

**Introduction. Note:** For those biographical entries that have already appeared in volumes 1-8, only the *reference* is given to the volume, page, and note in which the full entry appears. The volume is indicated by a Roman numeral in bold type, the page by an italicized Arabic number, and the note is preceded by the abbreviation An.@

<sup>1</sup>For an excellent overview of the contents of Coste=s Vol. 13, *Documents*, and a listing of pertinent bibliographical references, see the comprehensive presentation of John Rybolt, C.M., *ADocumentary Evidence for the Life and Works of Saint Vincent de Paul*,@ *Vincentiana*, 4-5-6 (1987), pp. 392-437.

**Document 1.** - Archives of the Mission, 95 rue de Sèvres, Paris, authenticated copy made on January 22, 1712, on the occasion of the process of beatification. The original is in Latin.

<sup>1</sup>In Hautes-Pyrénées. Bishop Diharse, a Basque and a family friend of Bertrande de Moras, Saint Vincent=s mother, died on October 7, 1648.

<sup>2</sup>Virgin and martyr, whose feast day is celebrated on December 13.

<sup>3</sup>Near Bayonne (Pyrénées-Atlantiques).

<sup>4</sup>In *La vie du Vénérable Serviteur de Dieu Vincent de Paul* (Paris: Florentin Lambert, 1664), Louis Abelly states that Saint Vincent=s father=s name was *Jean* (cf. bk. 1, chap. II, p. 7); English translation and edition published by New City Press (New Rochelle, NY), bk. 1, chap. II, p. 35.

<sup>5</sup>Statements giving a subject permission to be ordained by a Bishop other than his own Ordinary. Saint Vincent needed these documents from the Chapter of Dax because the Dax diocese did not have a Bishop at that time.

**Document 2.** - Archives of the Mission, Paris, authenticated copy made on January 22, 1712, on the occasion of the process of beatification. The original is in Latin.

<sup>1</sup>According to Church law until the middle of the twentieth century, a candidate for Holy Orders received four Minor Orders following tonsure: porter, lector, exorcist, acolyte.

**Document 3.** - Archives of the Mission, Paris, authenticated copy made on January 22, 1712, on the occasion of the process of beatification. The original is in Latin.

<sup>1</sup>By divine institution there are three grades in the sacrament of Holy Orders: diaconate, priesthood, and episcopacy. Although subdiaconate had been considered the first step to sacred ordination, since it was of ecclesiastical origin the 1983 Code of Canon Law abolished the Order of subdeacon for the Latin Church.

<sup>2</sup>To receive Holy Orders a candidate must have a guaranteed means of support (a title) either from incardination in a diocese or membership in a religious Order or Community. On May 2, 1659, Saint Vincent wrote to Edme Jolly in Rome to request that the Holy See accept *mensa communis* [common table] as the title for members of the Congregation of the Mission.

**Document 4.** - Archives of the Mission, Paris, authenticated copy made on January 22, 1712, on the occasion of the process of beatification. The original is in Latin.

<sup>1</sup>The feast of the Triumph of the Cross is celebrated on September 14.

**Document 5.** - Archives of the Mission, Paris, authenticated copy made on January 22, 1712, on the occasion of the process of beatification. The original is in Latin.

<sup>1</sup>As indicated by these documents, sometime between September 10 and December 11, 1598, Jean-Jacques Dusault was appointed Bishop of Dax. Since, however, he had not yet been ordained a Bishop at this time, he could not ordain Vincent to the diaconate.

<sup>2</sup>Coste added the title *Maître*, (Master) which appeared on the second copy of this document but is not on the original because Saint Vincent did not receive this title until 1604. The use of this

title before his name gives evidence of the educational level he attained; reference to his Licentiate in Canon Law specifies the area of his concentration. Besides being reserved for a person with a doctorate or a *licence* for teaching, Maître was also the term of address given to lawyers, magistrates, and master craftsmen.

**Document 6.** - Archives of the Mission, Paris, authenticated copy made on January 22, 1712, on the occasion of the process of beatification. The original is in Latin.

**Document 7.** - Archives of the Mission, Paris, authenticated copy made on January 22, 1712, on the occasion of the process of beatification. The original is in Latin.

**Document 8.** - Archives of the Mission, Paris, authenticated copy made on January 22, 1712, on the occasion of the process of beatification. The original is in Latin.

<sup>1</sup>Today Château-l'Évêque, near Périgueux (Dordogne); the Bishop of Périgueux had his country house there, but it became his only residence as well as his Cathedral because Saint-Étienne Cathedral and the episcopal palace, destroyed by the Protestants in 1577, had not yet been restored.

<sup>2</sup>Unlike the other ordination documents, this one does not bear the signature of the Bishop. The reason for its omission is unknown. We do know that François de Bourdeille died one month after the ordination. Could it be that he was incapacitated at this time, despite the fact that he was able to preside at a general ordination?

<sup>3</sup>The copy of the preceding ordination letters, preserved in the Archives of the Congregation of the Mission in Paris, is accompanied by the following note: AOn October 20, 1604, all the aforesaid letters required for ordination to the priesthood of Vincent de Paul, named in them, were registered and recorded in the fourth *Registre des Insinuations Ecclesiastiques* of the Dax diocese.

**Document 8a.** - Archives Nationales, *Minutier Central*, Collection LXXXIV, vol. 52, fol. 265-66. The document was reprinted in *Annales de la Congrégation de la Mission* (1941), pp. 260-62. This edition uses the latter text.

The *Minutier Central* is a collection of the registers of the Paris notaries. There were still 87,745 volumes and dossiers extant in 1941, when it came into the possession of the National Archives.

<sup>1</sup>Archbishop of Aix (1599-1624). In 1609 Nicolas Nicou, a monk of Cîteaux, had transferred Saint-Léonard Abbey to him.

<sup>2</sup>In 1568 the abbey had been transferred from the Benedictines to the Cistercians.

<sup>3</sup>A Paris merchant and guarantor of Saint Vincent's financial stability.

<sup>4</sup>Throughout this edition the various denominations of French money have been left in French, since no adequate, unchanging value in American dollars can be assigned. In the time of Saint Vincent, 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). The term *tournois* designates those livres minted in Tours and considered the purest standard by which the value of other coins was judged, e.g., a livre *parisien* had a smaller silver content.

<sup>5</sup>June 24.

<sup>6</sup>The repudiated wife of King Henry IV.

<sup>7</sup>*Parlement* refers to the French judicial system. At the time of Saint Vincent, France had eight Parlements, each with its own legal jurisdiction, chief of which was the Parlement of Paris. They registered or gave sanction to the King's edicts, ordinances, and declarations, and supervised their implementation.

<sup>8</sup>Official notarized acts of the seventeenth century often concluded with the formula, in whole or

in part: Apromising.<|>.<|>.<|>obliging.<|>.<|>.<|> renouncing.<|>.<|>.<|>,@ or the abbreviations Apr ob re,@ to express the beginning of a longer ending: PROMISING that these present letters and all they contain are approved, binding, and stable forever, never contravening in any way.<|>.<|>.<|>. OBLIGING each individually and all collectively without division or discussion.<|>.<|>.<|>. RENOUNCING in so doing anything whatsoever contrary to these present letters and the law.<|>.<|>.<|>.

<sup>9</sup>Jean Motelet, a notary in Paris

<sup>10</sup>.Pierre Grandrye, another Parisian notary.

**Document 9.** - Archives of the Mission, Paris, original, except for the last fragment, which is an authenticated copy. These documents were published by Louis Audiat in *Le Diocèse de Saintes au XVIII<sup>e</sup> siècle* (Paris: n.p., 1894), pp. 180-85. Of Saint-Léonard Abbey there remains only a farm, in the commune of Vérines, near La Rochelle (Charente-Maritime).

