

Note: This English edition of the conferences uses an informal, conversational style in order to preserve the spontaneity and simplicity of the exchanges between Saint Vincent and the first Sisters and to provide a translation that appeals to the modern reader. BEd.

Conference 61. - Archives of the Motherhouse of the Daughters of Charity, 140 rue du Bac, Paris; *Recueil des procès-verbaux des Conseils*, MS, pp. 131ff.

¹Anne Hardemont (cf. **IX**, 206, n. 3).

As in the case of this footnote, biographical information given in vol. IX, the first of the two volumes of conferences to the Daughters of Charity, is not repeated in vol. X; the reference to the preceding volume is cited. For this and other volumes of this series that are cited, 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. **IX**, 206, n. 3).

²Little is known of these three Sisters: Françoise Cabry signed the Act of Establishment in 1655 (cf. **XIIIb**, 225-28); in 1667 she was stationed in La Ferté. Jeanne-Marie Boule was not among the signatories of the Act of Establishment but her name is included with the members of the Company on the list that followed (cf. **XIIIb**, 228). She returned to the Motherhouse, where she died in 1658. No information can be found for Anne Thibault.

³In his enthusiasm, Saint Vincent often uses exclamations such as *O Sauveur (O Savior)!*, *O mon Dieu (O my God)!*, *Quoi (What)!*, *Eh bien (Oh well)!*, *Or sus (Now then)!*, *Jésus!*, etc. Since these are sometimes awkward to translate in context, and in order to preserve the flavor and spontaneity of his expression, they have been left in French.

⁴Anne of Austria, Regent for her son Louis XIV.

⁵Jules Cardinal Mazarin.

⁶Louise de Béon, a Lady of Charity devoted to Saint Vincent and his work, was the daughter of Louise de Luxembourg-Brienne and Bernard de Béon, Intendant of Saintonge, Angoulême, and the territory of Aunis. She was also the wife of Henri-Auguste de Loménie, Comte de Brienne, Secretary of State. The Daughters of Providence owed much to her charity. Louise de Béon died September 2, 1665.

⁷Saint Louise de Marillac (cf. **IX**, ix, n. 4). Saint Vincent frequently refers to her as AMademoiselle.@

Conference 62. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Mathurine Guérin.

¹Cf. Mt 4:1-11. (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 every scriptural quotation or allusion, 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.

²Cf. 2 Cor 12:7-9. (NAB)

³Antoine Portail. (cf. **IX**, x, n. 3).

⁴Marie de la Guiche de Saint-Gérard. On February 8, 1645, she married Charles de Levis, Duc de Ventadour, widower of Suzanne de Thémines de Montluc, who had bequeathed forty thousand livres to Saint Vincent for the foundation of a mission in Cauna (Landes); however, the foundation was never made because he could not acquire the promised funds. After Marie's 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 devotion 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 premier supérieure de la Compagnie des Filles de la Charité* [Paris: A. Prelard, 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, Sainte-Marie-du-Mont (Normandy), during the night of July 22-23, 1701.

⁵Mathieu Régnard (cf. **IX**, 70, n. 4).

Conference 63. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Mathurine Guérin.

¹Cf. Mt 18:10. (NAB)

²Cf. Mt 18:6. (NAB)

³Cf. Conf. 64, given a week later.

Conference 64. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Mathurine Guérin.

¹Cf. Mt 18:6. (NAB)

²Notre-Dame-des-Vertus in Aubervilliers, a popular place of pilgrimage north of Paris, is still visited today. The Oratorian Community had a house there.

³The Foundling Hospital (cf. **IX**, 104, n.1).

⁴Cf. Num 26:10-11. (NAB)

Conference 65. - Archives of the Motherhouse of the Daughters of Charity; eighteenth-century notebook.

¹Cf. Rom 8:13. (NAB)

²Cf. 1 Cor 9:27. (NAB)

³Cf. 2 Cor 4:17. (NAB)

⁴Saint Louise; this is how Saint Vincent usually addresses her.

Conference 66. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Mathurine Guérin.

¹One league equals approximately 2.5 miles.

²Cf. Mt 17:21. (NAB)

³Cf. Jdt 13:1-10. (NAB)

⁴Cf. Lk 15:10. (NAB)

⁵Repetition of prayer (cf. **IX**, 331, n. 5).

Conference 67. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Mathurine Guérin.

¹Abbot of Clairvaux and Doctor of the Church (1090-1153).

²Member of the Reformed Church in France, a Protestant group that espoused the spiritual and political tenets of John Calvin.

³Cf. 1 Sm 13:2-15. (NAB)

⁴Cf. Lk 10:16. (NAB)

⁵Hospital located near Notre-Dame Cathedral in Paris. In the ninth century a monastery was transformed into a hospice for the poor and by 1006 was a dependency of the Cathedral Chapter of Notre-Dame; in the middle of the twelfth century it began accepting the sick of Paris. In 1505 the Parlement of Paris deprived the Cathedral Canons of the temporal administration of the hospital and entrusted it to eight townsmen, who, in turn, brought in Augustinian nuns to staff the hospital. In 1634 Saint Vincent doubled the hospital's religious staff by introducing the Ladies of Charity and the Daughters of Charity. (Cf. *The New Catholic Encyclopedia*, vol. 7, p. 173.)

Conference 68. - MS. SV 3, pp. 59ff. The date is known from other manuscripts.

Conference 69. - MS. SV 3, pp. 61ff.

