

INTRODUCTION

¹At the time, the Motherhouse of the Daughters of Charity was outside the city walls of Paris.

²Cf. **IX**, Conf. 11. When references to other volumes of this series are given, the number of the volume will be given in bold characters, the page in italics, and the number of the footnote preceded by An.@, e.g. (cf. **V**, 243, n. 4). Where there is reference to another conference in vols. IX-XII, the reference will be given in the form used here, e.g. (cf. **IX**, Conf. 11).

³Antoine 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 Saint=s auxiliary. Saint Vincent received him as the first member of his new Congregation, initiated him into the ministry of the missions and the work of the ordinands, assigned him to the service of the galley convicts, 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 sur les prêtres, clercs et frères défunts de la Congrégation de la Mission* [10 vols. in two series, Paris: Dumoulin, 1881-1911], vol. I, 1-94.)

⁴Saint Louise de Marillac [Mlle Le Gras], 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 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.<N>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 patroness of all who devote themselves to Christian social work. Therefore, in this English edition of the letters of Saint Vincent, ASaint@ 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 DAUGHTER OF CHARITY*.

⁵Cf. **X**, Conf. 118.

⁶Cf. **IX**, Conf. 14. All the quotes that follow here are from this conference.

⁷Cf. **IX**, Conf. 23.

⁸Cf. **IX**, Conf. 59.

⁹Cf. **IX**, Conf. 1.

¹⁰Cf. **IX**, Conf. 13.

¹¹Cf. **IX**, Conf. 14.

¹²Cf. **IX**, Conf. 35.

¹³Cf. **IX**, Conf. 30.

¹⁴Saint Louise often referred to Saint Vincent as AYour Charity,@ by analogy with AYour Majesty,@ AYour Excellency,@ etc.

¹⁵Cf. **II**, 392.

¹⁶Élisabeth Hellot, a native of Paris, entered the Daughters of Charity in 1645. Until her death in late 1650, she was secretary to Saint Louise. Her duties included drafting the letters of the Foundress and taking notes during the conferences of Saint Vincent, which she immediately transcribed and verified.

¹⁷Cf. **III**, 28.

¹⁸Julienne 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 AShe 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, 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. AIt was she who directed the whole Community,@ Sister Mathurine Guérin would later say, Abecause Mademoiselle was in no state to come to any exercise.@ (Cf. *Recueil*, vol. II, 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 Jansenistic ideas and was attempting to impose these practices upon the Sisters. Returning to Paris in 1653, after two years of difficult trials, Julienne was appointed Sister Servant in Fontenay-aux-Roses (Hauts-de-Seine), where she remained until 1655. Recalled to the Motherhouse, she was again named Assistant, remaining in office under Mother Marguerite Chétif, after the death of the Foundress, and again under Mother Nicole Haran. She died in Fontainebleau on August 9, 1699. Her manuscript life, by Antoine Durand, C.M., is in the Archives of the Motherhouse of the Daughters of Charity.

¹⁹Mathurine Guérin was born in Moncontour (Brittany) on April 16, 1631. Despite the opposition of her parents, she entered the Daughters of Charity on September 12, 1648. After her formation period, she was sent to Saint-Jean-de-Grèves parish and then to Liancourt. Recalled to the Motherhouse in 1652, she became Seminary Directress and Saint Louise's secretary. In 1655 she was made Treasurer, but in 1659 was sent to the hospital in La Fère (Aisne) 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. Charpy, *Documents, D.C.*, Doc. 483, 538). 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, 1685-94), and died at the Motherhouse on October 18, 1704. A long sketch of her life and virtues is written in *Circulaires des supérieurs généraux et des soeurs supérieures aux Filles de la Charité et Remarques ou Notices sur les soeurs défuntés de la Commaunauté* (Paris: Adrien Le Clère, 1845), 556-68.

²⁰Marguerite 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 (cf. **XIIIb**, 225-28). In 1656 she went to Arras as Sister Servant and was there when Saint Louise died in Paris. 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, etc.*, 470-78.

²¹*Louise de Marillac. Sa vie, ses vertus, son esprit*, vol. I, 250.

²²Louis Abelly was born in Paris in 1604. From the earliest years of his priesthood he took part in Saint Vincent's apostolic labors. The Saint spoke so highly of him to François Fouquet, Bishop-elect of Bayonne, that he appointed him his Vicar-General, but his stay in Bayonne was not long. He accepted a simple village parish near Paris, and shortly afterward (1644) was given charge of Saint-Josse parish in the capital, where he formed an ecclesiastical community. He later became Director of the Sisters of the Cross (1650), chaplain of the General Hospital (1657), and Bishop of Rodez (1664). In 1666 he resigned his diocese for reasons of health and retired to Saint-Lazare, where he spent the last twenty-five years of his life in recollection and study. We have almost thirty of his books on devotion, history, and theology, among them *La Vie du Vénérable Serviteur de Dieu Vincent de Paul*, (3 vols., Paris: Florentin Lambert, 1664; translated by William Quinn, FSC, under the title *The Life of the Venerable Servant of God Vincent de Paul*, edited by John E. Rybolt, C.M. (3 vols., New Rochelle, NY [USA]: New City Press, 1993). According to Coste, Abelly is not merely the sponsor of this work, as has been asserted, but is truly its author, although his task was greatly facilitated by Brother Bertrand Ducournau, C.M., who collected and classified the documents, and by Fr. François Fournier, C.M., considered by some scholars as its real author. Abelly made a donation to the Saint-Lazare house of some property he owned in Pantin, which became the country house of the students. He died October 4, 1691, and, according to his wish, was buried in the church of Saint-Lazare, under the Holy Angels chapel. (Cf. Pierre Collet, *La vie de St Vincent de Paul*, [2 vols, Nancy, A. Leseure, 1748], vol. I, 5ff.)

²³Abelly, *op. cit.*, bk. II, chap. IX, 356.

²⁴*Conférences spirituelles tenues pour les Filles de la Charité sur les vertus remarquées dans les soeurs défuntés* (Paris: Demonville, 1826), 385.

²⁵*Recueil de pièces relatives aux Filles de la Charité*, MS, 66.

²⁶*Ibid.*

²⁷Paris, 1803.

²⁸Pierre-François Viguier, Secretary General of the Congregation of the Mission in the period

immediately following its reestablishment and that of the Company of the Daughters of Charity by Napoleon Bonaparte. Because of the continued upheavals in Europe and in the Church, the Congregation of the Mission was governed by Vicars-General both in France and in Italy, each claiming jurisdiction over the whole Community. This period of turmoil came to an end when on January 1, 1827, the Holy See appointed Pierre-Joseph Wailly Superior General. He died in October 1828, and the General Assembly of May 1828 elected Dominique Salthorgne as his successor.

²⁹The work published during the Vicar-Generalate of Charles Boujard (1820-25) is entitled *Conférences spirituelles tenues pour les Filles de la Charité par saint Vincent de Paul, recueillies de mémoire par quelques soeurs présentes et revues par un prêtre de la Congrégation de la Mission* (Paris: Demonville, 1825). The manuscript from which this work was published is in the Archives of the Motherhouse of the Daughters of Charity (SV 17). In 1802 it was lent to the Sisters in Bordeaux and doubtless to other Sisters as well. Lucien Philippe, Director of the Daughters of Charity (1802-09), wrote in his preface AThis precious notebook belongs to the principal Community of the Daughters of Charity in Paris and must be returned there as soon as possible. December 9, 1802.@ It was still the preferred manuscript in 1825.

³⁰Published in Paris by Adrien Le Clère in 1845, the title is the same as that of the 1825 edition. In the same year, again using Le Clère, Grappin published another edition: *Supplément au premier volume de l=ancienne édition des Conférences de Saint Vincent de Paul*. Besides the conferences published by Bournac, the *Supplément* contains those of May 22, 1657 (X, Conf. 80), and July 24, 1660 (X, Conf. 119).

³¹Published in Paris by Jules Le Clère and Co. The title is the same as that of the 1825 and 1845 editions.