<sup>1</sup>Gabriel de Lamet, a Protestant, was seigneur of Condun and of Cheusse and an alderman of La Rochelle. He had been named Abbot of Saint-Léonard on February 22, 1583, by letters patent of King Henry III, during the French Wars of Religion. The abbey=s documents were still in his possession.

<sup>2</sup>The original has a blank at this point.

<sup>3</sup>Arnault Doziet (cf. Doc. 8a, n. 3).

<sup>4</sup>The place for the names is blank on the original.

<sup>5</sup>The day is not indicated on the original.

<sup>6</sup>Nicolas Brulart, Marquis de Sillery, Chancellor of France; he was the brother of Noël Brulart, Commander de Sillery.

**Document 9a.** - *Annales C. M.* (1941), pp. 262-65, published three notarized documents found in the Arch. Nat., *Minutier Central*, Collection LXXXIV, vol. 54, fols. 234, 235, and 269; all were signed on May 28, 1611. These documents attest to some of the problems the Saint encountered in 1611 and reveal the existence of several lawsuits in which he was involved.

**Document 10.** - Arch. Nat., Y 151, fol. 323, *Régistre des Insinuations* at the Châtelet.

An *Insinuation* is a parenthetical explanation or specification inserted into the original text of a legal document. The Grand Châtelet was the headquarters of the criminal jurisdiction of Paris; the Petit Châtelet was the Paris jail.

<sup>1</sup>Nicolas Choguillot and Denis Tulloue.

**Document 11.** - Archives of the Mission, Paris, original document, written in Latin.

<sup>1</sup>Today, Clichy-la-Garenne.

<sup>2</sup>Paul V (1605-21).

<sup>3</sup>This predecessor of Saint Vincent in Clichy would succeed Father Charles de Condren as Superior of the Oratory in 1641.

<sup>4</sup>Representative of the *seigneur* in a seignorial court. Concerned primarily with the fiscal interests of the *seigneur*, he administered the levying of seignorial dues.

<sup>5</sup>Saint Vincent was Pastor of Clichy from May 2, 1612 to 1626.

**Document 12.** - Archives of the Mission, Paris, copy made from the original in the possession of M.Julien Durand, 20 rue Cassette, Paris. Coste published only the first four and the last two lines. The document was folded, making almost an entire line illegible. In several instances the original is very difficult to read. The more complete version used here was furnished by Bernard Koch, C.M.

<sup>1</sup>Word difficult to decipher.

<sup>2</sup>Word difficult to decipher.

<sup>3</sup>Word difficult to decipher.

<sup>4</sup>Germain Tronson, a notary in Paris.

<sup>5</sup>A notary in Paris. Coste has *J. de Troyes* but lists him correctly in the index of vol. 14, p. 605, as *Claude de Troyes*.

**Document 12a.** - Departmental Archives of Seine-Maritime, G 9574, fols. 77v and 78, written in Latin; extract from the register of the Rouen archdiocese, which mentions the nomination of Vincent de Paul as Pastor and Dean of Gamaches (Eure) on February 28, 1614. The document was printed in *Mission et Charité*, 2 (1962), p. 495. This edition uses the latter text.

<sup>1</sup>Philippe-Emmanuel de Gondi, husband of Françoise-Marguerite de Silly and General of the Galleys of France (cf. **VIII**, 34, n. 4).

**Document 13.** - Presbytery Archives of Écouis, eighteenth-century copy taken from the register of the Chapter deliberations, which is no longer extant. The editors have designated each entry A, B, C, etc. The first entry is in Latin; the remainder in French.

<sup>1</sup>Locality in the district of Andelys (Eure). The history of the collegiate church of Écouis has been written by Louis Régnier, *L=Église Notre-Dame d=Écouis, autrefois collégiale* (Paris, n.p., 1913).

<sup>2</sup>This first section is written in Latin.

<sup>3</sup>*Kiss of peace.*

<sup>4</sup>*[To celebrate] his happy arrival.*

<sup>5</sup>Françoise-Marguerite de Silly, Madame de Gondi (cf. **II**, 15, n. 1).

<sup>6</sup>The copy has a blank space here.

**Document 14.** - Archives of the Mission, Paris, original autograph document. This sermon seems to have been written between 1613, the year of Saint Vincent=s entrance into the de Gondi household, and 1616, the year of his resignation of Saint-Léonard de Chaumes Abbey. It was most likely closer to 1616.

<sup>1</sup>Philippe-Emmanuel de Gondi, Comte de Joigny.

<sup>2</sup>This omission is a good example of the development of Saint Vincent=s thinking: he wrote two passages here; the first, A.<|>.<|>.<|>and that is because, when he saw the youthfulness of your town these past few days, properly.<|>.<|>.@ he crossed out; the second reads, Aand that is because, noticing your youth with regard to the letters and arms in the overture you made to him, he wanted to see how they had advanced in the faith.<|>.<|>.<|>.@ In the end, he apparently did not include either one of them.

<sup>3</sup>Cf. Mk 16:16. (NAB). Coste has *Whoever believes*. The original has *Whoever does not believe*. This and other references from the Bible are written in Latin in the original; their translation is given in italics in the English text. Saint Vincent often uses scriptural references which, however, are not always direct quotes. Where he has done so, the translation has been adjusted to flow with the meaning of the sentence. The quotations given in the footnotes 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 it has been thought that the *Douay-Rheims Bible* (D-RB) gives greater clarity because it is closer to what Saint Vincent used and wrote. In the case of the psalms, both versions are sometimes cited because of the variations in numbering.

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

<sup>5</sup>Athanasian Creed. Coste=s text stops at Afaith@; the original continues with Awhich otherwise, etc.@

<sup>6</sup>Cf. Mk 16:16. (NAB)

<sup>7</sup>Cf. Mt 19:14. (NAB)

<sup>8</sup>Cf. Mt 18:10. (NAB)

<sup>9</sup>Cf. Mt 18:3-6. (NAB)

<sup>10</sup>Cf. VII, 85, n. 3.

<sup>11</sup>The Huguenots (cf. VIII, 31, n. 2) in France were strongest in this town and the surrounding area.

<sup>12</sup>Cf. 1 Cor 15:10. (NAB)

**Document 15.** - Archives of the Mission, Paris, original autograph document. This sermon appears to be only a rough outline of Document 16; the two were written one after the other. The handwriting has many more touches of similarity with the first two letters of Saint Vincent, written in 1607 and 1608 (cf. I, 1-15) than with those that followed.

<sup>1</sup>Coste has *méchant* [wicked]<|>; this was subsequently corrected to *marchand* [merchant]<|>.

**Document 16.** - Archives of the Mission, Paris, original autograph document.

<sup>1</sup>The account of the miraculous multiplication of loaves and fishes and Our Lord=s lengthy discourse on the Bread of Life, the Holy Eucharist.

<sup>2</sup>In Greek mythology, because Prometheus stole fire from heaven and gave it to mankind, he was punished by being chained to a rock, where each day an eagle came and gnawed at his liver.

**Document 17.** - Arch. Nat., Y 157, fol. 383, *Régistre des Insinuations* at the Châtelet.

<sup>1</sup>At the time, Saint Vincent was living in the home of Philippe-Emmanuel de Gondi, General of the Galleys; he would later move with the family to rue Pavée. (Arch. Nat., Y 156, fol. 213v.)

<sup>2</sup>A short street beginning at rue Saint-Jacques, and ending at the street today called rue Victor-Cousin.

<sup>3</sup>On that date the abbey was in much the same state as it was in 1610, when Saint Vincent assumed responsibility for it.