¹Saint John Berchmans (1599-1621). He took his first vows in 1618 and set out for Rome to begin his studies in philosophy at the Roman College.

²The Sisters of Saint Thomas Aquinas, or Dominican Nuns, lived on rue Neuve-Saint-Augustin, Paris. Their director was Claude de Blampignon, a Doctor of Theology, Abbot of Notre-Dame de l=Aumône, member of the Tuesday Conferences and the Company of the Blessed Sacrament, and Visitor General of the Carmelites.

³Visitation Nuns.

⁴The Confraternity of Charity, also known simply as Athe Charity@ (cf. **IX**, 3, n. 4).

⁵Marguerite Naseau, whom Saint Vincent often calls, as he does here, the Afirst Daughter of Charity@ (cf. **IX**, 64-66).

⁶Jean-François de Gondi, Archbishop of Paris, studied the Rules submitted to him in 1645 (cf. **XIIIb**, 123-27) and granted approval of the Daughters of Charity on November 20, 1646 (ibid., 131-38).

⁷Jean-François-Paul de Gondi, Abbé de Buzay, 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. Delegated by the Holy See, he gave a new approval to the Rules of the Daughters of Charity on January 18, 1655 (cf. **XIIIb**, 144-47). 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; 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, on the orders of Pope Innocent X, the Priests of the Mission gave him hospitality. 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, the Cardinal left Rome on a long journey to Franche-Comté, Germany, Belgium, and Holland. In 1662, after Mazarin had died, he returned to France, 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.

⁸Saint Francis de Sales did not want the Visitation Nuns enclosed behind monastic walls. However, at the insistence of Denis de Marquemont, Archbishop of Lyons, he yielded.

⁹Cf. Rom 8:29. (NAB)

¹⁰On the same day Saint Vincent gave this conference, the Sisters who were present signed the Act of Establishment of the Company of the Daughters of Charity (cf. **XIIIb**, 225-28). **Conference 70.** - MS. SV 3, pp. 67ff.

¹September 29, feast of Saint Michael the Archangel.

²Cf. Mt 18:1-11. (NAB)

³Cf. Mt 11:28-30. (NAB)

⁴The Hospital Sisters of the Hôtel-Dieu (Augustinian Nuns), who followed the Rule of Saint Augustine.

⁵Hospitalières de la Charité 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 rue des Tournelles and rue des Minimes. Before approving their Constitutions, the ecclesiastical authority had them examined by Saint Vincent, Étienne Binet, and Father Vigier.

⁶Mme Goussault, née Geneviève Fayet (cf. **IX**, 58, n. 5). Saint Vincent refers several times to her admiration for the Company.

⁷Council of September 8, 1655 (cf. **XIIIb**, 323-30).

⁸Alain de Solminihac. 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 Mailleçais. 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.

⁹Jean-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 sent to Madagascar, where he died in 1655. (Cf. *Notices*, vol. III, pp. 129-46.)

¹⁰Toussaint 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. **XI**, Conf. 177). In 1654 he was sent to Madagascar, where he died on June 25, 1657. (Cf. *Notices*, vol. III, pp. 180-214.)

Note that, for references in vols. X-XII, only the number of the conference will given.

¹¹This and most of the other passages from the Rules explained by Saint Vincent are from the Rules approved by Jean-Francois-Paul de Gondi on January 18, 1655, at the same time he gave his second approval of the Company of the Daughters of Charity (cf. **XIIIb**, 136). With minor variations, these Rules are the same as those approved on November 20, 1646.

¹²François de la Rochefoucauld (cf. **IX**, 143, n. 7).

Conference 71. - MS. SV 3, pp. 79ff.

¹The Nom-de-Jésus Hospice (cf. **IX**, 521, n. 1).

²Cf. 1 Cor 1:22-23. (NAB)

³Saint Francis de Sales (cf. **IX**, 12, n. 17).

⁴Saint Jane Frances Frémiot de Chantal (cf. **IX**, 26, n. 2).

⁵Louise-Marie de Gonzague, daughter of the Duc de Nevers (cf. **IX**, 409, n. 5), and Jan Casimir. Few Princes experienced as many vicissitudes of fortune as he did. Born in 1609, he went to France in his youth and was imprisoned by Richelieu. He became a Jesuit and eventually received the Cardinal=s hat; but, on the untimely death of his brother, Wladyslaw IV, he succeeded him as King of Poland. Obtaining a dispensation from his vows, he married his brother=s widow, Louise-Marie, and ruled under the title of Jan Casimir V. His reign was unfortunate: attacked by the Cossacks, Sweden, Brandenburg, Russia, and Transylvania, and ravaged 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, going from there to Saint-Germain-des-Prés Abbey and afterward to Saint-Martin Abbey in Nevers, where he died in 1672.

Conference 72. - MS. SV 3, pp. 89ff.

