<sup>4</sup>Élisabeth-Angélique Fouquet.

<sup>5</sup>Nicolas Fouquet.

<sup>6</sup>A document that nuns needed when traveling from one convent to another.

<sup>7</sup>February 2.

Letter 3262. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>M. Fournier-Dupont, a lawyer in Laval and father of François Fournier, a Priest of the Mission in the Cahors house.

<sup>2</sup>Henri de Baradat, who had died on August 25, 1660.

<sup>3</sup>Today Clermont is a part of the commune of Olivet; remains of the old Cistercian Abbey can still be seen.

<sup>4</sup>Laval.

<sup>5</sup>François de Baradat, Seigneur de Damery, died in 1683.

<sup>6</sup>Anne of Austria.

<sup>7</sup>Henry IV, who was assassinated in 1610. La Flèche was a Jesuit collège.

<sup>8</sup>Coste found this word illegible and omitted it.

<sup>9</sup>Philippe-Emmanuel de Beaumanoir de Lavardin.

<sup>10</sup>A place near Laval.

<sup>11</sup>This word is illegible in the text.

Letter 3263. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>This letter was enclosed with the preceding one.

Letter 3264. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>At the First Monastery of the Visitation.

Letter 3265. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>François Fouquet.

<sup>2</sup>Paul Carcireux, born in Beauvais, entered the Congregation of the Mission on July 27, 1640, at the age of twenty, took his vows on March 20, 1644, and was ordained a priest in 1645. He left the Congregation to assist his father in his financial difficulties (cf. vol. II, no. 781).

<sup>3</sup>The General Hospital.

<sup>4</sup>Saint Vincent was not sufficiently satisfied with Paul Carcireux's past conduct to condescend to his sister's entreaties to take him back. In one instance, Carcireux had even instituted a lawsuit against the Congregation (cf. vol. III, no. 1068).

Letter 3266. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Nicolas Demousel's desire never materialized.

Letter 3267. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>In 1656, Claude de Blampignon had resigned the Priory of Bussière-Badil (Dordogne) in favor of Gilbert Cuissot, who, in his turn, resigned it in favor of Denis Laudin, the Superior in Le Mans. The Bulls substituting Denis Laudin for Gilbert Cuissot were signed in Rome on June 4, 1658 (cf. Arch. Nat., S 6703; vol. VII, no. 2634). In October of that year, Saint Vincent asked Laudin, as Prior of Bussière-Badil, to send him a power of attorney, with the name left blank, so that the priory's farmland and crops could be rented out to whomever the Saint designated (cf. vol. VII, no. 2674).

<sup>2</sup>The original has "your interior satisfactions."

<sup>3</sup>Although the meaning of this postscript is unclear, Coste has faithfully reproduced the text of the original. Perhaps it refers to some business matter known to Saint Vincent but not to the reader.

Letter 3268. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Probably about two weeks passed between the letter of August 19 (cf. no. 3210) and this one.

<sup>2</sup>The hôtel de Montgomery, belonging to the Carmelite nuns of Verdun, who were looking for a buyer. The property extended the entire length of rue Saint-Symphorien, between rue Neufbourg and rue des Huilliers; its five buildings, courtyards, and gardens, surrounded by walls, were valued at twenty-five or twenty-six thousand Metz livres. The purchase was concluded in 1661 and the hôtel de Montgomery became Sainte-Anne Seminary. (Cf. M. Hamant, "Histoire du Séminaire Sainte-Anne," in *La Revue ecclésiastique de Metz* (February, 1907.)

<sup>3</sup>At the Deanery of Saint-Thomas du Louvre (cf. *Revue Bossuet* [April, 1903], p. 110).

Letter 3269. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>The brother of Jean Pillé, (cf. vol. II, no. 622) a member of the Congregation of the Mission, who had died in Paris on October 7, 1642.

<sup>2</sup>Ferrières-Gâtinais (Loiret).

Letter 3270. - The original was formerly the property of the Daughters of Charity, 20 rue Mage, Toulouse; its present location is unknown.

<sup>1</sup>The Duc de Mercoeur, Governor of Provence.