³²*Conférences de saint Vincent de Paul aux Filles de la Charité* (2 vols., Paris: Pilet et Dumoulin, 1881).

³³*Conférences de saint Vincent de Paul aux Filles de la Charité* (Paris: Dumoulin, 1902).

³⁴One more conference has since been found (IX, Conf. 49a), bringing the number in the English translation to one hundred twenty-one.

³⁵The original notebooks give the text of fifty-four instructions. For forty conferences, nearly all on the Rules, we have followed manuscripts SV 3 and SV 4. Nine instructions to some Sisters sent to the provinces or to the houses in Paris and the short address delivered on August 27, 1660 (X, Conf. 120), come from the collection *Procès-verbaux des Conseils tenus par saint Vincent et N.V. Mère Mademoiselle Le Gras*. Three conferences on the deceased Sisters are taken from manuscripts Déf. 2 or Déf. 7; one is from *Conférences spirituelles tenues pour les Filles de la Charité par plusieurs supérieurs et directeurs de la Compagnie*, vol. III, 75ff. A dozen additional conferences come from MS. SV 9.

Conference 1. - Archives of the Motherhouse of the Daughters of Charity, 140 rue du Bac, Paris; the original is in Saint Louise=s handwriting.

¹In a series of conferences, beginning in October 1655 and found in vol. X of this series, Saint Vincent explained the Common Rules of the Daughters of Charity. These ARules@ had evolved from the ARegulations@ that were gradually introduced to the Sisters from the origin of the Company, as can be learned from his first recorded conference on July 31, 1634. The Rules are probably the fruit of a collaborative effort between Saints Vincent and Louise. The latter, who lived and worked with the Sisters on a daily basis, was eminently qualified to suggest revisions or changes to the Rules as she saw them lived out in the Company. At times, Saint Vincent uses

the terms ARules@ and ARegulations@ interchangeably. (Cf. **XIIIb**, 147, for a history of the development of the Rules for the Daughters of Charity.)

²Cf. Mt 18:20. (NAB) The Scriptural quotations in this volume are usually taken from the *New American Bible* (NAB), unless a passage cannot be found in that edition or a more suitable rendering of the phrase is found elsewhere. In such instances, the *Douay-Rheims Bible* (D-RB) has been used. Where there are variations in the numbering of the psalms in these two editions, both versions may be cited. In the conferences to the Daughters of Charity, Saint Vincent referred to Scripture at least 275 times; occasionally he gives an incorrect rendition or attributes the passage to the wrong person. This edition does not give references for all the quotations and allusions, many of which are already familiar to the reader. For further study of Saint Vincent's use of Scripture, see the following studies: Warren Dicharry, C.M., ASaint Vincent and Sacred Scripture,@ *Vincentian Heritage*, VII, no. 2, 1989, 137-49; Maurice Vansteenkiste, C.M., ALes Règles Communes et la Bible, Citations explicites, implicites, et réminiscences,@ CD-ROM *Documents vincentiens, Ecrits et Images*, Claude Lautissier, C.M., Paris 2002; and François Garnier, AEnchiridion Spirituale Sancti Vincenti a Paulo IV: Textes Bibliques Cités par Saint Vincent,@ *Vincentiana*, 23 (1979): 214-19, among others.

³Cf. Jn 17:11. (NAB)

⁴The Confraternity of Charity, often called simply Athe Charity,@ was an association founded for the purpose of helping sick and/or poor persons in the parishes (cf. **V**, 243, n. 4, for a fuller explanation). The Ladies, who were members of the confraternities, were also referred to as the ASisters@ and were assisted by volunteers, mostly young women from the country or servant girls, who were called simply *les filles*, hence the term *Filles de la Charité* or AServant girls of the [Confraternity of] Charity.@ When they became a separate entity, they became known as ADaughters of Charity.@

⁵Cf. Jn 14:23. (NAB)

⁶Born on February 1, 1566, in Paris, Barbe Avrillot married Pierre Acarie, Vicomte de Villemore at the age of sixteen and became the mother of six children. After Henry IV exiled her husband, she took an active part in various religious endeavors, especially the introduction into France of the Discalced Carmelites (1604). Her three daughters entered Carmel. After the death of her husband, Mme Acarie entered the Discalced Carmelites as a lay Sister, taking the name of Marie de l=Incarnation. She died in Pontoise on April 18, 1618, renowned for her virtues and miracles, and was beatified in 1791.

⁷According to a manuscript, Mme Pavillon=s parish was in Grandchamp. No other information about her is available.

⁸Ps 51. (NAB); Ps 50. (D-RB)

⁹Françoise-Marguerite de Silly, wife of Philippe-Emmanuel de Gondi, General of the Galleys, was born in 1580, the daughter of Marie de Lannoy and Antoine de Silly, Comte de Rocheport, Baron de Montmirail, and Ambassador to Spain. Shortly after Saint Vincent came to live in her home as her children=s tutor, she entrusted to him the direction of her soul. The Saint=s influence was not long in making itself felt. The devout woman formed the habit of visiting and serving the sick and of distributing abundant alms to persons who were poor. She had missions given on her estates and joined the Confraternity of Charity in Montmirail. Mme de Gondi died on June 23, 1625, after having her saintly director named head of the Collège des Bons-Enfants and providing him with the means of establishing the Congregation of the Mission by a gift of forty-five thousand livres.

¹⁰Marie Joly, one of the first Daughters of Charity, was presented by Mme Goussault around 1632. She served poor persons in the parishes of Saint-Paul and Saint-Germain in Paris and at the Hôtel-Dieu. In 1641 she was chosen for the new mission in Sedan, where she remained until 1654. During that time she experienced successively pillages, devastation, famine, and massacres, which caused great suffering for the poor. In 1654 Saint Louise asked her to return to Paris, but she refused until Saint Vincent intervened. When she did return, she became discouraged and ran away from the Motherhouse. Overcome by remorse, she went back, was readmitted at her own request, and made up for her momentary weakness by exemplary conduct. She signed the Act of Establishment of the Company on August 8, 1655 (cf. **XIII**, 225-28), and in 1672, while Sister Servant at Saint-Jacques-du-Haut-Pas, she signed the text of the Common and Particular Rules approved by René Almérás, Superior General. Marie Joly died on April 3, 1675.

¹¹Very little biographical information on Sister Michelle is available. As mentioned here, she was named Sister Servant of the community at Saint-Nicolas-du-Chardonnet (1634). Saint Louise mentions her death around 1642 in a letter to Barbe Angiboust. (Cf. Sullivan, *Spiritual Writings*, L. 127, p. 82.)

¹²Barbe Angiboust, who holds an important place in the first twenty-five years of the history of the Daughters of Charity, entered the Company on July 1, 1634, at the age of twenty-nine, and was admitted to vows on March 25, 1642. She was put in charge of the foundations of Saint-Germain-en-Laye (1638), Richelieu (1638), Saint-Denis (1645), Fontainebleau (1646), Brienne (1652), Bernay (1655), and Châteaudun (1657) where she died on December 27, 1658. In 1641 she was responsible for the Sisters who were serving the galley convicts. The conference on her virtues, held in the Motherhouse on April 27, 1659, is very edifying (cf. **X**, Conf. 109).

¹³As seen here, and also in his letters, Saint Vincent often designates the Daughters of Charity by their first name only. To avoid confusion, he sometimes adds the name of the place or parish where they are. From this distance in time, it would be difficult to give the corresponding family names, either because we cannot find them in his letters or in those of Saint Louise, or because several Sisters had the same first name.

¹⁴Hospital located near Notre-Dame Cathedral in Paris. In the ninth century a monastery was transformed into a hospice for poor persons; by 1006 it was a dependency of the Cathedral Chapter of Notre-Dame. In the middle of the twelfth century, it began accepting the sick people of Paris. The Parlement of Paris deprived the Cathedral Canons in 1505 of the temporal administration of the hospital and entrusted it to eight townsmen, who in turn brought in Augustinian nuns to staff it. In 1634 Saint Vincent doubled the religious staff by introducing the Ladies of Charity and the Daughters of Charity. (Cf. *The New Catholic Encyclopedia*, vol. 7, 173.)