¹Cf. Ps 45:3. (NAB)

²Cf. Phil 3:19. (NAB)

³Cf. Jn 17:9. (NAB)

⁴Cf. Mt 5:3-12. (NAB)

⁵Cf. 1 Cor 8:1. (NAB)

⁶In April 1618, Robert de Montry, a Paris merchant, having heard that two young women of loose morals wanted to change their lives, housed them in the faubourg Saint-Germain. Other women followed, and a small Community was formed. The merchant took care of their needs until the Marquise de Maignelay, sister of Philippe-Emmanuel de Gondi, took over the nascent work. She bought a house for the women on rue des Fontaines on July 16, 1620, maintained them during her lifetime, and left them a legacy of 101,600 livres. The establishment of la Madeleine was authorized in May 1625 by Louis XIII, who endowed it with an annual income of 3,000 livres. It was approved by Urban VIII on December 15, 1631, and reconfirmed by Royal Letters on November 16, 1634. Saint Vincent helped with the organization of the Institute. The penitent women whose conversion was sincere received the habit of Saint Augustine and took solemn vows. The Archbishop of Paris put the Visitation Nuns in charge of the Community, with Sister Anne-Marie Bollain as the first Superior.

⁷The Visitation Nuns.

Conference 73. - MS. SV 3, pp. 102ff.

¹Cf. **XIIIb**, 149.

²Lk 14:26; Mt 10:37. (NAB)

³Montmartre.

⁴Cf. Mt 6:21. (NAB)

⁵The Comte de Rougemont. What Saint Vincent relates here about this pious gentleman he also used in conferences to his Missionaries (cf. **XI**, Conf. 89, and **XII**, Conf. 205). The Count was buried in the Capuchin habit (cf. **XIIIa**, 55).

Conference 74. - MS. SV 3, pp. 118ff.

¹Cf. Tb 2. (NAB)

²Cf. Jer 48:10. (NAB)

³Cf. Apoc 3:15-16. (DR-B)

⁴Cf. Mt 25:11-12; Lk 13:25-27. (NAB)

Conference 75. - *Recueil des procès-verbaux des Conseils*, pp. 188ff.

¹Perrette du Four.

²Sisters Marie-Marthe Trumeau (cf. **IX**, 517, n. 1) and Élisabeth-Marie Brocard.

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

³Authorization to travel granted by a religious Superior.

⁴Cf. Mt 10:16-17. (NAB)

⁵Cf. Phil 4:13. (NAB)

@TEXT6 = ⁶Cf. Lk 10:4. (NAB)

⁷Nicolas de Saint-Jean, chaplain to Queen Anne of Austria.

Conference 76. - MS. SV 3, pp. 130ff.

¹Cf. Lk 6:24. (NAB)

²Acts 5: 3-4, 9. (NAB)

³Cf. Rom 8:13. (NAB)

⁴Johannes Tauler, a famous Dominican preacher and mystic. Born in Strasbourg, France, around 1300 he died there on June 16, 1361.

⁵Saint Gregory I, called the Great (590-604), renowned for establishing the primacy of the Roman Papacy, reform of the clergy, and, according to some, reform of ecclesiastical music, referred to as Gregorian Chant.

Conference 77. - *Recueil des procès-verbaux des Conseils*, pp. 197ff.

¹Marguerite Chétif (cf. **IX**, xvii, n. 20) and Radegonde Lenfantin.

Radegonde Lenfantin was born around 1637 and entered the Company of the Daughters of Charity in 1653. In September 1660, after the departure of Sister Marguerite Chétif, who had been named Superioress General, she went through a period of discouragement and left Arras. She returned, however, and died as a Daughter of Charity (cf. **VIII**, 546). In 1705 and 1713, she testified at the process of beatification of Saint Vincent (cf. *La Compagnie des Filles de la Charité aux Origines. Documents 1617-60*, ed. Sr. Élisabeth Charpy, D.C. [Tours: Mame, 1989], Doc. 663, p. 757, n. 2; henceforth referred to as *Documents, D.C.*).

²Étienne Moreau (1656-70).

³M. <N>Canisius was a priest of the Arras diocese.

⁴Guillaume Delville, born in Tilloy-lez-Bapaume, today Ligny-Tilloy (Pas-de-Calais), entered the Congregation of the Mission as a priest on January 19, 1641, at thirty-three years of age. He was Superior in Crécy (1644) and Montmirail (1644-46, 1650-51). He then retired to

Arras, where, with Saint Vincent's permission, he continued his missionary work until his death in 1658.

⁵On 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.

⁶Marie 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 their two years of marriage, 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 Fr. 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, frequenting and protecting men of letters and taking 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. Along with Saint Louise de Marillac, Madame de Gondi, and Madame Goussault, the Duchesse d'Aiguillon must be placed 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. Greatly grieved by Saint Vincent's death, she had a silver-gilt reliquary made in the shape of a heart, surmounted by a flame, to enclose his heart. The Duchess died on April 17, 1675, at the age of seventy-one and was buried in the Carmelite habit. Bishops Bresacier and Fléchier preached her funeral oration. (Cf. Comte de Bonneau-Avenant, *La duchesse d'Aiguillon* [2nd ed., Paris: Didier, 1882].) Le Long mentions in his *Bibliothèque historique de la France* (Fontette ed., 5 vols., Paris: Hérisant, 1768-78), vol. III, no. 30.854, a manuscript collection of her letters, which has since been lost. Any further mention in the text of *The Duchess* refers to her, unless a footnote indicates otherwise.

Conference 78. - Archives of the Motherhouse of the Daughters of Charity; notebook written by

Sister Mathurine Guérin.

¹Cf. 2 Sm 12. (NAB)

²Born 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 Bro. Mathieu Régnard were two of the most intelligent and active instruments that Divine Providence placed in Saint Vincent's hands. Bro. Parre traveled all over Picardy and Champagne assessing needs and providing for them. (Cf. *Notices*, vol. II, pp. 223-40.)