<sup>2</sup>When returning from the Ionian Isles, where he had gone to lead the troops to bring reinforcements to the Venetians at war against the Turks, Commander Paul had taken the Algiers route. He was planning to force the Dey to give back the French slaves he was detaining in his galleys, in violation of the treaties. After remaining five days outside the city, which violent winds prevented him from approaching, he sailed away with no other result except the liberation of forty slaves, who had escaped by swimming when they saw his ships.

<sup>3</sup>Melchior Dagouz de Montauban, Seigneur de Vins and Brigadier General of the King's armies.

<sup>4</sup>For reasons unknown to Saint Vincent, the Franciscans had been expelled from Marseilles (cf.

nos. 3112a and 3257a).

<sup>5</sup>Joseph Bayn.

<sup>6</sup>Nicolas Get. Both he and de Ignace-Joseph de Marthe were preparing for ordination to priesthood.

Letter 3271. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Sister Madeleine Maupeou.

<sup>2</sup>At the Ursulines of Melun.

<sup>3</sup>Before returning to the First Monastery of the Visitation in Paris, Sister Madeleine visited Port-Royal and the Madeleine Convent, where urgent business required her presence.

<sup>4</sup>This letter accompanied no. 3261.

Letter 3272. - Archives of the Mission, Turin, original autograph letter. The postscript is written by Mother Louise-Eugénie de Fontaine, Sister Françoise-Marie Sibour's Superior.

<sup>1</sup>Sister Marguerite-Dorothée.

Letter 3273. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Date added on the back by Brother Ducournau.

<sup>2</sup>He had just been appointed Governor of Languedoc.

Letter 3274. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>The Duc de Noirmoutiers.

<sup>2</sup>Jean Le Vacher.

Letter 3275. - Archives of the Mission, Turin, original autograph letter.

Letter 3276. - Archives of the Mission, Turin, original autograph letter.

Letter 3277. - Archives of the Mission, Turin, original autograph letter.

Letter 3278. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Épinay-sur-Seine (Seine-Saint-Denis).

<sup>2</sup>The group of priests who took part in the Tuesday Conferences.

<sup>3</sup>A locality in Val-de-Marne.

Letter 3279. - Archives of the Mission, Turin, original signed letter. Because the letter is torn at the top and at the bottom, it is missing both the signature and the date. As a result, the meaning of about five lines of the contents is not clear.

<sup>1</sup>Date written in the secretary's handwriting on the back of the letter.

<sup>2</sup>Nicolas Get.

<sup>3</sup>To reconstruct this sentence, we followed an old notation written on the back of the letter. René Alméras arrived in Paris on September 24, 1660, just three days before the death of the Saint, whom he was to succeed.

Letter 3280. - Pémartin, *op. cit.*, vol. IV, p. 598, l. 2073.

<sup>1</sup>François Fouquet.

<sup>2</sup>The rumor was false.

Letter 3281. - Reg. 2, p. 62.

<sup>1</sup>Jean-François de Gondi.

Letter 3282. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>M. Ameline's previous letter is not extant, but no. 3212 (M. d'Abancour's letter of August 1660 to Saint Vincent) mentions his lawsuit and the help he had received.

<sup>2</sup>Vicar-General of Noyon.

<sup>3</sup>The Chancellor of Saint-Quentin.

<sup>4</sup>Jean Parre.

Letter 3283. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>A merchant in Lyons.

Letter 3284. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>This letter belongs near no. 3295.

<sup>2</sup>Saint Jane Frances Frémiot was born in Dijon on January 23, 1572. She and her husband Baron de Chantal had four children. Widowed at a very young age, she placed herself under the guidance of Saint Francis de Sales and with him established the Order of the Visitation. The foundation of the First Monastery in Paris drew her to that city where she remained from 1619 to 1622. There she became acquainted with Saint Vincent, whom she requested of Jean-François de Gondi, Archbishop of Paris, as Superior of her daughters. Until her death in Moulins on December 13, 1641, as she was returning from a trip to Paris, she kept in close contact with Monsieur Vincent, whom she consulted for spiritual direction and the business affairs of her Community. (Cf. Henri de Maupas du Tour, *La Vie de la Vénérable Mère Jeanne-Françoise Frémiot, fondatrice, première Mère et Religieuse de l'Ordre de la Visitation de Sainte-Marie* [new ed., Paris: Siméon Piget, 1653].)