¹⁵Saint Louise must have misunderstood Saint Vincent because he was probably referring to Pope Clement VIII (1592-1605), who has not been canonized. Vincent, however, considered him a saintly Pope and even said as much.

¹⁶Throughout this edition the various denominations of French money have been left in French since no adequate, unchanging value in American dollars can be assigned. At the time, one écu equaled three livres. One thousand livres could support two priests and a Brother for one year on the missions (cf. **VIII**, 18, n. 2).

¹⁷*Introduction to the Devout Life* by Saint Francis de Sales. Trans. John K. Ryan. New York: Doubleday, 1982. This holy man, 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 Saint Vincent at the beatification process of his illustrious friend on April 17, 1628. He always spoke of the Bishop of Geneva with great admiration, often referring to him as our blessed Father or the blessed Bishop of Geneva, and considered him worthy of the honors reserved to the saints. According to Jean Coqueret, a Doctor of the Sorbonne, Saint Francis, on his part, used to say that he did not know a more worthy or more saintly priest than M.^{<N>}Vincent. (Postulatory letter from the Bishop of Tulle, March 21, 1706.) When it came to appointing a Superior for the Visitation convent in Paris, Francis de Sales chose Vincent de Paul.

¹⁸Louis IX or Saint Louis (1214-70), King of France (1226-70), canonized in 1297.

Conference 2. - Archives of the Motherhouse of the Daughters of Charity; the original is in Saint Louise's handwriting.

¹One league equals approximately 2.5 miles.

Conference 3. - Archives of the Motherhouse of the Daughters of Charity; the original is in Saint Louise's handwriting.

¹Cf. Rom 6:19. (NAB)

²Saint Francis of Assisi.

Conference 4. - Archives of the Motherhouse of the Daughters of Charity; the original is in Saint Louise's handwriting.

¹President of the Parlement of Paris. A 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.

²Saint Jane Frances de Chantal. Jeanne-Françoise Frémiot was born in Dijon on January 23, 1572. She and Baron de Chantal her husband 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 Gondy, Archbishop of Paris, as Superior of her daughters. Until her death in Moulins on December 13, 1641, as she was returning to Annecy from a trip to Paris, she kept in close contact with M.^{<N>}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].)

Conference 5. - Archives of the Motherhouse of the Daughters of Charity; the original is in Saint Louise's handwriting.

¹Saint Roch, born in the thirteenth century in Montpellier (France), was invoked for protection against the plague and contagious diseases.

²Saint Louise.

³No information is available on Marguerite Lauraine. Saint-Lazare Priory, as a *seigneurie*, had rights over the Saint-Laurent fair, which was held just opposite the priory, on the other side of rue du Faubourg-Saint-Denis (cf. **XIIIa**, 305, n. 1).

⁴Cf. Sir 35:17. (NAB)

⁵The Augustinian Nuns.

Conference 6. - MS. SV 4, 14ff.

¹Saint Francis de Sales, *Introduction to the Devout Life*.

²Jean Dehorgny, from Estrées-Saint-Denis (Oise), entered the Congregation of the Mission in August 1627 and was ordained a priest on April 22, 1628. When Saint Vincent made the move to Saint-Lazare in 1632, Dehorgny took over the direction of the Collège des Bons-Enfants, which he retained until 1635, then took up again (1638-43, 1654-59). He was Assistant to the Superior General (1642-44, 1654-67), Superior of the house in Rome (1644-47, 1651-53), and Director of the Daughters of Charity (1660-67). In 1640, 1641, 1643, 1644, 1659, and 1660, he made the visitation of several houses of the Company, reestablishing good order wherever necessary. His sympathy for 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.

Conference 7. - Archives of the Motherhouse of the Daughters of Charity; the original is in Saint Louise=s handwriting.

¹The term AJubilee@ has been used in Catholicism since 1300 in connection with the Holy Year, in which the Pope grants special spiritual benefits for those who perform certain religious acts.

²Cf. Ez 33:14-15. (NAB)

³Jean-François de Gondi (1622-54).

⁴Cf. Mt 7:22-23. (NAB)

⁵Saint Teresa of Avila, Carmelite reformer and mystic (1515-82), named first woman Doctor of the Church by Paul VI in 1970.

Conference 8. - MS. SV 1, pp. 33ff. In the manuscript, the words placed at the beginning of this conference: AInstruction given<|.<|.<|.<|in the house across the street from Saint-Lazare@ show that the Sisters were already living in their new home.

¹Cf. 1 Jn 4:16. (NAB)

²Cf. Is 38:17. (NAB)

³Cf. Jb 7:20. (D-RB)

⁴Cf. Gn 9:20-26. (NAB)

⁵Pierre 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 Aabout 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 Fr. Pierre Bertin indicated. In 1628, referring to the new Congregation, he wrote: AThe 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 Fr. 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 Fr. Cloyseault. Father Ingold published this manuscript in 1880.

Conference 9. - Archives of the Motherhouse of the Daughters of Charity; the original is in Saint Louise=s handwriting.

¹Only the day and the month of this conference are indicated in the manuscript. The year is inferred from the fact that it is in Saint Louise=s handwriting and that the conference was given on a Sunday. As indicated in the next conference, the following Sunday was one of the four Sundays in Lent that preceded what was then called APassion Sunday,@ now the fifth Sunday of Lent. The first observation limits the choice of dates to the years 1634-46, the second to 1636 or 1642, and the third eliminates the year 1636. The size of the paper confirms this conclusion.

²Mme de Gondy.

Conference 10. - Archives of the Motherhouse of the Daughters of Charity; the original is in Saint Louise=s handwriting.

¹The subject of this conference corresponds to what was discussed on March 16, 1642, the second Sunday of Lent.

Conference 11. - Archives of the Motherhouse of the Daughters of Charity; the original is in Saint Louise=s handwriting.

¹Coste states elsewhere that this conference was given on June 20 (cf. II, 289, n. 1).

²Cf. Mt 26:52-54. (NAB)

³Probably Guy Lasnier, Abbé de Vaux, one of the most remarkable priests of Anjou during the seventeenth century. For a long time his sole ambition was to satisfy his vanity and his passion for hunting and other worldly amusements. In February 1627, he was appointed to Saint-Étienne de Vaux Abbey in Saintonge, and was named Vicar-General of Angers in 1628, then Canon of Notre-Dame de Paris. In spite of the obligations imposed on him by these dignities, he continued to lead a very worldly life. In 1632, like many others, he was curious as to what was going on in the convent of the Ursulines of Loudun. [It was rumored that some of the nuns were possessed; Richelieu ordered their exorcism and the execution of the Pastor, Urbain Grandier, for the practice of witchcraft.] Abbé de Vaux had cause to rue the day. It is alleged that, to his great confusion, one of the nuns, penetrating his interior life, revealed faults that he had never mentioned to anyone. From then on, he was a new man. In 1635 he made a retreat at Saint-Lazare, where he met Saint Vincent, with whom he remained in contact. He also had dealings with Saint Jane Frances de Chantal, Jean-Jacques Olier, and Baron de Renty. In his city, Angers, he established a Visitation convent, richly endowed the seminary, and founded the ecclesiastical conferences in his diocese. He was a prudent counselor and devoted protector of the Daughters of Charity of the Angers hospital and gave hospitality to Saint Vincent, Saint Louise, and Jean-

Jacques Olier. De Vaux died on April 29, 1681, at the age of seventy-nine.

⁴The *Annonciades des Dix Vertus*, or Sisters of the Annunciation of the Ten Virtues, founded by Saint Jeanne de France (1464-1505). At that time their motherhouse was located in Paris on rue du Sèvres, not far from the present motherhouse of the Daughters of Charity, 140 rue du Bac.