³Jean-François-Paul de Gondi, Cardinal de Retz.

⁴This is not taken from the Book of Wisdom, but is actually a combination of two biblical allusions: Prv 6:16 and Nm 17:25. (NAB)

Conference 79. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Mathurine Guérin.

¹Alain de Solminihac, Bishop of Cahors.

²Saint Genevieve, patroness of Paris, was born c. 422 and died c. 502. In 451 she persuaded the Parisians to stand fast against Attila; she is also attributed with delivering Paris from the plague in 1129. Her feast is celebrated on January 3.

³Cf. Mt 5:27-28. (NAB)

⁴Cf. Sir 19:1. (NAB)

⁵Jules Cardinal Mazarin.

Conference 80. - Archives of the Motherhouse of the Daughters of Charity; notebook written by Sister Mathurine Guérin.

¹*To you I lift up my eyes, who are enthroned in heaven.* This is Ps 122:1 in the Douay-Rheims Bible; in the New American Bible it is Ps 123:1.

²The Visitation Monastery.

³Cf. Acts 1:15-26. (NAB)

⁴Cf. Acts 1:24-25. (NAB)

⁵Jeanne 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.

Geneviève Poisson. (Cf. **IX**, 490, n. 1.)

Madeleine Ménage entered the Company of the Daughters of Charity around 1646; she had been at the Motherhouse since at least 1653 and was named Bursar in 1657. She had three sisters who were Daughters of Charity: Françoise, who was in Nantes; Marguerite; and the youngest, Catherine.

Conference 81. - MS. SV 3, pp. 142ff.

¹Cf. Mt 7:7. (NAB)

²Cf. Mt 8:9. (NAB)

³Cf. Gal 2:20. (NAB)

⁴In the Acts of the Apostles Saint Paul narrates his conversion three different times, with varying details and nuances. Cf. Acts 9:1-9; 22:6-11; and 26:12-18. (NAB) In none of these narratives is it related that he fell off a horse.

⁵Cf. Mt 8:14-15. (NAB)

⁶Cf. Mt 4:4. (NAB)

⁷Saint-Lazare was the Motherhouse of the Congregation of the Mission (cf. **IX**, 160, n. 10).

Conference 82. - MS. SV 3, pp. 153ff.

¹Elsewhere (**IX**, 250, n. 2, and in several places in this volume) Saint Vincent attributes this statement to Pope *Clement VIII* (1592-1605); Innocent VIII was Pope (1484-92).

²Jeanne-Christine Prévost had served the poor in Liancourt (1648), Fontainebleau (1651), and Saint-Gervais parish in Paris. According to Saint Louise, she won the approval of the people everywhere she went. She was elected Assistant of the Company in 1660, but withdrawing her from Sedan was so difficult that Superiors were constrained to leave her there.

³Élisabeth-Marie Brocard and Marie-Marthe Trumeau (cf. Conf. 75).

⁴The headdress worn by the Sisters.

⁵Saint Francis of Assisi.

Conference 83. - MS. SV 3, pp. 165ff.

¹Cf. Mt 27:4. (NAB)

²In the seventeenth century, a double was a copper coin worth two deniers; it symbolized the smallest sum of money.

³Cf. Mt 6:33. (NAB)

⁴Henri, Duc de Joyeuse and Comte de Bouchage (1562-1608), served in the government of Henri III as Governor of Anjou and defeated Condé at Angers in 1585. In 1587, upon the death of his wife, Catherine de Nogaret de la Valette, sister of the Duc d'Épernon, he entered the Capuchin Order and was ordained in 1588, taking the name Père Ange. Much appreciated as a preacher and spiritual adviser, he was Provincial of the Capuchins in France and at the 1608 General Chapter was chosen Definitor General of his Order. (Cf. *The New Catholic Encyclopedia*, vol. 7.)

Conference 84. - MS. SV 3, pp. 174ff.

¹A parish in Paris. The Daughters of Charity began a ministry there in 1637.

²Another parish in Paris. Requests for the Sisters= services were made in 1652.

³Cf. Gal 6:10. (NAB)

⁴This letter is no longer extant.

⁵Cf. Sir 17:12. (NAB)

⁶Saint Vincent used the term ATurks@ both for the inhabitants of the Ottoman Empire and for the members of the Muslim religion. The context of the letter usually dictates to which group he was referring.

⁷The Visitation Nuns, cofounded by Francis de Sales and Jane Frances de Chantal.

Conference 85. - MS. SV 3, pp. 182ff.

¹Cf. Mt 25: 44-45. (NAB)

²Cf. Mt 11: 29-30. (NAB)

³Cf. Mt 13: 43. (DR-B)

⁴Cf. Dn 1:1-21. (NAB)

⁵Louis XIII, who died in 1643.

⁶Charles Bouvard, who for a short time around 1632 had been Saint Louise=s doctor also. He died on October 22, 1658, at the age of eighty-six. Several of his daughters entered the Visitation Order.

Conference 86. - MS. SV 4, pp. 191ff.

¹Saint Vincent discussed this proposal with Saint Louise and responded in the negative (cf. **VI**, 129-31).

²Louise-Marie de Gonzague.

³The Dominican Nuns.

⁴Saint Francis of Assisi.

⁵The Franciscan Conventuals were split by the Franciscan Spirituals (Zelanti) in the fourteenth century; in the fifteenth century the Friars Minor of the Observance (Observants) separated themselves from the Conventuals.