Letter 3285. - Departmental Archives of Vaucluse, D 274, register, copy; original in Italian.

Letter 3286. - Departmental Archives of Vaucluse, D 274, register, copy; original in Italian.

<sup>1</sup>Edme Jolly.

<sup>2</sup>Abelly gives what purports to be a translation of the original letter (cf. *op. cit.*, bk. I, chap. LI, p. 253), but Coste states that the translation is incomplete and inexact. An examination and comparison with the Italian and Coste's French translation point up several discrepancies.

Letter 3287. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>A prison in Paris near the Porte Saint-Bernard, where men waiting to be shipped out on the galleys were detained.

Letter 3288. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Radegonde Lenfantin. She would die as a Daughter of Charity.

Letter 3289. - In a letter of October 10, 1660, to René Alméras, Nicolas Sevin mentioned a letter he had received from Saint Vincent, written five days before the Saint's death. A copy of the Bishop's letter to Alméras, from the Archives of the Diocese of Cahors, Alain de Solminihac collection, file 22, no. 45, is included in Appendix 3. The Saint's letter to Bishop Sevin is no longer extant.

Letter 3290. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Marie de Fiesque, Marquise de Bréauté.

<sup>2</sup>The letters in the file to which this belongs are almost all dated 1660; furthermore, September 22 fell on a Wednesday in 1660.

<sup>3</sup>Saint-Nicolas du Chardonnet, of which Hippolyte Féret was the Pastor.

Letter 3291. - Archives of the Mission, Turin, original autograph letter.

Letter 3292. - Reg. 2, p. 254.

Letter 3293. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>Paul Chevalier, who had been Canon of Saint-Aignan at Notre-Dame de Paris since 1638 and later became Vicar-General for Cardinal de Retz. In 1642 he offered Saint Vincent a number of priories, with the hope that their income would help defray the expenses of the retreats for the ordinands (cf. vol. II, no. 582). The Saint was reluctant to join these foundations to the Congregation of the Mission (cf. vol. II, no. 594). Saint-Aignan died in 1674.

Letter 3294. - Reg. 2, p. 39.

Letter 3295. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>This letter should be placed near no. 3284.

<sup>2</sup>Madeleine-Élisabeth de Maupeou.

Letter 3296. - Archives of the Mission, Paris, Madagascar file, copy. Not until his return to Holland early in July 1661, did Nicolas Étienne learn of the death of Saint Vincent on September 27 of the previous year.

<sup>1</sup>Étienne continued his letter after March 1, 1661.

<sup>2</sup>Rom 11:33. (NAB)

<sup>3</sup>The biographical sketches for Fathers Nacquart, Gondrée, and many of the other Missionaries who had been sent to Madagascar are in no. 3013.

<sup>4</sup>*That land consumes its inhabitants.* Cf. Nm 13:32. (NAB)

<sup>5</sup>Philippe Patte.

<sup>6</sup>Special prayers said at the beginning of a journey by those who were traveling, especially clerics.

<sup>7</sup>Antoine Godeau, *La vie de l'apôtre saint Paul* (Paris: Vve J. Camusat, 1647). A new edition appeared in 1651 and was translated into English in 1653.

<sup>8</sup>Boutonnet and Cordelet were laymen who sailed on the ship that was to take Nicolas Étienne and his confreres to Madagascar.

<sup>9</sup>Governor of Fort-Dauphin (Madagascar), who was returning to that post.

<sup>10</sup>Rope whose thickness gradually diminishes from one end to the other.

<sup>11</sup>A muid is a measure of capacity that varied from province to province.

<sup>12</sup>Cf. Mt 10:39. (D-RB)

<sup>13</sup>Now July 3.

<sup>14</sup>Jacques-Raoul de la Guibourgère.

<sup>15</sup>Hospital Sisters of Charity of Notre-Dame.