**Document 18.** - Arch. Dép. du Rhône, Ecclesiastical Registers, reg. 81, fol. 92v, original in Latin. The document was published by Philippe Cordenod in *Saint Vincent de Paul à Châtillon-les-Dombes* (Bourg: J. Dureuil, 1908, p. 12, n. 1).

<sup>1</sup>The space for the names was left blank.

<sup>2</sup>On April 19 Jean Lourdelot still did not know in whose favor he was resigning the parish of Châtillon.

**Document 19.** - Arch. Dép. du Rhône, Prov. reg., no. 8, p. 319v, and reg. 81 of *Régistre des Insinuations*, fol. 93, original in Latin. The document was published by Philippe Cordenod, *op. cit.*, p. 12.

<sup>1</sup>La Faye=s titles within the diocese of Lyons were *Camerarius* (administrator and guardian of the temporal rights of the diocese) and *Officialis* (Judicial Vicar with ordinary power to judge).

<sup>2</sup>Coste has *Livet*, but this is probably a misreading of *Linet*. Jean Linet was Secretary of the Archbishop of Lyons.

**Document 20.** - Arch. Dép. du Rhône, *Régistre des Insinuations*, vol. LXXXI, fol. 93. The document was published by Philippe Cordenod, *op. cit.*, p. 15.

<sup>1</sup>Antoine Blanchard, notary in Châtillon-les-Dombes and member of the Confraternity of Charity soon to be established there by Vincent de Paul.

<sup>2</sup>Jean Linet (cf. Doc. 19, n. 2).

<sup>3</sup>A sort of Chapter. The *prêtres sociétaires* had the responsibility of seeing that the foundation Masses set up by various families were said for their intentions or for the deceased members of their families.

**Document 21.** - A copy of this document is found in one of the volumes of the process of beatification (Archives of the Congregation of Rites). Pierre Collet in *La vie de saint Vincent de Paul* (2 vols., Nancy: A. Leseure, 1748), vol. 1, p. 60, note, dates the Demia Report August 7, 1665, stating that it was signed before Pierre Besson and Jean Collet, royal notaries in Châtillon. Demia=s allegations of the deplorable state of the parish, written almost fifty years after Vincent de Paul=s arrival there and exaggerating the actual conditions, were taken up by Abelly and succeeding biographers. The original documents paint a very different picture. (Cf. Bernard Koch, C.M., AChâtillon-les-Dombes et Saint Vincent,@ in *Bulletin des Lazaristes de France* [henceforth cited as BLF], 163, April 1998, pp. 73-93.)

<sup>1</sup>Jean Sérand, priest and Doctor of Sacred Theology.

<sup>2</sup>Jean de Bence.

<sup>3</sup>Pierre de Bérulle (cf. **VIII**, 224, n. 3).

<sup>4</sup>Father Métezeau, an Oratorian, had accompanied Denis de Marquemont, Cardinal-Archbishop of Lyons, on his visitation of this parish in 1614. Cf. Pierre Coste, *The Life and Works of St. Vincent de Paul* [henceforth cited as *Life*], trans. by Joseph Leonard, C.M. (Westminster, MD: The Newman Press, 1952), vol. I, pp. 73-74.

<sup>5</sup>Abelly (*op. cit.*, bk. I, chap. IX, p. 37) states that Saint Vincent arrived in *July* 1617, not during Lent as Demia has here. Coste accepts Abelly=s date (cf. *Life*, p. 74, n. 4).

<sup>6</sup>The report of the episcopal visitation in 1614 states that the rectory Awas in fairly good condition@ (cf. Coste, *Life*, vol. I, p. 74, n. 5). It was not available to Saint Vincent because Jean Sérand had leased it for six years to Louis Gomard for 103 livres by a contract of June 30, 1615. On August 19, 1617, Saint Vincent had the contract modified in order to reclaim the rectory by the following November 11. (Archives of the Daughters of Charity, Châtillon.)

<sup>7</sup>Jean Beynier was not a Huguenot, as reported to Charles Démia in 1664-65, for he often signed the baptismal register as a witness, even long before Saint Vincent=s arrival.

<sup>8</sup>A locality in the district of Bourg (Ain).

<sup>9</sup>Henri de Bourbon, son of King Henry IV.

<sup>10</sup>Is this another of Demia=s exaggerations? AThe Kingdom@ was the name of the room in the church loft (there is no tower), where the clergy met, probably for some relaxation. People may have thought the worst, but there was most likely no harm in it.

<sup>11</sup>While Saint Vincent=s biographers affirm that he lived a community life with the priests, they erroneously attribute to him the initiative for this: the report of the pastoral visitation of 1614, while not stating specifically that they lived together, indicates that they shared a residence and celebrated the Office in common in church (cf. *BLF*, 163, April 1998, p. 86).

<sup>12</sup>Françoise Baschet and Charlotte de Brie were not companions in their amusements: Françoise was Charlotte=s mother, already a widow who had remarried (cf. *BLF*, 164, July 1998, p. 153).

<sup>13</sup>See Doc. 126 for the Rule of the Confraternity of Charity of Châtillon-les-Dombes.

<sup>14</sup>Philippe-Emmanuel de Gondi.

**Document 22.** - Arch. Dép. du Rhône, *Insinuations ecclésiastiques*, reg. 81, fol. 240v. The resignation of Saint Vincent is mentioned in the document of the nomination of Louis Girard, which Philippe Cordenod likewise published (*op. cit.*, p. 43).

<sup>1</sup>Michel Combret.

**Document 23.** - Arch. Nat., S 6707, Marseilles file, notebook. This text is the reproduction of a copy checked against the original on January 5, 1644, by the notaries Dorléans and Païsant.

<sup>1</sup>Paul Phelippeaux, Sieur de Pontchartrain and Secretary of State.

**Document 23a.** - Arch. Nat., Fleury Papers, formerly Turgis Papers, file 26, Ms. 90, reprinted in *Annales C. M.* (1933), pp. 72-80.

<sup>1</sup>The sentence was left unfinished.

<sup>2</sup>An altar to which apostolic authority attaches the privilege whereby a plenary indulgence may be applied to the soul of the deceased person for whom Mass is celebrated on that altar.

<sup>3</sup>Reformed Order of Franciscans.

<sup>4</sup>Reformed monks of the Cistercian Order. In 1630 Pope Urban III divided the Congregation in two: the Italian Congregation, whose members took the title of Reformed Bernardines, and the French Congregation, which became the Congregation of Notre-Dame des Feuillants. They were popularly referred to as Feuillants because of the name of their principal house.

<sup>5</sup>Congregation founded in France by Cardinal de Bérulle.

<sup>6</sup>The Order of Mercy, founded for the redemption of captives by Saint Peter Nolasco in the thirteenth century.

<sup>7</sup>Denis Turgis, a notary in Paris. No information is available for Morel.

**Document 24.** - Arch. Nat., *Minutier Central*, XC, vol. 189, reprinted in *Annales C. M.* (1940), pp. 269-70. Coste used a different source: ASaint Vincent de Paul, membre du clergé langrois@ in *Semaine religieuse* of Langres, May 1, 1897. A fragment of the parchment on which this Act was written was used to attach to its binding the endpaper of a *Missale Lingonense*, which Joseph Royer of Langres had acquired in 1897. This edition uses the more complete document given in *Annales*, which also provides the date and signatories of the power of attorney.

<sup>1</sup>Messieurs Ogier and Motelet.

<sup>2</sup>It was unusual for the Holy See to make an appointment to a priory in seventeenth-century France; in this instance, it is doubly confusing. As Coste notes, Sébastien Zamet, Bishop of Langres (cf. I, 277, n. 9), had united Grosse-Sauve to the Congregation of the Oratory on June 23, 1623, despite the protestations of the Chapter of Saint-Mamès, which had claimed the right of having the benefice at its command. They submitted the issue to the tribunals; the proceedings went on for three years. After an arrangement with the Chapter, the Oratorians assumed possession of the priory definitively on March 24, 1626. In the interval, Saint Vincent had undoubtedly renounced his claims.