⁵Mme Goussault, née Geneviève Fayet, was the widow of Antoine Goussault, Seigneur de Souvigny, Councillor of the King, and president of the *Chambres des Comptes* in Paris. Five children were born of this marriage. Widowed in 1631, she dedicated herself untiringly to works of charity. She was the first to have the idea of an association of Ladies for the relief of the sick at the Hôtel-Dieu and was the first Superior of the group. It was thanks to her that the Daughters of Charity were called to the hospital in Angers. Mme Goussault was also the aunt of René Alméras, second Superior of the Congregation of the Mission and of the Daughters of Charity. She died on September 20, 1639, in the exercise of charity.

⁶On the eve of Pentecost, June 7, 1642, about fifteen minutes after the Sisters had left a common assembly room, the ceiling collapsed. Saint Louise was deeply affected by this accident. (Cf. *Spiritual Writings of Louise de Marillac*, L. 102, p. 75, and L. 120, p. 128.)

Conference 12. - MS. Déf. 2, pp. 101ff.

¹Marguerite Naseau (1594-c. 1633) was born in Suresnes, a small town not far from Paris. She met Saint Vincent during a mission and volunteered to work in the Confraternities of Charity. Although she died at Saint-Louis Hospital some nine months before the foundation of the Daughters of Charity, she, together with Saint Louise, figures in the origin of the Company. Saint Vincent considered her the ideal Daughter of Charity, often speaking of her in the course of the conferences (cf. Conf. 12, 20, 24, 40, 52, 69).

²Since it was announced at the preceding conference, held on June 20, that this one Aon the first eight deceased Sisters@ would take place in two weeks, the date of July 4 or 5 can be assigned to it.

Conference 13. - Archives of the Motherhouse of the Daughters of Charity; the original is in Saint Louise=s handwriting.

¹Patroness of Paris, whose feast is celebrated on January 3.

²Cf. 1 Cor 4:13. (NAB)

³The Landes, in southwestern France.

⁴Mathieu Régnard was born in Brienne-le-Château, now Brienne-Napoléon (Aube) on July 26, 1592. He entered the Congregation of the Mission in October 1631, took his vows on October 28, 1644, and died on October 5, 1669. He was the principal distributor of Saint Vincent's alms in Lorraine and during the troubles of the Fronde. His daring, composure, and savoir-faire made him invaluable to the Saint. Régnard made fifty-three trips to Lorraine, carrying sums of money varying between twenty thousand and fifty thousand livres. Bands of thieves, who had been alerted to his passage and knew what he was carrying, watched him closely, but he always arrived safely at his destination with his treasure. His company was considered a safeguard: the Comtesse de Montgomery, reluctant to journey from Metz to Verdun, decided to do so only after having procured Brother Mathieu as a traveling companion. Queen Anne of Austria used to enjoy listening to him tell of his adventures. Régnard's biography is in vol. II of *Notices*, pp. 29-33.

⁵Cf. II, 391.

⁶Cf. Mt 19:21. (NAB)

Conference 14.- Archives of the Motherhouse of the Daughters of Charity; the original is in Saint Louise=s handwriting.

¹Cf. Lk 24:36. (NAB)

²Cf. Mt 5:23-24. (NAB)

³The Jesuit writer Jean-Baptiste de Saint-Jure was born in Metz (France) on February 19, 1588, entered the Society of Jesus on September 4, 1604, and died in Paris on April 30, 1657. He served as Spiritual Director and Rector of a number of Jesuit houses and of many mystics. He also acted as Spiritual Director of the cloistered Dominican nuns of Paris, an exceptional position for a Jesuit. Among his books was a treatise published posthumously (1658) on the qualities necessary for the community life of a religious. (Cf. *New Catholic Encyclopedia*, vol. 12.)

⁴Saint Louise. In the conferences she recorded, she refers to herself only in this way.

⁵Louis XIII, who died on May 14, 1643, with Saint Vincent at his deathbed (cf. **II**, 435).

Conference 15. - Archives of the Motherhouse of the Daughters of Charity; the original is in Saint Louise=s handwriting.

¹The Motherhouse.

²The guidelines of the Church for the reception of Holy Communion, enunciated here by Saint Vincent for his time, were changed on December 20, 1905, by the decree *Sacra Tridentina Synodus* of Pope Saint Pius X. Today the Church warmly recommends that the faithful receive Holy Communion each time they participate in the celebration of the Eucharist. @ (Cf. *Catechism of the Catholic Church* [Liguori Publications, 1994], no. 1417, p. 356.)

³Sir 38:1. (NAB)

⁴Louis IX, King of France (1214-1270), who founded hospitals and patronized learning, was conspicuous for his humility and his personal example of Christian service.

⁵Cf. Eph 4:26. (NAB)

⁶Cf. 1 Cor 13:4-7. (NAB)

⁷Cf. Rom 12:10. (NAB)

Conference 16. - Archives of the Motherhouse of the Daughters of Charity; the original is in Saint Louise=s handwriting.

¹Hundreds of children were being abandoned in Paris and its suburbs; the Ladies of Charity assumed responsibility for them, and in 1640 they decided to accept all the foundlings who were brought, entrusting them to the care of the Daughters of Charity. In 1647 they acquired the Château de Bicêtre, where the weaned babies were housed until 1651, when they were returned to a more healthy location in Paris. (Cf. **I**, 407, n. 4.)

For the history of the Foundlings, one can refer to the following: *Écrits spirituels*, A. 80; her notes on the same subject, (*ibid*, p. 91); François-Timoléon, Abbé de Choisy, *La Vie de Madame de Miramion* (Paris: A. Dezallier, 1706), pp. 140 ff.; Alexandre Monnier, *Histoire de l=Assistance publique dans les temps anciens et modernes* (Paris: Guillaumin, 1856), pp. 395 ff.; Léon Lallemand, *Un chapitre de l=Histoire des Enfants trouvés. La Maison de la Couche à Paris* (Paris: Champion, 1885).

²The Sister who is speaking is confused: it is in another situation that Abraham and his wife

Sarai consent to welcome Hagar. (Cf. Gn 16. [NAB])

³Since Louis XIII had died on May 14, 1643, this was his son, Louis XIV, who was born on September 5, 1638. Pierre Séguier held the dual titles of Keeper of the Seals and Chancellor of France.

⁴AOut of the mouths of babes and sucklings you have fashioned praise. @ Cf. Ps 8:3. (NAB) Jesus alluded to this in Mt 21:16.

⁵Cf. Jer 35. (NAB)

Conference 17. - Archives of the Motherhouse of the Daughters of Charity; the original is in Saint Louise=s handwriting.

¹Cf. Rom 12:10. (NAB)

²Cf. 1 Cor 13:4-7. (NAB)

Conference 18. - Archives of the Motherhouse of the Daughters of Charity; the original is in Saint Louise=s handwriting.

¹Saint Louise.

²Cf. Mt 16:24. (NAB)

³Cf. Lk 14:26. (NAB)

⁴Cf. Mt 10:37-38; Lk 14:26-27. (NAB)

⁵Cf. Mt 13:55-56. (NAB)

⁶Cf. Acts 1:20. (D-RB)

⁷François de la Rochefoucauld was born in Paris on December 8, 1558. He became Bishop of Clermont on October 6, 1585, Cardinal in 1607, Bishop of Senlis in 1611, and commendatory Abbot of Sainte-Geneviève in Paris in 1613. He resigned his bishopric in 1622 in order to dedicate himself entirely to the reform of the abbeys dependent on the Orders of Saint Benedict, Saint Augustine, and Saint Bernard. With that end in view, he obtained from Pope Gregory XV on April 8 special powers and the title Apostolic Commissary. Supported by such men as Saint Vincent, Fr. Grégoire Tarrisse, and Fr. Charles Faure, he caused order and discipline to flourish once again in the monasteries. The Cardinal died on February 14, 1645, with Saint Vincent at his side, who prepared him to appear before God. His body was buried at Sainte-Geneviève and his heart was given to the Jesuits.