⁶Perhaps candlesticks, the sacred vessels, etc.

Conference 87. - MS. SV 4, pp. 200ff.

¹Cf. 1 Cor 4:16. (NAB)

²In 1632 Jeanne des Anges, Superioress of the Ursuline Nuns in Loudon, was apparently possessed by the devil. Shortly afterwards, the nuns of the convent were also affected. The possession lasted until 1638. Cardinal Richelieu ordered the exorcism of the nuns and the execution of the Pastor, Urbain Grandier, for the practice of witchcraft.

³Community founded by Marie l=Huillier d=Interville, Madame de Villeneuve.

⁴The D-RB (Gn 29:17) describes Leah (Lia) as Ableary-eyed.@ A note in the NAB states: AThe adjective modifying Leah=s eyes is often translated as *weak*, but *lovely* is the more probable word.@

⁵Cf. Sir 21:2. (NAB)

⁶Cf. Phil 4:4-5. (NAB)

⁷*Again I say to you: rejoice!* Cf. Phil 4:4. (NAB)

Conference 88. - MS. SV 4, pp. 211ff.

¹Cf. Lk 10:16. (NAB)

²Françoise-Marguerite de Silly (Cf. **IX**, 7, n. 9.), wife of Philippe-Emmanuel de Gondi. After her death, the General entered the Oratorian Fathers 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 outstanding benefactors.

³Cf. Heb 13:17. (NAB)

⁴Cf. Lk 11:17. (NAB)

⁵Pierre de Marca and Jean Dolce.

⁶Lk 1:46-55. (NAB)

Conference 89. - MS. SV 4, pp. 219ff.

¹The Holy Roman Emperor Charles V (1519-58) was the great-grandfather of Anne of Austria (1601-66), wife of Louis XIII. Before becoming Emperor, Charles V had reigned in Spain as Charles I.

²Cf. 1 Cor 11:31. (NAB)

³Cf. Prv 24:16. (NAB)

⁴Cf. Rom 8:13. (NAB)

⁵Cf. 2 Cor 4:10. (NAB)

⁶Charlotte-Marguerite de Montmorency. (Cf. **IX**, 149, n. 3.)

⁷Cf. Jas 1:26. (NAB)

⁸Cf. Ps 34:9. (NAB)

⁹Cf. Mt 20:26-27. (NAB)

¹⁰Cf. Dt 28:6. (NAB)

Conference 90. - MS. SV 4, pp. 229ff.

¹So named because the title is usually decorated with a cross.

²Cf. Lk 10:16. (NAB)

³Fourth century Church Father, Scripture scholar, and Doctor of the Church. His feast is celebrated on September 30.

Conference 91. - MS. SV 4, pp. 240ff.

¹Cf. Ex 20:5. (NAB)

²Cf. Mt 16:6. (NAB)

³Cf. Mt 7:15. (NAB)

⁴Cf. Prv 6:16-19. (NAB)

⁵Cf. Nm 12. (NAB)

⁶Cf. Nm 16. (NAB)

⁷Cf. Prv 24:16. (NAB)

⁸Cf. Mt 7:3-5. (NAB)

Conference 92. - MS. SV 4, pp. 252ff.

¹Cf. Mt 8:25. (NAB)

²*Take him away, take him away!* Cf. Jn 19:15. (NAB)

³The French expression is *faire faire des feux de joie!* Bonfires were lit at times of public celebration or jubilation.

Conference 93. - MS. SV 4, pp. 261ff.

¹Cf. Rv 3:1. (NAB)

²Cf. Mt 22:12-13. (NAB)

³Saint John the Almsgiver, Patriarch of Alexandria (610-19).

⁴Cf. Mt 5:23-24. (NAB)

⁵Cf. Eph 4:26. (NAB)

Conference 94. - Archives of the Motherhouse of the Daughters of Charity; the original is in Saint Louise=s handwriting.

¹Chief canton town of Corrèze; former capital of the Duchy of Ventadour.

²Avoie Vigneron entered the Daughters of Charity around 1646-47. She was in Paris in August 1655 and was sent to Ussel in May 1658, where she encountered many difficulties. She made her sufferings known to Saint Louise (cf. **VII**, 446-47) and to Saint Vincent (cf. **VIII**, 493-95). In 1672 she was Sister Servant in Corbeil. Her two sisters, Geneviève and Marie, were also Daughters of Charity.

Conference 95. - MS. SV 4, pp. 272ff.

¹Gal 6:2. (NAB)

²Cf. 1 Jn 1:8. (NAB)

³Cf. Mt 5:41. (NAB) In this passage Jesus says *two*, not *ten* .

Conference 96. - MS. SV 4, pp. 278ff.

¹Cf. Rom 12:10. (NAB)

Conference 97. - MS. SV 4, pp. 289ff.

¹Cf. Rom 8:15. (NAB)

²Cf. Mt 26:22. (NAB)

³Saint Vincent expresses here an opinion which many theologians followed in the seventeenth century. Today, the Daughters of Charity are free to go to any priest approved by the Ordinary.

Conference 98. - MS. SV 4, pp. 302ff.

¹Cf. Jb 9:28. (NAB)

²Cf. Jn 13:35. (NAB)

³Cf. Mt 26:24. (NAB)

⁴Cf. Mt 26:22. (NAB)

⁵This Aristotelian term refers to the natural or innate habit of the mind to know the first principles of the practical or moral order without recourse to a process of discursive reasoning. The natural moral instinct to judge right from wrong present in all rational beings.