<sup>16</sup>Ambroise Tummy, born in Argenteuil (Val-d'Oise), entered the Congregation of the Mission as a coadjutor Brother on August 10, 1644, at twenty years of age, and took his vows in December 1652.

<sup>17</sup>Only two other letters (nos. 3058 and 3086) from Nicolas Étienne are extant.

<sup>18</sup>The result of the marriage of Louis XIV to the Spanish Infanta Maria Teresa.

<sup>19</sup>A city on the west coast of Africa, in what is today known as Senegal.

<sup>20</sup>Abraham Duquesne (1610-88), a noted French admiral.

<sup>21</sup>February 24 (now May 14).

<sup>22</sup>March 19.

<sup>23</sup>“Reefs,” from which the city of Recife takes its name.

<sup>24</sup>February 2. This feast is now known as “The Presentation of the Lord.”

<sup>25</sup>The term given to the hours of Matins and Lauds in the Divine Office for Holy Thursday, Good Friday, and Holy Saturday, as they were observed before the 1955 reform of the Holy Week liturgy by Pope Pius XII.

<sup>26</sup>Recitation of the Seven Penitential Psalms (Psalms 6, 31, 37, 50, 101, 129, and 142) was a popular devotion in the past.

<sup>27</sup>The chapter of faults: “So that we in our weakness can to some extent imitate Christ’s self-humiliation and his willingness to be ranked with sinners, each one every Friday, in the presence of others, is to acknowledge his failings to the Superior or someone replacing him.” (Cf. *Common Rules of the Congregation of the Mission* X, §13.) With the revision of the

Constitutions and Statutes after Vatican Council II, this practice is no longer in force.

<sup>28</sup>Repetition of prayer, another pious practice in the Congregation of the Mission. According to the *Regulae seminarii interni Congregationis Missionis* (Paris, 1888), a novice/seminarian, at the request of the Superior or Novice Master/Director of the Internal Seminary, would stand and give an account of his morning meditation, a reflection, judgments, inspirations, and the resolutions resulting from pondering the topic assigned for meditation. Until the 1983 revision of the Constitutions and Statutes of the Congregation of the Mission, this practice perdured not just in the seminary but in all the local communities.

<sup>29</sup>1 Cor 9:22. (NAB)

<sup>30</sup>Former name of Djakarta (Indonesia).

<sup>31</sup>Mt 19:29. (NAB)

<sup>32</sup>Mk 10:30. (NAB)

<sup>33</sup>Paul de Barry, *Solitude de Philagie* (Lyon: C. Rigaud and P. Borde, n.d.).

<sup>34</sup>Martino Bonacina, one of the princes of moral theology, was born in Milan around 1585. For three years he taught Canon and Civil Law at the seminary in his native city before being appointed Rector of the Swiss College. In recognition of his merits, Ferdinand II named him Palatine Count and Knight of the Golden Fleece. Consecrated Bishop of Utica, he died while on his way to the Court of Vienna, where Urban VIII was sending him as Nuncio (1631). He composed a manual of moral theology, which went through eighteen editions by 1754, and many tracts on law, dogma, and moral theology.

<sup>35</sup>Pierre Binsfeld, *Enchiridion theologiae pastoralis*. Trier: H. Bock, 1594 (new ed., Paris: M. and J. Henault, 1646).

<sup>36</sup>According to the arrangement of the Roman Breviary at that time, the Small Hours consisted of the daytime prayers of Prime, Terce, Sext, and None.

<sup>37</sup>From September 8 to November 1.

<sup>38</sup>The holy vows. François Feydin was ordained in 1645 and entered the Congregation of the Mission as a priest in 1653. Although there is no indication in Saint Vincent's letters, Feydin apparently wanted to follow for a time the lifestyle of a major seminarian and seems to have used this voyage to make his Internal Seminary as a preparation for taking his vows. Eventually, he left the Congregation.

<sup>39</sup>December 26.

<sup>40</sup>December 28.

<sup>41</sup>Jean Busée [Johannes Busaeus], *Enchiridion piarum meditationum in omnes dominicas, sanctorum festa, Christi passionem et caetera* (Douai: G. Patté, 1624).

<sup>42</sup>An allusion to the Common Rules, chap. 9, §2.