Conference 19. - Déf. 2, part 2, pp. 1ff. At the beginning of the conference the copyist wrote: AIn 1639 Sister Jeanne Dalmagne, who was about thirty years of age, came to the Motherhouse to serve the sick poor. This good Sister was born [in 1611] in the parish of Herblay, near Paris. She left the main convent of the Carmelites on rue Saint-Jacques, where she was an extern Sister, to come to serve the poor, as can be seen from the conference written after her death by Most Honored Mother Mlle Le Gras. That conference is attached, along with the testimonial of the Pastor of Nanteuil. It appears from the same document that she took her vows on March 25, 1643, and died a year later on the same day. It was her wish to return from Nanteuil, where she had become ill with no hope of recovery, so she could die at the Motherhouse; this wish was granted her. @ Jeanne had entered the Company on March 25, 1638.

It is impossible to accept the date of Sunday, January 14, 1644, proposed for this conference by the Déf. 2 manuscript, and Sunday, January 14, 1645, proposed by earlier editors of the conferences: the first, because Jeanne Dalmagne was still alive on January 14, 1644; and both

dates because January 14 did not fall on Sunday in either 1644 or 1645. The date we have assigned avoids these difficulties, but it is only probable.

¹Saint-Nicolas-du-Chardonnet parish in Paris.

²Isabelle or Élisabeth Martin. She was among the first Daughters of Charity and one of the most talented, although she was often in poor health. She was Sister Servant at the Angers hospital (1640), Richelieu (1641), and at the Nantes Hospital (1646), returning to Richelieu in 1648, where she died the following year.

³Charlotte-Marguerite de Montmorency. She was the wife of Henri II de Bourbon, First Prince of the royal blood, Prince de Condé, Duc d'Enghien, Peer and Grand Master of France. This charitable Princess, mother of the Grand Condé, lost her husband on December 26, 1646; she herself died in Châtillon-sur-Loing on December 2, 1650.

⁴By the Abashful@ poor, Saint Vincent seems to be referring to those persons, impoverished by civil and military disorders of the times or by some catastrophe, who were ashamed or embarrassed to ask for assistance.

⁵A town in Yvelines, where Jeanne had been a servant.

⁶Saint Louise. Recall that she is the one who recorded the conference.

⁷Cf. Prv 24:16. (NAB)

⁸In the manuscript, the text that follows was inserted a little earlier, before the words ASisters, I consider you fortunate.@ It is repositioned here in order not to interrupt the flow of the conference, to which it does not belong--at least not in this form.

⁹Saint Louise.

¹⁰Saint-Lazare was just across the street from the Motherhouse, outside the city limits of Paris. At its greatest extent, the buildings and enclosure covered a vast quadrangle which today is encompassed by rue du Paradis, rue du Faubourg-Saint-Denis, boulevard de la Chapelle, and rue du Faubourg-Poissonnière. (Cf. Jean Parrang, ASaint-Lazare@ in *Petites Annales de S. Vincent de Paul*, 1903, pp. 13-30.) In his petition to Pope Urban VIII (cf. I, 248-57), Saint Vincent gives a detailed description of the situation of Saint-Lazare in 1634.

¹¹Saint Louise.

¹²Following this, the copyist added: AThis good Sister died at thirty-three years of age, having been in the Company of the Daughters of Charity for five years. She died on March 25, anniversary of the day on which God had granted her the grace of giving herself entirely to Him for the service of the poor. Of all those Sisters who had dedicated themselves in this way, she was the first to die. May God be eternally blessed!

A>Note that when Mademoiselle, who wrote this conference in her own hand, mentions the senior Sister and the one who knew the interior state of the deceased, she is stating what she herself remarked, but out of humility uses only the generic word >Sister=. It is easy, however, to distinguish the style of her report from that of the other Sisters.@

The manuscript gives, after the conference, a copy of the letter that the Pastor of Nanteuil wrote to Saint Louise in praise of the virtues of Sister Jeanne.

Conference 20. - Archives of the Motherhouse of the Daughters of Charity; the original is in Saint Louise=s handwriting.

¹In Châtillon-les-Dombes.

²Marguerite Naseau.

³Mathieu Molé, born in Paris in 1584, became Attorney General in 1614 and Chief Justice of the Parlement of Paris in 1641. Appointed Keeper of the Seals on April 3, 1651, he lost the office ten days later because of political pressure resulting from the Fronde, but was reappointed on September 9. He held the position of Chief Justice until the Queen Regent, Anne of Austria, summoned him to the Royal Court outside Paris. He died on January 3, 1656.

Conference 21. - Archives of the Motherhouse of the Daughters of Charity; the original is in Saint Louise=s handwriting.

¹This conference is undated. Since the text is written in Saint Louise=s handwriting, it is from 1646 at the latest. Despite certain difficulties, the form and size of the sheets of paper, and the remark concerning the Anotes@ lead us to believe that it followed the conference of January 22, 1645.

²Jeanne de Schomberg, daughter of Maréchal Henri de Schomberg and wife of Roger du Plessis, Duc de Liancourt, was a pious, talented woman. She helped Saint Louise considerably in her charitable works, encouraged the zeal of Adrien Bourdoise, and took under her patronage the Daughters of Providence. Pascal, Arnauld, and Le Maistre de Sacy finally succeeded in winning her and her husband over to Jansenism. She died in the Château de Liancourt on June 14, 1674, at the age of seventy-four.

³Cf. Hos 2:16. (NAB)

⁴Saint Louise. Saint Vincent refers to her by various titles, e.g., Superioress, Directress, Sister Servant of the Motherhouse, etc.

Conference 22. - Archives of the Motherhouse of the Daughters of Charity; the original is in Saint Louise=s handwriting. The beginning of the text is missing.

¹The years between which Saint Louise recorded the conferences.

²Cf. Eph 4:26. (NAB)

³Cf. Mt 5:23-24. (NAB)

Conference 23. - MS. SV 9, p. 75v. We know from MS. SV 8 that Saint Louise herself recorded this conference.

¹Saint Catherine of Siena (1347-80), a Dominican Tertiary and mystic.

²Cf. 1 Cor 11:27-29. (NAB)

³Saint-Lazare had seigneurial rights in its domain, i.e., the right of high, medium, and low justice, depending on the gravity of the case. It was allowed to treat of matters which involved capital punishment, incarceration or a lesser penalty, and matters of minor importance. There was a prison at Saint-Lazare and one in the Villeneuve-sur-Gravois sector of Paris, having the means to inflict corporal punishment.

Conference 24. - MS. SV 9, fol. 81v ff.

¹February 10, the last Saturday of the season during which Church law permitted eating meat.

²Châtillon-les-Dombes.

³Cf. **XIIIb**, 3-5 and 8-22, for the documents pertaining to the Rules of the Confraternity of Charity begun in Châtillon-les-Dombes.

⁴Marguerite Naseau.

⁵Cf. Dt 7:6. (NAB)

⁶In *Spiritual Writings*, L. 102, around June 1642, Saint Louise tells Sister Claude Brigide about

the roof collapsing in their house. It made such a strong impression on Louise that on June 3, 1645, the Feast of Pentecost, anniversary of the event, she mentions it in a letter to Saint Vincent (*ibid.*, L. 120). He refers to the event in a letter to her on June 8, 1642 (cf. **II**, 289), in a conference on June 20 (cf. **IX**, Conf. 11), and again in this conference of February 13, 1646. Could he be recalling the information given him by Saint Louise on the anniversary, or, as Coste speculates, might the copyist have misread the original?

⁷Cf. Mt 25:34. (NAB)

Conference 25. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Élisabeth Hellot.

¹According to *Documents D.C.*, this conference was given on May 3, 1646.

²Four Sisters: Jeanne Lepeintre, Claude Brigide, Andrée<|>.<|>.<|>.<|>, and Geneviève Caillou went to open the house in Le Mans on May 4. In her letter of Wednesday (May 2, 1646), Saint Louise reminded Saint Vincent of the conference he promised to give to the Sisters who were leaving on May 4 for Le Mans (cf. **II**, 639-40). Saint Vincent confirmed this in his response, written on the same letter (cf. **II**, 640-41).

³The remainder of the conference has not been preserved.

Conference 26. - *Recueil des procès-verbaux des Conseils tenus par saint Vincent et Mlle Le Gras*, pp. 309ff.