<sup>3</sup>The space for the name was left blank for Saint Vincent to fill in later. The parchment published in 1897 reads: *Messire Pierre* </>. </>. </>. </> *Manferet de Langres*.

<sup>4</sup>The day of the month is omitted in the Coste version.

**Document 25.** - Original autograph document, which belonged to the Pastor of Saint-Vincent-de-Paul in Clichy. It was erroneously stated that the Saint had delivered the sermon in this parish when he was Pastor there; apparently, however, the preacher was not the Pastor, and the Bishop of the persons to whom he was speaking was not his Bishop.

<sup>1</sup>The acclamation of the people at the triumphal entry of Jesus into Jerusalem. Cf. Jn 12:13. (NAB)

<sup>2</sup>The prophecy of Zechariah at the naming of Saint John the Baptist. Cf. Lk 1:68. (NAB)

<sup>3</sup>Cf. Acts 20:28. (D-RB)

<sup>4</sup>Cf. Heb 13:17. (NAB)

<sup>5</sup>Cf. Mt 10:40. (NAB)

<sup>6</sup>A hymn of praise of fifth-century origin.

<sup>7</sup>By means of suffrages.

**Document 25a.** - Arch. Nat., M 105, copy, original in Latin, reprinted in *Annales C. M.* (1940), pp. 458-59. This edition uses the latter text.

<sup>1</sup>Antoine Portail (cf. **VIII**, 105, n. 3).

<sup>2</sup>Blaise Le Féron, born in Chartres (Eure-et-Loir), was named Abbot of Saint-Lomer in Blois; accused of Jansenism, he was not accepted for the office. He became Vicar-General of Chartres in 1652, died in 1659, and was buried in Sainte-Foy. (Cf. Abbé Joseph Beauhaire, *Diocèse de Chartres. Chronologie*, 1892, p. 9.)

<sup>3</sup>Collège des Bons-Enfants (cf. **VIII**, 61, n. 2).

<sup>4</sup>At the process for beatification, Brother Pierre Chollier presented the documents issued by the University of Paris awarding Saint Vincent a Licentiate in Law. The Saint is recognized by this title for the first time in this document.

**Document 25b.** - Arch. Nat., M 105, file 9, copy, original in Latin, reprinted in *Annales C. M.* (1940), pp. 459-60. This edition uses the latter text.

**Document 25c.** - Arch. Nat., ZE 241, original in Latin, reprinted in *Annales C.M.* (1929), pp. 729-30.

**Document 26.** - Berceau-de-Saint-Vincent-de-Paul (Landes), original.

<sup>1</sup>In an agreement dated December 22, 1625 (Office of Maître Paul Tollu, 70 rue Saint-Lazare, Paris, reg. fol. 550), mention is made of AMessire Vincent de Paul, Royal Chaplain and Principal of the Collège des Bons-Enfants, founded at the University of Paris, residing on the street near the Porte Saint-Victor. @ It was, therefore, some time between October 20 and December 22, 1625, that the Saint left the home of the General of the Galleys.

<sup>2</sup>The place for the name was left blank.

<sup>3</sup>Chief officer responsible for the collection of provincial taxes.

<sup>4</sup>The gabelle was a tax on salt; *grenier* indicates the rent for the storage of the salt.

**Document 27.** - Office of Maître Paul Tollu, 70 rue Saint-Lazare, Paris.

<sup>1</sup>This is the same date as that of the Contract of Association signed by Saint Vincent and his first companions (cf. Doc. 61). Might it not also be the day on which the Saint resigned as Pastor in Clichy?

<sup>2</sup>Jean de Saint-Martin.

<sup>3</sup>Monsieur de Saint-Martin d=Agès.

<sup>4</sup>Saint Vincent had two sisters named Marie; they are distinguished in this document only by the names of their husbands.

<sup>5</sup>M. Charles and M. Nicolas Saulnier were notaries in Paris.

**Document 28.** - Abelly, *op. cit.*, bk. II, chap. VII, p. 331. Saint Vincent wrote this account concerning the holiness of Francis de Sales (cf. **VIII**, 39, n. 10). It was probably done before April 17, 1628, the day on which he gave his formal deposition at the beatification process for the saintly Bishop of Geneva.

<sup>1</sup>Cf. **I**, 556, n. 8. For seven months of her first year in the Visitation Monastery (1622), Sister Claire-Marie Amaury remained in the grips of the horrible temptation about which Saint Vincent writes here; she was cured on January 30, 1623 (cf. *Année sainte des religieuses de la Visitation Sainte-Marie* [12 vols., Annecy: Ch. Burdet, 1867-71], vol. X, p. 225).

<sup>2</sup>Jean-François de Gondi, first Archbishop of Paris (February 19, 1623-March 21, 1654).

**Document 29.** - *Parisian Remissorial Process concerning the life, morals, and miracles of the*



*Servant of God Francis de Sales, transacted in Paris, 1628* (Archives of the Congregation of Rites). This document was published, with its French translation, in *Annales Salésiennes*, 1907, nos. 5-7. The original is in Latin.

Remissorial letters play a vital part in the process of canonization mandated for the Church by Pope Urban VIII (1623-44). As shown here, a lengthy set of questions, composed by the Promoter of the Faith, was sent to the Bishops where the Servant of God was known, and those who knew him were interrogated on each question. These are Saint Vincent's responses to the Remissorial sent to Jean-François de Gondi, Archbishop of Paris. They were given during the remissorial process in Paris.

<sup>1</sup>Juste Guérin (cf. **II**, 31, n. 3).

<sup>2</sup>Vice-Postulator in Paris for the cause of canonization of Francis de Sales.

<sup>3</sup>Cf. Phil 1:61. (NAB)

<sup>4</sup>Cf. Sir 41:1. (NAB)

<sup>5</sup>Cf. Mt 25:40. (NAB)

<sup>6</sup>John Calvin's chief assistant and successor as leader of Reformed Protestantism (known in France as the Huguenots).

<sup>7</sup>Saint Jane Frances Frémiot de Chantal (cf. **VIII**, 542, n. 2).

<sup>8</sup>Cf. Ps 84:11. (NAB)

**Document 30.** - Arch. Nat., LL 1716, fol. 17vE.

<sup>1</sup>Saint Vincent had been Superior of the Visitation nuns in Paris since 1622 (cf. Abelly, *op. cit.*, bk. II, chap. VII, p. 314). The first act of nomination, no longer extant, very likely limited his functions to a six-year term.

**Document 31.** - Office of Maître Paul Tollu, 70 rue Saint-Lazare, Paris, register.

<sup>1</sup>This shows that Abelly (*op. cit.*, bk. I, chap. VI, p. 27) was wrong in writing that Saint Vincent resigned his parish unconditionally to Jean Souillard without retaining any annuity from it. These four hundred livres *tournois* represent the arrears for four years, the length of time since the Saint had been Pastor in Clichy.

<sup>2</sup>Messieurs Capitain and Charles were notaries in Paris.

**Document 31a.** - Arch. Nat., *Minutier Central*, XVIII, no. 184, fol. 286. The text was published in *Annales C. M.* (1936), pp. 704-07.

<sup>1</sup>Saint Vincent of Saintes; the diocese of Dax had great devotion to this martyr. Vincent de Paul considered Saint Vincent Ferrer his secondary patron.

<sup>2</sup>The Priests of the Mission apparently knew nothing of this will at the time it was drawn up. The witnesses who signed it were neighbors of the notary, all living on the Place Maubert, and Saint Vincent designated as its executor the equerry Louis de Saint-Martin, or, in his place, in case of death, his son Maître César de Saint-Martin.