⁶Saint Vincent is referring to his confreres who were missionaries in Tunis, not far from the ruins of ancient Carthage.

⁷*Today, if you shall hear his voice, harden not your hearts.* Cf. Ps 95:7-8. (D-RB)

Conference 99. - MS. SV 4, pp. 315ff.

¹Clement VIII.

²Cf. Conf. 102 of this volume.

Conference 100. - *Recueil des procès-verbaux des Conseils*, pp. 254ff.

¹In June the Queen Regent, Anne of Austria, had requested Sisters to nurse the wounded soldiers in Calais. Claude Muset, Marie Poulet, Marguerite Ménage, and Françoise Manceau were sent. The last two died almost immediately (at the time of this conference Saint Vincent mentions only one who had died); the first two became seriously ill and were unable to minister to the soldiers. In August Saints Vincent and Louise designated for this mission four others: Henriette Gesseume, Marie Cuny, Françoise, and Jeanne. Family names for the last two are unknown.

Claude Muset, born in 1637, entered the Daughters of Charity late in 1655 and was chosen in 1658 for Calais. On August 3 she wrote a beautiful letter to Saint Louise, telling her of the deaths of Françoise Manceau and Marguerite Ménage, of her own illness, and that of Marie Poulet (cf. *Documents, D.C.*, Doc. 723, pp. 828-29). In 1705 and 1713, she testified at the process of canonization for Saint Vincent.

Marie Poulet entered the Daughters of Charity around 1649. She went to Châlons-sur-Marne in October 1653, returning to Paris the following year. In 1657 she was in Chars and was chosen in June 1658 to nurse the wounded soldiers in Calais.

²Henriette Gesseume, a highly intelligent, resourceful, but very independent Daughter of Charity, was one of the first members of the Company, which she entered in 1634, at the age of twenty-six. Her early years in the Community were spent in and around Paris: Saint-Germain-en-Laye (1638), Fontenay-aux-Roses (1643), and Saint-Germain parish (1644). A skilled pharmacist, she was of great assistance at the Nantes hospital (1646-55). Assigned once again to Paris, she served the poor in Saint-Séverin parish. As mentioned here, she went to nurse the wounded soldiers in Calais. Upon her return to Paris, she served the galley convicts. Two of her nieces, Françoise Gesseume and Perrette Chefdeville, also became Daughters of Charity. Her brother Claude and a nephew, Nicolas Chefdeville, were coadjutor Brothers in the Congregation of the Mission.

³It is not known to whom Saint Vincent is referring here. Could it be a reference to the male members of the Confraternity of Charity?

⁴*The blood of martyrs is the seed of Christians.* Tertullian, *Apologeticus* 50. A.D. 160-240.

⁵Cf. 2 Cor 11:29. (NAB)

Conference 101. - Archives of the Motherhouse of the Daughters of Charity, original.

¹Madeleine Raportebled was at Saint-Sulpice in 1652. Named for Poland, she was unable to go because of the political situation and was sent instead to Saint-Denis. The Council of February 1656 assigned her to Metz.

Marie Papillon, a native of Bernay (Eure), entered the Company of the Daughters of Charity in June 1655. Toward the end of 1656 she was sent to Saint-Marie-du-Mont (Manche). In January 1658 she became ill and returned to Paris. As indicated here, in August of that same year she was sent to Metz.

No further information is available for Marguerite Ruhaut, whom Élisabeth Charpy refers to as *Marguerite Ruhant*.

²For an account of this mission see Pierre Coste, *The Life and Works of St. Vincent de Paul*, trans. by Joseph Leonard, C.M. (3 vols., Westminster, MD: Newman Press, 1952), vol. 2, pp. 136-42. See also vol. VII for letters from Jacques-Bénigne Bossuet and Pierre Bédacier concerning this mission, and references in other letters about the work of Louis and Claude de Chandénier.

³*Bear ye one another=s burdens, and so you shall fulfill the law of Christ.* Gal 6:2. (D-RB)

⁴*Rejoice with those who rejoice, weep with those who weep.* Rom 12:15. (NAB)

⁵Nicolas 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).

Conference 102. - MS. SV 4, pp. 322ff. This is the conference Saint Vincent had promised to give at a later date (cf. Conf. 99).

¹On rising, prayer, and the Angelus.

²Cf. Mt 11:25. (NAB)

Conference 103. - MS. SV 4, pp. 326ff.

¹On prayer.

²*Abba, Father.* Cf. Rom 8:15. (NAB)

³*Lord, teach us to pray.* Cf. Lk 11:1. (NAB)

Conference 104. - *Recueil des procès-verbaux des Conseils*, pp. 265ff.

¹Adrienne Plouvier left for Cahors on November 6, 1658. She returned to Paris in 1665. Apart from her assignment to Cahors, no other information is available for Louise Boucher.

²Cf. Lk 10:3. (NAB)

³Gilbert 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 in the Luçon house, he was appointed to the same office in La Rose (1640-44), then at the Collège des Bons-Enfants (1644-46), where he took his vows on November 11, 1644. From there he went to the Le Mans Seminary (1646), then to Saint-Lazare (1646-47). He was Director of the Cahors Seminary (1647-62) and Superior of the Richelieu house (1662-66). He declared that, at the time of the election of Saint Vincent=s successor, he was hesitant about voting for René Alméras, who was in poor health. The Saint, however, appeared to him and determined his choice. He also said that in 1662, while exorcising a possessed woman, he drew from the demon

an acknowledgment of the Founder=s holiness and the reward reserved by God for Missionaries faithful to their vocation. Cuissot died in 1684.