¹Shortly before her departure for Nantes (July 26, 1646), Saint Louise wrote some recommendations for the Officers of the Company in her absence (cf. *Spiritual Writings*, L. 144). In the letter she refers to a forthcoming conference by Saint Vincent on the subject of making visitations and the designation of some Sisters to make the visitations. It is in this context that the date has been assigned to this conference.

²Saint Vincent not only reduces the number of Sister Visitors for this initial attempt at visitations but also changes some of the ones designated by Saint Louise.

³Saint Louise had designated Barbe Angiboust for Saint-Gervais and Saint-Jacques-de-la-Boucherie; Saint Vincent substituted Anne Hardemont.

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 mission in Montreuil-sur-Mer, and in 1650 the one in Hennebont (Morbihan). In 1651 she was stationed in Nantes, and the following year in Châlons-sur-Marne. Because of illness she returned to Nantes, where she remained until 1653, at which time she went to Sainte-Menehould, then to Sedan in 1654, and La Roche-Guyon in 1655. She was present in Paris on August 8, 1655, and signed the Act of Establishment of the Company of the Daughters of Charity (cf. **XIIIb**, 227). 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. **IV**, 258) that she was Asomewhat to be feared. @ This was undoubtedly the cause of her many changes. (Cf. **IV**, 180-81.)

⁴Saint Vincent is probably referring to Élisabeth Hellot, whom Saint Louise designated for Saint-Leu and the galley convicts.

Conference 27. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Élisabeth Hellot.

¹Cf. Jn 13:35. (NAB)

²Saint Catherine of Siena.

Conference 28. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Élisabeth Hellot.

¹Jean de Montmirail (1165-1217), an impetuous and loyal knight in the service of King Philippe II Auguste of France, converted to a less worldly life and established a hostel near his castle for persons with every type of illness, but especially for lepers. In 1210 he left his wife and children to become a Cistercian monk of Longport Abbey in the Soissons diocese.

Conference 29. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Élisabeth Hellot.

¹In her letter to Saint Vincent of April 21, 1647 (cf. **III**, 178), Saint Louise was probably alluding to this conference.

²At this period of the Company, Community houses, especially in the parishes in Paris and its environs, had only two Sisters, one of whom acted as Sister Servant, and another who was referred to as Athe Sister companion.@

³AMademoiselle@ is Saint Louise; Athe Superior@ mentioned here is Saint Vincent.

Conference 30. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Élisabeth Hellot.

¹Cf. Jas 1:17 (NAB), and not Saint Paul as Saint Vincent states here.

²The *Scala Sancta*, near the Basilica of Saint John Lateran in Rome. Clement VIII was Pope (1592-1605).

³Cf. 2 Sm 12:13. (NAB)

⁴The Rules submitted to Jean-François de Gondi in 1645.

⁵Cf. Acts 1:1. (NAB)

⁶Cf. Dt 28. (NAB)

Conference 31. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Élisabeth Hellot.

¹This should be *Elisha* (cf. 2 Kgs 2:9. [NAB]). Here, as in several other places, Vincent has given an incorrect Scripture reference.

²Cf. 1 Cor 11:23-30. (NAB)

³Cf. Lk 22:15. (NAB)

⁴Cf. Ps 56:8. (D-RB)

Conference 32. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Élisabeth Hellot.

¹Saint Vincent implies here that Saint Paul was chosen to replace Judas. In Acts 1:21-26 it is related that Mathias was chosen by lot to replace Judas. Paul, the AApostle of the Gentiles,@ was a Jew, as he himself declares (cf. Acts:22), but by his birth in Tarsus (Cilicia) he was also a Roman citizen.

²Peter Lombard (1095-1160), whose *Sentences* was one of the pedagogical foundations for the systematic study of theology throughout Europe in the ages prior to Saint Vincent.

³The Huguenot religion.

Conference 33. - Archives of the Motherhouse of the Daughters of Charity; notebook written by

Sister Élisabeth Hellot.

¹The year of this conference is not indicated on the manuscript. Since Sister Élisabeth Hellot, who wrote it, died in late 1650, it must be placed between 1646-50, and most likely between 1646-49, because in 1650, Saint Vincent gave a conference (Conf. 48) on July 14.

²Cf. 1 Cor 10:31. (NAB)

³The rest of the conference has been lost.

Conference 34. - MS. SV 1, pp. 1ff.

¹Sacred Scripture contains several lists of sins, e.g., Prv 6:16-19, but it is not properly the origin of what are called the seven capital sins. Following Saint John Cassian and Saint Gregory the Great, Christian tradition refers to Acapital@ sins because they engender other sins; they are pride, avarice, lust, anger, gluttony, envy, and sloth.

Conference 35. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Élisabeth Hellot.

¹Saint Vincent is referring to the disease characterized by intranasal crusting, atrophy, and a fetid odor.

²Since the time of Saint Vincent, there have been developments of doctrine and practice regarding Holy Communion. Here he is speaking of receiving Communion on the days appointed, or when permission is granted by one=s confessor for other occasions. On December 20, 1905, on the urging of Saint Pius X, the decree *Sacra Tridentina Synodus* was promulgated, encouraging frequent--even daily--reception of Communion, especially in religious Orders and Communities. According to the *Catechism of the Catholic Church* (1994), Athe Church warmly recommends that the faithful receive Holy Communion when they participate in the Eucharist@ (p. 356, no. 1417).

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

⁴Bishop of Milan and Doctor of the Church (c. 339-97).

⁵Old Testament prophet and adviser to Kings David and Solomon. Cf. 2 Sm 12:1-15. (NAB).

⁶The conference mistakenly had Henry I.

@TEXT6 = ⁷Thomas Becket (1117-70), Chancellor of King Henry II and then Archbishop of Canterbury.

Conference 36. - MS SV 9, pp. 139ff.

¹Cf. Jn 14:9. (NAB)

²Cf. Mt 18:20. (NAB)

³Cf. Lk 10:16. (NAB)

⁴Cf. Lk 11:27-28. (NAB)

⁵Cf. Mt 13:1-9. (NAB)

⁶Cf. Mt 11:25. (NAB)

⁷Cf. Lk 2:51. (NAB)

⁸Cf. Mt 13:12; Mk 4:25. (NAB)

Conference 37. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Élisabeth Hellot.

¹Cf. Acts 2:1. (NAB) This conference took place on Pentecost Sunday.

²Cf. Jn 14:13. (NAB)

³Cf. Ex 32:9-10. (NAB)

⁴Cf. Lk 10:21. (NAB)

⁵Repetition of prayer, a pious practice of 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. In some Provinces the custom still continues, particularly during retreats.

⁶Antoine Flandin-Maillet, born in Saint-Geoire (Isère) in 1590, died with a reputation for holiness in Montluel (Ain), February 16, 1629. The conversions due to the prayers of Brother Antoine, the cures obtained by the laying on of his hands, his battles with demons, his relationship with angels, and his advice, enlightened by supernatural illumination, had formed around him a sort of aureola, whose prestige did not limit itself only to the lowly and the poor, but also to princes and the powerful. (A. M. de Francieu, *Frère Antoine* [Grenoble, 1864].) In order to converse with him, the Queen had brought to Paris this illiterate man, whose sanctity everyone proclaimed. It was at that time that Saint Vincent, Saint Louise, and Father Portail had the good fortune of meeting him. The portrait of Brother Antoine was in one of the rooms of Saint-Lazare. He was not a member of the Congregation of the Mission and there is no indication that he belonged to any religious Community (cf. **XII**, Conf. 184).

⁷Cf. Lk 11:1. (NAB)

⁸Cf. Mt 6:9. (NAB)

Conference 38. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Élisabeth Hellot.