<sup>3</sup>There is no record of when Saint Vincent's mother died. In Doc. 27 he bequeaths to his brothers all his movable and immovable *paternal* goods; in the present document he bequeaths his *paternal and maternal* possessions. Might not this addition indicate that his mother had died some time between 1626 and 1630?

**Document 31b.** - Arch. Nat., LL 1689, fol. 19v-20r, taken from the register of the Chapter proceedings of La Madeleine Convent. This document was printed in *Annales C. M.* (1934), p. 650.

**Document 31c.** - Bib. Nat., ms. n.a.f. 1810, printed in *Annales C. M.* vol. 124 (1959), pp. 402-03. The Hospitaller Nuns of Charity, founded by Mother Françoise de la Croix, were confirmed

by an Act of Urban VIII of December 14, 1633; their Constitutions were approved on November 12, 1634, by the Archbishop of Paris. Vincent de Paul was a member of the commission responsible for the inspection and certification of their Constitutions.

<sup>1</sup>A paraph is a personalized flourish added to one's signature on certain legal documents as an identifying sign; it engenders legal consequences if what the person states in the document is not true.

**Document 31d.** - Bib. Nat., ms. n.a.f. 1810, 70v.; reprinted in *Annales C. M.* 124, (1959), pp. 403-04.

<sup>1</sup>Jacques-Raoul de la Guibourgère (cf. **VIII**, 241, n. 7).

**Document 32.** - Bibliothèque Mazarin, Ms. 2481, fol. 287-91. Collet (vol. I, p. 266) states that this document is the work of eighteenth-century Jansenists, but its authenticity is supported by the words "About fifty-nine years of age." In the eighteenth century the Jansenists believed, as did everyone, that Saint Vincent had been born in 1576; consequently, the forger would have written "About 63 years of age." (Cf. Pierre Coste, "La vraie date de la naissance de saint Vincent de Paul," in *Bulletin de la Société de Borda* [Dax, 1922]; and by the same author, *Rapports de saint Vincent de Paul avec l'abbé de Saint-Cyran* [Toulouse: A. Nauze, 1914], p. 30 ff.)

<sup>1</sup>Jean du Verger de Hauranne, Abbé de Saint-Cyran, was born in Bayonne in 1581. He had met Saint Vincent in Paris around 1622 and soon struck up a friendship with him. According to his nephew, Martin de Barcos (cf. *Défense de feu M. Vincent de Paul*), he had supposedly rendered important services to the Saint, and the Congregation of the Mission was in some measure indebted to him for the possession of the Collège des Bons-Enfants and for Saint-Lazare, as well as for the Bull of approbation obtained from the Roman Court. What is certain is that their meetings, rather frequent while Saint Vincent was living at the Bons-Enfants, became more rare after 1632 and almost ceased from 1634 on. In 1638 Saint-Cyran was arrested by order of Cardinal Richelieu and imprisoned at the Château de Vincennes. Shortly after the Cardinal died in 1642, Louis XIII allowed the prisoner to communicate with people outside. This measure of clemency was soon followed by a second: on February 16, 1643, Saint-Cyran was set free. He did not, however, enjoy the royal favor for long, dying of a cerebral hemorrhage on October 11 of the same year.

<sup>2</sup>Jacques Lescot, future Bishop of Chartres (cf. **IV**, 159, n. 1).

<sup>3</sup>Armand du Plessis, Cardinal Richelieu (cf. **VIII**, 405, n. 6).

<sup>4</sup>Cf. **I**, 392-96.

<sup>5</sup>Jean-Jacques Olier (cf. **VIII**, 400, n. 1).

<sup>6</sup>François-Étienne de Caulet (cf. **VIII**, 162, n. 3).

<sup>7</sup>Jean Jouhaud, secretary of the Abbot of Cîteaux.

<sup>8</sup>Marie de Vignerod (cf. **VIII**, 8, n. 5).

<sup>9</sup>Martin de Barcos, nephew of Abbé de Saint-Cyran and a major apologist for Jansenism.

<sup>10</sup>Nicolas Singlin (cf. **IV**, 593, n. 4).

<sup>11</sup>Mother Anne de Lage.

<sup>12</sup>Henri-Louis Chastaignier de La Rocheposay.

<sup>13</sup>*The time for destroying.* Cf. Eccl 3:3. (NAB)

<sup>14</sup>Pope Clement VIII (1592-1605).

<sup>15</sup>Barthélemy de Donnadieu de Griet.

<sup>16</sup>Council of Trent (1545-63).

<sup>17</sup>*The law is not aimed at the just.* Cf. 1 Tim 1:9. (NAB)

**Document 33.** - *Recueil de plusieurs pièces pour servir à l=histoire de Port-Royal, ou Supplément aux Mémoires de Messieurs Fontaine, Lancelot, et du Fossé* (Utrecht: n.p., 1740), pp. 22ff. The text published in this work is the same as the copy conserved in the Bibl. Nat. (f. fr. 17.804). From this interrogation we give only what concerns the relationship between Saint-Cyran and Saint Vincent.

1It is stated in a note that Athis was the previous October.@

2This part of the interrogation is based on the contents of that letter, from which the examiner is quoting (cf. **I**, 392-96).

3Luís de Granada, the Spanish Dominican renowned for his holiness, sermons, and writings.

4John Duns Scotus, Franciscan philosopher and theologian, was born in Scotland about 1266, died in Cologne on November 8, 1308, and was beatified in 1993.

5The Institute of the Blessed Sacrament had been founded in Paris, on rue Coquillière, by Sébastien Zamet, Bishop of Langres (cf. **I**, 277, n. 9), with the collaboration of Mère Marie-Angélique Arnauld, Abbess of Maubuisson. The nuns there honored Jesus in the Eucharist in a very special way by perpetual adoration. (Concerning this Institute see Louis N. Prunel, *Sébastien Zamet, évêque-duc de Langres, pair de France* (1588-1655) [Paris: Picard, 1912], pp. 208ff.)

6Cf. 2 Cor 12:19. (D-RB)

7Cf. Mt 23:27, Lk 11:44. (NAB)

8Cf. Mt 25:1-13. (NAB)

9A note states that this was ABonneville Priory, which belonged to M.de Saint-Cyran before he possessed his abbey.@

10Jean-François de Gondî.

11Sébastien Zamet.

12A note states that Athis reply is confusing, and Saint-Cyran deliberately made it so. The reason will be seen in the letter used in this interrogation (cf. **I**, 392-96.). Furthermore, there is every reason to believe that one of the four warnings Saint-Cyran gave the Bishop of Langres when he was sick concerned the manner by which he had entered the episcopate. The Prelate received them very well, and, when he recovered from his illness, he wrote to Saint-Cyran about resigning his diocese. Not wishing to get involved in this business, Saint-Cyran did not reply to him; this vexed the Bishop, who wrote to him a second time, informing him that he wanted to discuss it with M.Olier. Saint-Cyran had M.Vincent intervene in this affair.@

13Henri-Louis Chastaignier de La Rocheposay.

14Jean Jouhaud.

15Louise de Bourbon (cf. **I**, 285, n. 4).

16Pierre Desclaux, confessor of Cardinal Richelieu and brother of Jacques Desclaux, Bishop of Dax.

17Mère Marie-Angélique Arnauld.

18*Weights and weights.* Cf. Prv 20:10. (NAB) The meaning here is probably that the opinions of some authorities lend to a discussion greater weight than others; not all sources and interpretations have the same weight of authority and/or influence.

19*By way of exception;* giving himself the benefit of the doubt.

20Jérôme Bignon (cf. **I**, 242, n. 1).