Conference 105. - MS. SV 4, pp. 331ff.

¹On rising, prayer, examination of conscience, etc..

²Henriette Gesseume.

³Saint Vincent was using the Ptolemaic system of astronomy, which was the standard from the second to the sixteenth century; it was often quoted in scholastic writings. The feast of Saint Barnabas is celebrated on June 11.

⁴*Christ became obedient for us.* Cf. Phil 2:8. (NAB)

⁵In 1645 Saint Vincent had thirteen houses (*Treize Maisons*) built in a row on rue du Faubourg-Saint-Denis, on a plot of ground called Athe field of Saint-Laurent.@ The buildings for the foundlings cost 64,000 livres. Later, an addition to this block of residences necessitated a name change, and it became the *Quatorze Maisons*.

Conference 106. - MS. SV 4, pp. 349ff. and pp. 367 ff.

¹On the Gospel of the wise and foolish virgins; devotion to Saint Catherine of Alexandria, virgin and martyr.

²Cf. Mt 25:1-13. (NAB)

³Vincente Auchy, born in Richelieu, entered the Company of the Daughters of Charity around 1640-41. Apparently she remained in Paris her whole Community life, except for a few months in 1652 spent in Chars. She was illiterate, and signed with the letter Av@ the Act of Establishment of the Company on August 8, 1655. (Cf. *Écrits spirituels*, L. 36 and **XIIIb**, 227.)

⁴A Sister stationed at the Motherhouse; she cannot be further identified.

⁵Françoise Fanchon (cf. **IX**, 460, n. 4).

Conference 107. - MS. SV 4, pp. 352ff.

¹The Rosary; how to spend Sundays and holy days.

²Cf. Mt 6: 9-14. (NAB)

Conference 105. - MS. SV 4, pp. 331ff.

¹On rising, prayer, examination of conscience, etc..

²Henriette Gesseume.

³Saint Vincent was using the Ptolemaic system of astronomy, which was the standard from the second to the sixteenth century; it was often quoted in scholastic writings. The feast of Saint Barnabas is celebrated on June 11.

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⁴A Sister stationed at the Motherhouse; she cannot be further identified.

⁵Françoise Fanchon (cf. **IX**, 460, n. 4).

Conference 107. - MS. SV 4, pp. 352ff.

¹The Rosary; how to spend Sundays and holy days.

²Cf. Mt 6: 9-14. (NAB)

Conference 108. - MS. SV 4, pp. 354 ff.

¹How to spend Sundays and holy days; catechism; acts of adoration on leaving and returning to the house; fast and abstinence; confession; communion; communications; retreats; conferences.

²A parish in Paris attached to a seminary founded by Fr. Adrien Bourdoise (cf. **II**, 174, n.1).

³Cf. 1 Cor. 10:31. (NAB).

⁴As explained earlier, the practice Saint Vincent explains here has evolved in Church teaching to the present practice (cf. Conf. 75, n. 5).

⁵Again, today's practice regarding the Sacrament of Reconciliation differs from that of the seventeenth century (cf. Conf. 97, n. 3).

Conference 109. - Déf. 7, pp. 264 ff.

¹Barbe Angiboust (cf. **IX**, 8, n. 12).

²In the district of Dreux.

³Anne Vallin, one of the many postulants from Angers. As indicated here, she had been in Saint-Denis with Barbe Angiboust and was in Paris at the time of this conference. Little else is known about her.

⁴The Duchesse d=Aiguillon (cf. Conf. 77, n. 6).

⁵The pages of the manuscript on which these things were reported were torn out and removed; we borrow this narrative from MS. Déf. 2. pp. 83ff.

⁶Our only information about Jeanne Luce, who worked with Barbe (1642-46), is what she provides for us here.

⁷Marie Joly (cf. **IX**, 8, n. 9).

⁸At the urgent request of the Queen Regent Anne of Austria, six Sisters had been sent to Châlons and Sainte-Menehould to care for victims of the Fronde.

⁹This hospital was built in the fourteenth century on rue Saint-Denis to provide lodging for pilgrims passing through Paris. There was a church attached to it.

¹⁰Vincente Auchy (cf. Conf. 106, n. 3).

¹¹Louise Ganset, a native of the environs of Villepreux, was sent to Richelieu in 1638 and remained there until 1644, when she returned to Paris to work with the galley convicts. In 1657 she was sent to Maule.

¹²This passage was borrowed from MS. Déf. 2, p. 76.

Conference 110. - MS. SV 4, pp. 364 ff.

¹Communication of Sisters in distant houses with Superiors in Paris; choice of confessors; free time occupations; the Rule is not binding in case of extraordinary needs; reading of the Rules.

²As mentioned previously (cf. Conf. 97, n. 3), this is no longer valid.

³Probably on Holy Thursday, as part of the Easter confessions.

⁴This is no longer the case.

⁵The copyist wrote after that: AApparently they didn=t record what M.<N>Vincent said on these two articles, nor the rest of the explanation.@

Conference 111. - MS. SV 4, pp. 373 ff.

¹The perfection required for parish Sisters; attachment to confessors; monastery, cell, chapel, cloister, grille, and veil of parish Sisters,

²This paragraph in Coste already appears after Art. 26 in Conf. 110. Repeating it here is probably an error.