¹Louis Thibault, born in Ferrières-Gâtinais (Loiret) on March 29, 1618, was received at Saint-Lazare on August 21, 1637, and was ordained a priest in April 1642. From his post as Superior of the Saintes house, he was recalled to Paris in 1646, where he took his vows and dedicated himself zealously and successfully to the missions. From 1648 to his death in February 1655, he was Superior of the Saint-Méen house. During his missions he would seek out pious persons wishing to detach themselves from the world and would assist them in the choice of a religious Community. The Company of the Daughters of Charity greatly benefited from his zeal. (Cf. *Notices*, vol. III, pp. 124-28.) After the death of his sister, his parents decided to dedicate themselves to God's service--the father with the Priests of the Mission, the mother with the Daughters of Charity. Whether they actually did so is uncertain.

²Cf. 1 Jn 2:16. (D-RB) The New American Bible expresses these three vices as follows: Carnal allurements, enticements for the eye, the life of empty show.

³Cf. Mt 8:20. (NAB)

Conference 39. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Élisabeth Hellot.

¹Cf. Jn 15:19. (NAB)

²Cf. Gal 6:9. (NAB)

³Sister Louise had been missioned to Saint-Jacques de la Boucherie in Paris. Saint Louise reported her death to Sister Barbe Angiboust in a letter of June 24 [1648] (cf. *Spiritual Writings*,

L. 181B, p. 247). The conference Saint Vincent mentions here is not extant.

Conference 40. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Élisabeth Hellot.

¹The name of this place was omitted. Tradition maintains that Marguerite Naseau met Saint Vincent while he was giving a mission in and around Villepreux. The fact that she went back to live there, as the conference states, seems to confirm this.

²Cf. Ps 78:70-71. (NAB)

³Cf. Lk 9:47-48. (NAB)

⁴The rest of this conference is missing.

Conference 41. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Élisabeth Hellot.

¹Cf. Mt 22:37. (NAB)

²Cf. Jn 14:15. (NAB)

³Clement VIII (1592-1605).

⁴Cf. 1 Cor 16:22. (NAB)

⁵Saint Francis de Sales, in his treatise *On The Love of God*.

⁶Antoine Flandin-Maillet.

Conference 42. - MS. SV 9, pp. 191ff.

¹Cf. Gn 3:19. (NAB)

²Cf. Prv 6:6. (NAB)

³Cf. Acts 20:33-34. (NAB)

Conference 43. - MS. SV 9, pp. 200ff.

¹Madame de Gondi.

²Saint Vincent himself.

³Cf. Lk 10:16. (NAB)

Conference 43a. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Élisabeth Hellot.

¹This conference was recorded by Sister Élisabeth Hellot, who died between August 7, 1650, and April 13, 1651, date of the Council meeting at which her death is mentioned. There is also an allusion to a passage from a letter written by M.<N>Nacquart on February 9, 1650, which arrived in Paris that same year. For these reasons, this conference has been placed in 1650.

²Cf. Lk 15:10. (NAB)

³Cf. Jb 1:8. (NAB)

⁴Cf. Jon 1:4. (NAB)

⁵Despite 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.

⁶The missionaries in Madagascar.

⁷Cf. Jn 6:44. (NAB)

⁸Charles de Condren, born in Vauxbuin, near Soissons, December 16, 1588, entered the Oratory on June 17, 1617, after receiving his doctorate at the Sorbonne. He founded the seminary of Langres in 1619 and that of Saint-Magloire in 1620; then he established a house of his Congregation in Poitiers, where he remained for over a year. On his return to Paris, he made a fine reputation for himself as a director of souls, which attracted to him Olier, Meyster, Amelote, Gaston, Duc d'Orleans and brother of the King, and other eminent persons of rank. He governed the Oratory from October 30, 1629, to January 7, 1641, the day of his death. (Cf. Denis Amelote, *La vie du P. Charles de Condren* [Paris, H. Sara, 1643].) Saint Vincent held him in high esteem. AHe spoke to me about him in terms that might seem unbelievable, @ writes Jean-Jacques Olier (cf. *Mémoires autographes*, vol. II, p. 225), Aand I remember that he said to me concerning him, >There has not been found a man like him, *non est inventus similis illi*;= and a thousand other similar things, going even so far as to fall on his knees and strike his breast when he learned of his death, and to accuse himself, with tears in his eyes, of not having honored the holy man as much as he deserved. @

Conference 44. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Élisabeth Hellot.

Conference 45. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Julienne Loret. Sister Julienne added in a note: AThese instructions were given to Sisters Anne Hardemont and Geneviève Doinel, who were leaving to open the house in Hennebont; to Sisters Jeanne-Baptiste and Nicole Haran, who were opening the house in Montmirail; and Sisters Marthe [Dauteuil], Françoise Ménage, and Louise Michel, who were going to join our Sisters in Nantes. @

Conference 46. - *Conférences spirituelles tenues pour les Filles de la Charité par plusieurs supérieurs et directeurs de la Compagnie*, 1826 edition, vol. III, pp. 15ff.

¹Of the Daughters of Charity mentioned in this conference, only limited biographical data is known about Sisters Anne de Gennes and Marie Lullen.

Anne de Gennes was born in Richelieu and entered the Company in 1644. She died in 1650. Marie Lullen was born to a family of comfortable circumstances in Le Mans. After entering the Daughters of Charity, she first cared for little children in Nanterre and then went to Montreuil-sur-Mer in 1647. As noted here, she died sometime in 1649 or 1650.

²The year is uncertain. Since Marie Lullen was still living on July 23, 1649, the conference is probably from December 9 of that year.

Conference 47. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Julienne Loret.

¹Current legislation (1983 edition of the Code of Canon Law) obliges Superiors Ato recognize the due freedom of their members concerning the sacrament of Penance and the direction of conscience.<|>.<|>.<|>.<|> They are to be solicitous that suitable confessors to whom they can confess frequently be available to members. @ (Can. 630) Can. 991 states that Athe Christian faithful are free to confess to a legitimately approved confessor of their choice. @

²The manuscript has APortail, @ but this is an obvious distraction by the copyist. There is no doubt that it is Saint Vincent speaking. Fr. Portail must have accompanied him to the conference.

³A more exact statement can be found in the *Catechism of the Catholic Church*: At the imposition and acceptance of a penance (no. 1480); At the intention to make reparation and do works of reparation (no. 1491). If, through forgetfulness, the penance is not fulfilled, the penitent's sins are still absolved--and the penance is to be fulfilled at whatever time it is recalled.

Conference 49. - MS. SV 9, pp. 222ff.

¹Mme de Gondi.

²Cf. Jn 18:23. (NAB)

Conference 49a. - *Spiritual Writings*, A. 89b, pp. 791-92. This instruction, of which Saint Louise made a copy, was not published by Coste.

¹Marguerite 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 difficult to get along with Sister 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.

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

Françoise Douelle was the youngest of the three. After some difficulties, she adapted herself so well in Poland that she became known by her Polish name *Duelska* (cf. Charpy, *Documents*, Doc. 556, n. 1).

²Cf. Jn 15:16. (NAB)

Conference 50. - MS. SV 9, pp. 227ff.

¹The Augustinian Nuns.

²The Hospitalières de la Charité de Notre-Dame, founded in Paris in 1624 by Mother Françoise de la Croix. Since 1629, they had served at the hospital for sick women near the Place Royale (now the Place des Vosges), on the corner of the rue des Tournelles and the rue des Minimes.

³*Introduction to the Devout Life*.

⁴Françoise Fanchon, born in Conche-les-Pots (Picardy) on June 25, 1625, entered the Company of the Daughters of Charity on August 9, 1644. She remained at the Motherhouse, where she worked in turn as gardener and cook, taking her vows for the first time in 1649. Françoise did not know how to write and made a simple cross on the Act of Establishment of the Company in 1655 (cf. **XIIIb**, 227). She later became Sister Servant in Saint-Médard parish. She died unexpectedly on May 12, 1689. Her companions stated that her charity and compassion extended to everyone.

⁵Marguerite Moreau.