21Mathieu Molé (cf. **VIII**, 195, n. 1).

22André Duval (cf. **IV**, 322, n. 1).

23St. Francis de Sales (cf. **VIII**, 39, n. 10).

24Priests of Christian Doctrine (Doctrinaires) Cf. **VIII**, 172, n. 2.

25November 4.

26Cf. Eccl 3:3. (NAB)

**Document 33a.** - Arch. Nat., E 1684, *pièce* 108, printed in *Annales C. M.* (1936), p. 707. This edition uses the latter text.

1Dominicans.

2The [de] is crossed out.

3The name left blank here is given in the following document (*pièce* 109).

4On January 28, 1641, the following order was issued by the King=s Council: AThe visitation of the principal convent of the Jacobins is prescribed and will be made by three of the above-mentioned commission members [the Vicar-General of the *Gallican* Congregation of the Dominicans, Father de Hayneufve, and Father Mathieu, O. P.]@ (cf. *pièce* 109).

**Document 34.** - Archives of the Visitation, Annecy, original autograph document.

1Saint Vincent himself (cf. **II**, 241, n. 3).

2Coste mistakenly read *resplendirent* [shone] for *répandirent* [expanded].

3Saint Francis de Sales.

4*Réponses de notre très honorée et digne Mère Jeanne Françoise Frémiot*, Paris, MDCXXXII.

**Document 35.** - Archives of the Mission, Paris, seventeenth- or eighteenth-century copy.

1Collège des Bons Enfants.

**Document 35a.** - Arch. Nat., Z<sup>2</sup> 3750, printed in *Annales C. M.* (1926), pp. 708-09. This edition uses the latter text.

**Document 35b.** - Vatican Secret Archives, *Processus consistoriales*, vol. 44, fols. 256v-257r, in *Vincentiana* (1968), pp. 61-62. This edition uses the latter text.

1Cf. **VII**, 41, n. 2.

2On June 9, 1643, King Louis XIV submitted to the Holy See the nomination of François Perrochel as Bishop of Boulogne (cf. Vatican Secret Archives, *Proc. consist.*, vol. 44, fol. 249).

On Saturday, July 4, 1643, at the request of the Holy See, Gerolamo Grimaldi, Apostolic Nuncio to France (cf. **III**, 73, n. 1), questioned three witnesses: François Fouquet, Bishop of Agde; Félix Vialart, Bishop of Châlons-sur-Marne; and Vincent de Paul.

3Clearly, the recorder transposed the numbers of Saint Vincent=s age (36 for 63). This document substantiates the belief that the Saint was born in 1581.

4Gerolamo Grimaldi.

5Perrochel=s appointment was sanctioned at the consistory of February 6, 1645. The following June 11, at Saint-Lazare, Archbishop Jean-François-Paul de Gondi, assisted by François Fouquet and Félix Vialart, consecrated him Bishop of Boulogne.

**Document 35c.** - Bibl. Nat., MS, f. fr. 15.720, fol. 376. The document was printed in *Annales C. M.* (1940), p. 463. This edition uses the latter text.

1Louis XIII (1610-43).

2Cf. **VIII**, 257, n. 4.

**Document 36.** - Bibl. Nat., Ms, f. fr. 17.109, entitled: *Dix méditations faites par le sieur Louis Machon, archidiacre de Port et chanoine de l=Église cathédrale de Toul, pendant les dix jours de sa retraite dans la maison de Saint-Lazare, au faubourg Saint-Denis-lez-Paris.*

**Document 36a.** - Bibl. Nat., Ms, f. fr. 4200, fol. 141. This excerpt from Le Tellier=s

correspondence of July 8, 1645, was published in *Annales C. M.* (1953), 118, pp. 508-09. This edition uses the latter text. A valuable, authentic testimony of the Secretary of State, it remained unknown and was lost among the papers of his correspondence until it was brought to light in 1954 by Josep Sanabra, diocesan archivist of Barcelona. Le Tellier's confidential note highlights the behavior of the Queen Regent and her great respect for Monsieur Vincent, whose wisdom and disinterestedness are once again revealed to us here.

<sup>1</sup>Michel Le Tellier (cf. **V**, 96, n. 6).

<sup>2</sup>Henri de Lorraine, Comte d'Harcourt (1610-66) and third Viceroy of Catalonia, distinguished himself in military and diplomatic affairs in Piedmont, Spain, and Flanders.

<sup>3</sup>The list of three names forwarded to Rome.

<sup>4</sup>Pierre de Marca (cf. **VII**, 547, n. 4).

<sup>5</sup>Anne of Austria (1601-66), daughter of Felipe III, King of Spain, became Queen of France in 1615 by her marriage with Louis XIII. After his death she was Regent of France (1643-61) and is usually referred to by this title.

<sup>6</sup>Jules Cardinal Mazarin (cf. **VIII**, 265, n. 2).

<sup>7</sup>Letter confirming an appointment to a benefice.

**Document 36b.** - Bibl. Nat., Baluze bequest, no. 254, fol. 206v. The letter was published in *Annales C. M.* (1954), p. 184. This edition uses the latter text.

The letter corroborates what Michel Le Tellier wrote to the Comte d'Harcourt and gives an indication of why Mazarin wanted Saint Vincent dismissed from the Council of Conscience.

**Document 37.** - Jacques Marchant, *Hortus pastorum et concionatorum* Paris: M.Soly, 1644. In 1651 Michel Alix edited and published a tenth edition of this work, which he dedicated to Saint Vincent. The Saint did not express much enthusiasm about this (cf. **III**, 121, n. 6). The original is in Latin.

<sup>1</sup>*Garden of Pastors.*

**Document 38.** - Fifteen original autograph notebooks of Mazarin, written in Italian, are still extant and conserved in the Bibl. Nat., Baluze bequest, 174. The first is from 1642, the last from 1650. Victor Cousin published them, along with commentaries, in *Journal des Savants (Des carnets autographes du cardinal Mazarin conservés à la bibliothèque impériale, 1854-56.)*.

<sup>1</sup>Philippe-Emmanuel de Gondi. Second notebook, June-July 1643, p. 39.

<sup>2</sup>Augustin Potier (cf. **II**, 51, n. 4).

<sup>3</sup>Second notebook, p. 62.

<sup>4</sup>Lambert aux Couteaux (cf. **V**, 167, n. 1).

<sup>5</sup>Third notebook, August-September 1643, p. 33. This sentence is written in Spanish.

<sup>6</sup>Third notebook, p. 72.

<sup>7</sup>François Sublet (cf. **II**, 150, n. 2).

<sup>8</sup>The *Dévots* were a group of zealous Catholics anxious for religious reform throughout France.

<sup>9</sup>Fourth notebook, p. 1. The fourth and fifth notebooks cover the last months of 1643 and the first months of 1644.

<sup>10</sup>Louise de Béon (cf. **VII**, 640, n. 3).

<sup>11</sup>Fourth notebook.

<sup>12</sup>Jeanne de Schomberg (cf. **VI**, 549, n. 1).

<sup>13</sup>Fourth notebook, p. 59.

<sup>14</sup>Claude-Marguerite de Gondi (cf. **VI**, 550, n. 7).

<sup>15</sup>Fourth notebook, p. 77.

<sup>16</sup>Antoine Arnauld (cf. VI, 101, n. 9).

<sup>17</sup>Fifth notebook, p. 18.

<sup>18</sup>The former Hôtel du Petit-Bourbon. Queen Anne of Austria had established the Benedictines of Bièvre there; she used to visit them often and lavished gifts on them. At her request, her son Louis XIV laid the first stone of their church on April 1, 1645. She willed them her heart and the relics from her oratory.

<sup>19</sup>Fifth notebook, p. 24.