<sup>43</sup>An assegai is a kind of javelin or throwing spear, often with an iron tip, used by some African tribes.

<sup>44</sup>*Shipwrecked in the harbor.*

<sup>45</sup>July 2 (now May 31).

<sup>46</sup>Although the following does not, strictly speaking, form part of the letter to Saint Vincent, still, because Nicolas Étienne's report forms a single entity, we give it in its entirety.

<sup>47</sup>François Pallu, born in Tours in 1626, 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 prompted 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; on August 14 François Pallu was appointed Titular Bishop of Heliopolis and Vicar Apostolic of Tonkin, Laos, and southwest China. He died in Moyang, China, on October 29, 1684. (Cf. manuscript life of François Pallu, Archives of the Missions-Étrangères, vol. 106.)

<sup>48</sup>*You are one, O God, above all things.*

#### APPENDIX

Appendix 1. - This document, taken from *Notices* (vol. I, pp. 423-26), is an excerpt from the life of Brother Bertrand Ducournau, compiled by Brother Pierre Chollier, his assistant and successor in the secretariat of Saint-Lazare (*ibid.*, pp. 377-451).

<sup>1</sup>Canon de Saint-Martin was a close friend of Saint Vincent and was related by marriage to M. de Comet in Dax. When Saint-Martin d'Agès, the son of Jean de Saint-Martin and Catherine de Comet, was going through the family papers in 1658, he found the letters mentioned here (cf. vol. I, nos. 1 and 2). Pleased with his discovery, he took them to Canon de Saint-Martin his uncle. Thinking that Monsieur Vincent would be very pleased to read these pages, the good Canon immediately had a copy made for his illustrious friend. The copies did not remain long in the hands of Monsieur Vincent, who burned them as soon as he had read them. His letter of thanks, which is no longer extant, was also one of supplication, in which he begged M. de Saint-Martin to send him the originals. As seen here, Saint Vincent's secretary, at the urging of the Saint's advisors, wrote a separate letter to Canon de Saint-Martin about these letters.

<sup>2</sup>Cf. Rev 21:1-27. (NAB)

<sup>3</sup>Cf. no. 3101.

Appendix 2. - Archives of the Mission, Turin, original autograph letter.

<sup>1</sup>The deliberations concerning the shrine in Bétharram were mentioned in no. 2919.

<sup>2</sup>Jean du Haut Salies.

Appendix 3. - Archives of the Diocese of Cahors, Alain de Solminihac Collection, file 22, no. 45, copy. This letter refers to no. 3289, a summary of the letter Saint Vincent wrote to Nicolas Sevin, Bishop of Cahors.

Appendix 4. - This list of the houses of the Congregation of the Mission founded between 1625 and 1660, with the name of each Superior, is based on a manuscript in the Archives of the Mission, Paris, entitled: *Catalogue des maisons et des supérieurs*. Using information in the letters of Saint Vincent and other sources, Coste made additions and corrections to it. *Notices*, vol. I, pp. 510-35, provides a similar listing, along with a brief history of many of the houses. In the 1960-70 period, the noted Vincentian historian, Father Félix Contassot, delved into the history of the various establishments in Saint Vincent's time and attempted a reconciliation of the discrepancies among the various records. The editors have made use of these three sources to draw up the present list.

<sup>1</sup>During this period other establishments were opened but were often connected to one of those listed here and therefore not considered as independent houses. Still others did not perdure long enough to be listed. Finally, some were opened but did not take on an official status until a later date. For these reasons some discrepancies exist in the dates assigned.

<sup>2</sup>Cf. vol. XIII, nos. 62-65, for documents relative to the Bons-Enfants.

<sup>3</sup>Dominique Lhuillier administered the house without having the title of Superior; a coadjutor Brother was his only companion.

<sup>4</sup>The biographical data on Bernard Codoing states that François Hurtel [Heurtel], who died in

1650, followed him at Saint-Charles. Coste apparently had some information to verify that Hurtel was Superior for a short time before his death.

<sup>5</sup>Du Chesne returned to France in 1648. We do not know whether the title of Superior was passed to someone else.