⁶Lambert aux Couteaux, born in Fossemant (Somme) in 1606, had been a member of the Congregation of the Mission since August 1629. In the early 1630s he preached in the South of France with Robert de Sergis. He opened the house in Toul in 1635 and remained there as Superior until 1637. In January 1638 he opened the house in Richelieu (Indre-et-Loire), where he was Pastor and Superior for four years. The General Assembly of 1642 named him Assistant to the Superior General. For a brief period he was Superior at the Bons-Enfants (1646-49), then at

Saint-Charles. In 1650-51 he was again in Richelieu. The Saint had such confidence in him that he had him make the visitations of Saint-Lazare, La Rose, and Toul, as well as of the houses of the Daughters of Charity in Angers and Nantes.

Urged by Propaganda Fide in 1647 to designate someone as Coadjutor Bishop of Babylon, Saint Vincent could think of no one more worthy than Lambert aux Couteaux. In his response to Bishop Ingoli (cf. **III**, 169), he expressed himself as follows: AI must confess, Excellency, that losing this person is like plucking out one of my own eyes or cutting off my arm.@ The plan, however, did not materialize. In 1651 Lambert was chosen to establish the Congregation in Poland, where the Queen was asking for the Missionaries. Everything had to be organized in that war-torn and plague-stricken country. Lambert's efforts were blessed by God but were short-lived because he died on January 31, 1653, a victim of his dedication to the plague-stricken. (Cf. *Notices*, II, 1-28.)

Conference 51. - MS. SV 9, pp. 231ff.

¹Coste thought that this probably referred to burying the dead.

Conference 52. - MS. SV 9, pp. 235v° ff.

¹Marguerite Naseau, whom Saint Vincent called the first Daughter of Charity and whose touching story he recounts here and in other conferences to the Sisters (cf. Conferences 12, 20, 24, and 40). She died around February 1633.

²Isabelle du Fay, a Lady of Charity of eminent piety, entirely devoted to Saint Vincent, whom she assisted with her wealth. If a troublesome infirmity--one of her legs was two or three times larger than the other--had not prevented her, she would have taken a much more active role in the Saint=s work. Her paternal uncle, René Hennequin, was married to Marie de Marillac, Saint Louise=s aunt.

³Cf. Jb 9:28. (D-RB)

Conference 53. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Mathurine Guérin.

¹Cf. 2 Sm 12:13-14. (NAB)

²Cf. 1 Cor 3:15. (NAB)

³In the canton of Var (France), in the Sainte-Baume Mountains, 921 meters high, is the celebrated grotto where, according to Provençal tradition, Saint Mary Magdalen is supposed to have spent the last thirty-three years of her life.

⁴Patron saint of the parish in which the Motherhouse of the Sisters was located at that time.

⁵Cf. Mt 16:19. (NAB)

⁶Cf. Jn 20:23. (NAB)

⁷Stations are those designated churches at which Jubilee indulgences may be gained during a Holy or Jubilee Year.

⁸Innocent X (1644-55).

⁹Jean-François de Gondi (1623-54).

¹⁰A parish in Paris.

Conference 54. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Mathurine Guérin.

¹Probably Geneviève Poisson, who entered the Company of the Daughters of Charity before

1636 and was first placed at the Hôtel-Dieu in Paris. In July 1647 she took part in the installation of the foundlings in Bicêtre, where she devoted herself for several years. She showed great prudence and astuteness, especially during the first war of the Fronde (1648-49), when upheavals made it very difficult to obtain the means of subsistence for the house with its eleven hundred children, mostly under seven years of age, and twelve Sisters. In 1651 she participated in the Council as a senior Sister. On August 8, 1655 she signed the Act of Establishment of the Company (cf. **XIIIb**, 227). She was named Treasurer on May 22, 1657.

²Cf. Mt 25:21. (D-RB)

³Cf. Mt 25:23. (NAB)

⁴Cf. Ex 20:5-6. (NAB)

⁵Cf. 1 Cor 3:2. (NAB)

⁶Cf. Mt 27:46. (NAB)

⁷Fr. Portail.

Conference 55. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Mathurine Guérin.

¹In Clichy, in the environs of Paris.

²Henri de Gondi, Bishop of Paris (1598-1622) and the first Cardinal de Retz.

³Cf. Eph 4:11. (NAB)

⁴As noted previously, present-day practice in the Church differs from what Saint Vincent says here about Communion (cf. Conf. 35, n. 2).

⁵Cf. Mt 19:7-8. (NAB)

⁶*Your will be done.*

Conference 56. - Archives of the Motherhouse of the Daughters of Charity; MS entitled: *Recueil des procès-verbaux*, pp. 119ff.

¹Marie-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 was serving the poor in Saint-Paul parish. In 1653 she was named Sister Servant in Nantes, where she remained for two years (cf. **V**, 43, n. 6). She was sent to La Fère on July 31, 1656, and from there to Cahors in September 1658.

Of the other two Sisters little is known. Anne de Vaux, born in Ardivilliers in 1629, entered the Company of the Daughters of Charity in December 1651. As mentioned here, she went to Nantes; in 1672 she was at the Motherhouse. Madeleine Micquel was in Nantes (1653-60).

²Title used for the Administrators of the hospital in Nantes.

³Gabriel de Beauvau de Rivarennnes, Bishop of Nantes. He was antagonistic toward the Daughters in Nantes.

⁴Jeanne Lepeintre had been sent to the Daughters of Charity by her mistress, Madame Goussault. Saint Vincent says elsewhere that she was Aa 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: ADuring 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.

Conference 57. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Mathurine Guérin.

¹The Nom-de-Jésus [Name of Jesus] Hospice, whose foundation was made by an anonymous rich merchant of Paris. Saint Vincent accepted the work 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, with authority to admit and discharge poor persons. The contract was accepted on October 29, 1653, approved by the Vicars-General on March 15, 1654, and ratified in the Parlement by letters patent in November. (Cf. Arch. Nat., M53.) The work was already in operation in March 1653. Twenty male and twenty female artisans who, because of old age or infirmity, could no longer earn their living, were provided with looms and tools to occupy their time. 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 and a Priest of the Mission acted as chaplain. Saint Vincent often used to go to visit and instruct them. (Cf. **XIIIa**, 173-79, and Abelly, *op. cit.*, bk. I, chap. XLV, pp. 211-13.) The Nom-de-Jésus later became the municipal health center (1802-16); the site is now occupied by the offices of the Gare de l'Est.

²The Visitation Monastery.

Conference 58. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Mathurine Guérin.

¹Cf. Jas 4:6. (NAB)

²Cf. Mt 23:12. (NAB)

³Cf. Mt 13:55. (NAB)

Conference 59. - MS. SV 9, pp. 272ff.

¹Perhaps Andréé Guilmine who died before 1655. Born in Saché, near Tours, she entered the Company of the Daughters of Charity around 1641-42.

²Louise-Marie de Gonzague.

³Cf. Lk 19:41-44. (NAB)

⁴Cf. Jn 4:10. (NAB)

⁵Cf. Jn 17:14. (NAB)

⁶Cf. Jer 35:1-10. (NAB)

Conference 60. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Mathurine Guérin.

¹The Order of Poor Clerks Regular of the Mother of God of the Pious Schools (commonly known as Piarists or Scolopi) founded by Saint Joseph Calasanz (1556-1648) in 1597, was recognized as a formal religious Congregation in 1617, and in 1621 was given the full privileges

of a Religious Order. It was suppressed by Pope Innocent X on March 16, 1646, as the result of calumnious charges made against their founder by two of his religious; Pope Alexander VII reestablished it in 1656 as a Congregation with simple vows; in 1669 Pope Clement IX completely reinstated the Order.

²Nicolas 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 conferences and retreats for priests. Appointed to the diocese of Alet in 1637, Pavillon accepted it only on the Saint's urging. This new office did not deter him from his apostolic works: he gave a mission in Rueil at Richelieu's invitation, then in Saint-Germain-en-Laye at the King's request. He was consecrated at Saint-Lazare on August 22, 1639, and went to his diocese accompanied by Étienne Blatiron, C.M. 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 XVII^e siècle, Nicolas Pavillon, évêque d=Alet (1637-77)* [Paris: Plon-Nourrit, 1909].

³Cf. Prv 14:30. (NAB)