<sup>20</sup>Marie de Hautefort, daughter of Charles, Marquis de Hautefort, and Renée du Bellay, was born on February 5, 1616, married Charles, Maréchal de Schomberg, on September 24, 1646, and died on August 1, 1691. She was intelligent and virtuous but was never willing to humor Cardinal Mazarin, which brought on her disgrace in 1644. She took her disfavor bravely, and, after her marriage, she and her husband attended to their domestic affairs without fanfare or complaint, living at home that Christian life which alone can give peace of soul.

<sup>21</sup>Marie-Catherine de la Rochefoucauld, Baronne de Senecey (cf. VI, 550, n. 6).

**Document 39.** - M.de Rangouze, *Lettres panégyriques aux princes et prélats de l'Église* (Paris 1650), p. 79.

**Document 40.** - Visitation Monastery, Amiens (France), signed document, copy; a tracing is in the Archives of the Mission, Paris.

**Document 41.** - Archives of the Mission, Paris, original autograph document.

**Document 42.** - Abelly, *op. cit.*, bk. III, chap. VIII, p. 71. Abelly extracted this passage from one of the Saint=s writings in his own hand.

**Document 43.** - Abelly, *op. cit.*, bk. III, chap. VI, p. 51. Abelly extracted this passage from one of the Saint=s writings in his own hand.

**Document 44.** - Abelly, *op. cit.*, bk. II, chap. IV, sect. I, p. 270. Abelly extracted this passage from one of the Saint=s writings in his own hand.

**Document 45.** - Abelly, *op. cit.*, bk. I, chap. XXXIV, p. 162. Abelly extracted this passage from one of the Saint=s writings in his own hand.

<sup>1</sup>These thoughts are from *The Imitation of Christ* by Thomas à Kempis (bk. I, chap. XVII), whose words Saint Vincent is interpreting here.

**Document 46.** - Manuscript of repetitions of prayer, conferences, and talks to the Missionaries, fol. 13. The copyist affirmed that the conference had been given Aaround May 1655@ and said he had seen the original in the Saint=s handwriting.

**Document 47.** - Archives of the Mission, Paris, original autograph document. It translates or reproduces parts of two Lessons from the Roman Breviary (Common of Confessors non-Pontiffs, alternative Lessons in the Second Nocturn, Lessons IV and V), taken from bk. 10, chap. 16, on *Moral Reflections on Job* (Chap. XII) by Pope Saint Gregory the Great (590-604).

<sup>1</sup>These first two paragraphs are written in Latin.

<sup>2</sup>These two paragraphs are written in Latin.

**Document 48.** - Original autograph document, which in 1913 belonged to M.Lacaille (50 boulevard Malesherbes, Paris), at whose office Coste made a copy. The document was recovered in 1982 and was photocopied; it disappeared from the Berceau around 1987. The expansion of the fifth part is missing. Everything written in italics is in Latin in the original.

<sup>1</sup>Cf. 1 Cor 14:38. (NAB)

<sup>2</sup>An heresiarch who lived from about 354 to at least 418. His doctrine was condemned by the Council of Ephesus in 431.

<sup>3</sup>Bishop of Hippo (354-430).

<sup>4</sup>At the Second Council of Orange (529).

<sup>5</sup>Prudentius of Troyes was born in Spain and died Bishop of Troyes in 861. He limited God's salvific Will to believers in Christ. The episode mentioned here by Saint Vincent took place in 858.

<sup>6</sup>Text of the original: And that opinion was contradicted that Our Lord had not died for all, to exclude the.

<sup>7</sup>Baius (Michel de Bay) was born in Belgium in 1513 and died in Louvain on September 19, 1589.

<sup>8</sup>Pope Saint Pius V (1566-72).

<sup>9</sup>Pope Gregory XIII (1572-85).

<sup>10</sup>The year the *Augustinus* was published.

<sup>11</sup>Cf. 1 Tim 2:4. (NAB)

<sup>12</sup>Cf. Rom 8:15-16. (NAB)

<sup>13</sup>Cf. 2 Pt 3:9. (NAB)

<sup>14</sup>Cf. 2 Cor 5:14. (NAB)

<sup>15</sup>Cf. 1 Jn 2:2. (NAB)

<sup>16</sup>Prayer said at the Offertory of the Mass before the liturgical revisions of Vatican II.

<sup>17</sup>Saint Prosper of Aquitaine, a lay theologian born around 390 and thought to have died in Rome about 465. He had an excellent classical education and was well read in theology; his writings, both in verse and in prose, are mainly concerned with the controversy about grace and free will in defense of Saint Augustine's doctrine. After 440, Saint Prosper was associated with Pope Saint Leo I and aided this Doctor of the Church with his correspondence and theological writings.

<sup>18</sup>Paul Orosius (c. 390-c. 418), a historian associated with Saint Augustine. At the latter's request, as a supplement to his *City of God*, he wrote a history of the world, the first to be produced by a Christian writer.

<sup>19</sup>Cf. Is 65:2. (NAB)

<sup>20</sup>Saint Francis de Sales, in his *Treatise on the Love of God* (cf. bk. IV, chap. 5).

<sup>21</sup>Canon IV.

<sup>22</sup>Cf. Mt 23:37. (NAB)

<sup>23</sup>A word meaning Afootless@: reference to the rudimentary feet of the sea swallow (Saint Francis de Sales, *op. cit.*, bk. II, chap. 9, n. 10).

<sup>24</sup>Probably Saint-Cyran.

<sup>25</sup>Might Saint Vincent have had in mind here Antoine Arnauld or Saint-Cyran's nephew Barcos?

<sup>26</sup>Saint Vincent originally wrote *O[ur] Lord gives it to all*, but crossed it out and wrote *God gives it to us*.

<sup>27</sup>Text of the original: *They say that the willingness necessary and.*

<sup>28</sup>Cf. Eccl 31:10. (D-RB)

<sup>29</sup>Cf. Eccl 15:17. (D-RB)

<sup>30</sup>Cf. 1 Cor 4:7. (D-RB)

<sup>31</sup>Cf. 1 Cor 15:10 (D-RB)

<sup>32</sup>Cf. Rom 9:16. (D-RB)

<sup>33</sup>Cf. 1 Cor 1:31. (D-RB)

**Document 48a.** - *Annales C. M.* 103 (1938), p. 476. The Archives of the Mission, Paris, possess

this deposition of Paul Masson at the Parisian Diocesan Information Process for the canonization of Vincent de Paul (Testimony 158). It was given on June 23, 1705, at the Louyé Priory of the Order of Grandmont, Chartres diocese, where he had been Pastor in Val-Saint-Germain.

Born in Pons, Amiens diocese, Masson was a Doctor of Arts of the University of Paris. At the time of his deposition he was eighty years old.

**Document 49.** - Archives of the Motherhouse of the Daughters of Charity, 140 rue du Bac, Paris, original document, in the handwriting of one of the Sisters.

<sup>1</sup>The Nom-de-Jésus was a hospice for the elderly poor of Paris (cf. **VIII**, 73, n. 6).

<sup>2</sup>This instruction is undated, but the content indicates that it was given during the summer of the same year as the foundation of the Nom-de-Jésus.

@TEXT6 =<sup>3</sup>The wealthy Parisian who had founded the hospice.

**Document 50.** - Repetitions of Prayer, Conferences, and Talks to the Missionaries, MS, fol. 17v.

<sup>1</sup>The priest accepted the ministry that Saint Vincent was proposing to him.

**Document 50a.** - *Vincentiana* (1968), 1, pp. 64-65, written in Latin. This excerpt from the Vatican Archives, *Processus consistoriales*, vol. 54, fols. 518-31, is Saint Vincent's testimony before Nicolò Guido di Bagno, Apostolic Nuncio to France, in the information process of June 8, 1656, prior to the appointment of Nicolas Sevin as Coadjutor, with right of succession, to Alain de Solminihac, Bishop of Cahors.