Conference 112. - Archives of the Motherhouse of the Daughters of Charity; the original is in Saint Louise=s handwriting.

¹Françoise 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, leaving there in September 1659 for the Narbonne Hospital. From 1672-75 she filled the important role of Assistant of the Company.

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 make her vows (cf. **VIII**, 470). In 1668 she was at the Montpellier Hospital; in August 1672 she became Sister Servant at Saint-Jean-en-Grève in Paris.

Marie Chesse, born in Laudujan (Ille-et-Vilaine) on October 28, 1637, entered the Daughters of Charity on September 30, 1657, and made her vows on March 25, 1662. She was first placed in 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 Nom-de-Jésus Hospice 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.

²Sister Marie-Marthe Trumeau (cf. **IX**, 517, n. 1) had been designated for the house in Cahors.

³François Fouquet (Cf. **VIII**, 5, n. 6) had made his first request for Daughters of Charity when he was Bishop of Agde. This request was discussed at the Council meeting of April 25, 1656 (cf. **XIIIb**, 338-41).

Conference 113. - MS. SV 4, pp. 379ff.

¹Care of the sick.

²Marguerite Moreau (cf. **IX**, 455, n. 1).

³Maid of Honor to the Queen; she died in 1658.

Conference 114. - MS. SV 4, pp. 381ff; MS. Déf. 7, pp. 283ff.

¹Care of the sick; virtues of Sister Barbe Angiboust (continued from Conf. 109).

²The rest of the conference is taken from MS. Déf. 7, pp. 283ff.

Conference 115. - MS. SV 4, pp. 385ff.

¹Summary of the Particular Rules for Sisters in parishes: care of the sick; informing Mlle Gras when a Sister is ill; management of money intended for the poor.

²Cf. Lk 16:9. (NAB)

³*I am with him in distress.* Cf. Ps 91:15. (NAB)

⁴Sisters of Saint Augustine of the Hôtel-Dieu of Paris.

⁵The Lady Officer in charge of the Confraternity of Charity.

⁶In the Coste text, Art. 3 is not specifically numbered, but the last sentence in this paragraph is actually what is contained in this article (cf. **13b**, 174). Perhaps the omission in Coste was simply an oversight.

Conference 116. - MS. SV 9, fol. 357vE ff.

¹Members of the Tuesday Conferences. This group 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. 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.

Conference 117. - MS. SV 9, fol. 360ff.

¹*I have become like a beast of burden.* Cf. Ps 73:22. (NAB)

Conference 118. - Archives of the Motherhouse of the Daughters of Charity; collection in the handwriting of Sister Marguerite Chétif, pp. 618ff.

¹Saint Louise had died on March 15, 1660, the Monday after Passion Sunday.

²Antoine Portail had died on February 14, 1660.

³Michel Le Gras, born October 19, 1613, married Gabrielle Le Clerc on January 18, 1650, in Saint-Sauveur Church; Saint Vincent witnessed the marriage contract. A daughter, Renée-Louise was born in 1651. Michel Le Gras died in February 1696.

⁴Cf. Lk 6:24. (NAB)

⁵Cf. Lk 9:58. (NAB)

⁶*Is it I?* Cf. Mt 26:25. (NAB)

⁷Cf. Acts 1:24-25. (NAB)

⁸Cf. Mt 16:6. (NAB)

Conference 119. - Archives of the Motherhouse of the Daughters of Charity; collection in the handwriting of Sister Marguerite Chétif, pp. 635ff.

¹The Château de Bicêtre, south of Paris in Val-de-Marne, was a huge building constructed by Louis XIII on the site of a former royal residence to offer an asylum to disabled officers and soldiers. After the monarch's death (1643), the plan was abandoned and the building remained vacant. The Ladies of Charity had set their sights on the property for an establishment for the foundlings. Although Saint Louise was opposed to this plan, the Ladies acquired it in July 1647 to lodge the foundlings.

²Cf. Gal 2:20. (NAB)

³At the request of François Fouquet, Archbishop of Narbonne, Françoise Carcireux had gone to Alet to be trained in the instruction of youth.

⁴*My delights* were to be with the children of men. Cf. Prv 8:31 (DR-B)

Conference 120. - *Recueil des procès-verbaux des Conseils*, pp. 288ff.

¹Jean Dehorgny (cf. **IX**, 37, n. 2).

²Julienne Loret (cf. **IX**, xvi, n. 18) and Jeanne-Christine Prévost (cf. Conf. 82, n. 2).

³Louise-Christine Rideau, a native of the vicinity of Saché, entered the Daughters of Charity at the end of 1640 and remained some years at the Motherhouse. In October 1654 she was sent to Montmirail. In 1660 she was chosen Treasurer of the Company, as indicated here. On completion of her three-year term, she was sent to Hennebont.

⁴Philippe Bailly from Vitry-le-François (Marne) was in Saint-Germain-en-Laye in 1647, then in Saint-Nicolas-des-Champs parish. In 1651 she was sent to Chars, where she remained about two years before being recalled to the Motherhouse. Sister Philippe signed the Act of Establishment of the Company in 1655 and was named Bursar in 1660, as indicated here. Her sister Barbe was also a Daughter of Charity.

⁵There are no biographical information available for Marie Donjon. Both *Écrits spirituels* and *Documents, D.C.*, refer to her as Marie *Donion*.