Among those also giving depositions were François Caulet, Bishop of Pamiers; Henri de Béthune, Archbishop of Bordeaux; François Perrochel, Bishop of Boulogne-sur-Mer; and Hippolyte Féret, Pastor of Saint-Nicolas-du-Chardonnet in Paris (fols. 527v-528r). Ten questions were asked of each.

<sup>1</sup>This document provides another indication of the age of Saint Vincent; he is about seventy-six years of age or, in canonical terminology, in his seventy-seventh year.

<sup>2</sup>The fourth question asked whether Sevin had a known residence, and did he maintain a residence.

<sup>3</sup>Probably an error of the notary, who transformed eighteen leagues into six. Sarlat is about seventy-two kilometers from Cahors, i.e., about eighteen leagues, not six.

**Document 50b.** - *Annales C. M.* 101 (1936), p. 701.

<sup>1</sup>Only the signature is in the Saint's handwriting.

**Document 51.** - Abbé Étienne-Michel Faillon, *Vie de M. Olier* (3 vols., Paris: Poussielgue, 1873), vol. III, p. 476. Faillon writes concerning this talk: AM. Leschassier (a Sulpician contemporary of M. Olier) informs us that, after the death of M. Olier, that holy priest gave them some solace which tempered their sadness somewhat, and there is every reason to believe that the following words, in the handwriting of M. de Bretonvilliers, are a fragment of that moving address. @ Faillon rightly adds that the style of the discourse is more like that of M. de Bretonvilliers than that of Saint Vincent.

<sup>1</sup>Cf. Gen 38:8; Dt 25:5-6; Mt 22:24. (NAB) Written in Latin.

<sup>2</sup>Cf. Ex 25:40 (NAB). Written in Latin.

**Document 52.** - Abelly, *op. cit.*, bk. II, chap. XII, p. 438.

**Document 53.** - This dedication is at the beginning of the work written by Étienne de Flacourt, Governor of Madagascar (cf. **VIII**, 95, n. 1).

<sup>1</sup>Nicolas Gondrée (cf. **VIII**, 181, n. 5).

<sup>2</sup>Charles Nacquart (cf. **VIII**, 181, n. 5).

<sup>3</sup>Jean-François Mousnier (cf. **VIII**, 181, n. 5).



<sup>4</sup>Nicolas Prévost (cf. **VIII**, 181, n. 4).

<sup>5</sup>Claude Dufour (cf. **VIII**, 180, n. 4).

<sup>6</sup>Toussaint Bourdais (cf. **VIII**, 104, n. 5).

**Document 54.** - Abelly, *op. cit.*, bk. III, chap. XVI, sect. 1, p. 254, taken from the original, in the Saint=s handwriting.

<sup>1</sup>A fictitious name.

<sup>2</sup>Cardinal-Archbishop of Milan and a prominent figure of the Tridentine reform (1538-84).

**Document 55.** - Archives of the Mission, Paris, tracing of a signed document.

<sup>1</sup>Jean-François-Paul de Gondi, Abbé de Buzay (cf. **VIII**, 33, n. 1).

<sup>2</sup>François Lefèvre de Caumartin.

**Document 56.** - Archives of the Mission, Paris, Repetitions of Prayer, Conferences, and Talks to the Missionaries, MS., fol. 82v.

<sup>1</sup>Written in the margin of the manuscript: *A*Note: M.Vincent began his retreat on Saturday, October 25, 1658, and finished it on Monday, November 4, of the same year. @

**Document 57.** - Archives of the Mission, Paris, original in the handwriting of Jean Gicquel, Priest of the Mission (cf. **VIII**, 79, n. 7); there is no doubt that he is the author of this diary.

<sup>1</sup>Edme Jolly (cf. **VIII**, 7, n. 1).

<sup>2</sup>This question is being asked by one of the Assistants; the response is Saint Vincent=s.

<sup>3</sup>Alexander VII (1655-67).

<sup>4</sup>Cf. Lk 2:34 (NAB). This, and all other words or phrases in italics are in Latin in the original.

<sup>5</sup>Their Motherhouse, located opposite Saint-Lazare.

<sup>6</sup>Denis Gautier (cf. **VIII**, 43, n. 1).

<sup>7</sup>This problem is presented by Jean Dehorgny (cf. **VIII**, 22, n. 7).

<sup>8</sup>The only information about François d=Hauteville, C.M., is that he was Superior in Montmirail in 1660.

<sup>9</sup>François-Théodore de Nesmond (cf. **III**, 411, n. 5). The last part of the name is crossed out on the original so we are not absolutely sure that our reading is correct.

<sup>10</sup>In the Saint-Lazare prison.

<sup>11</sup>René Alméras the younger (cf. **VIII**, 77, n. 4) and Thomas Berthe (cf. **VIII**, 13, n. 1).

<sup>12</sup>This reflection was made by René Alméras, Assistant of the house.

<sup>13</sup>Saint-Nicolas-du-Chardonnet parish and the Community of the Nicolaites, founded by Adrien Bourdoise.

<sup>14</sup>Augustin Fracioti, Archbishop in partibus (1654-59) of Trabzon, a port city on the Black Sea.

<sup>15</sup>Jean Watebled (cf. **VIII**, 196, n. 2).

<sup>16</sup>The pages that followed have been lost; this accounts for the gap between June 7 and September 15.

<sup>17</sup>On August 27 Saint Vincent had announced to the Community his choice of Marguerite Chétif (cf. **VIII**, 122, n. 4) as Superioress General; the ceremony of installation took place on September 15.

<sup>18</sup>François Fouquet (cf. **VIII**, 5, n. 6).

<sup>19</sup>Gabriel Delespiney (cf. **VIII**, 69, n. 3).

<sup>20</sup>Antoine Parisy Cf. **VIII**, 19, n. 4).

<sup>21</sup>Armand de Bourbon (cf. **VIII**, 62, n. 4).

<sup>22</sup>The four Sisters.

<sup>23</sup>Louise-Marie de Gonzague (cf. **VIII**, 88, n. 2).

- <sup>24</sup>Nicolas Talec (cf. **VI**, 158, n. 5).
- <sup>25</sup>The Rougemont farm (cf. **VIII**, 120, n. 2).
- <sup>26</sup>Claude-Charles de Rochechouart de Chandénier (cf. **VIII**, 132, n. 1).
- <sup>27</sup>Nicolas de la Brière (cf. **VIII**, 196, n. 1).
- <sup>28</sup>The Congregation of the Mission.
- <sup>29</sup>Achille Le Vazeux (cf. **VII**, 40, n. 13).
- <sup>30</sup>Pierre de Beaumont (cf. **VIII**, 103, n. 3).
- <sup>31</sup>Emerand Bajoue (cf. **VII**, 165, n. 1).
- <sup>32</sup>Antoine Maillard (cf. **VIII**, 125, n. 4).
- <sup>33</sup>François Prévost (cf. **V**, 447, n. 3).
- <sup>34</sup>Nicolas Survire (cf. **V**, 251, n. 2).
- <sup>35</sup>Bertrand Ducournau (cf. **VIII**, 94, n. 3).
- <sup>36</sup>Jean Bécu (cf. **VIII**, 301, n. 3).
- <sup>37</sup>François Grimal (cf. **VII**, 12, n. 3).
- <sup>38</sup>Léonard Boucher (cf. **VIII**, 99, n. 2).
- <sup>39</sup>Many of the prayers and responses that follow come from the Divine Office and the prayers for the dying.
- <sup>40</sup>Nicolas Demonchy (cf. **VIII**, 11, n. 2).
- <sup>41</sup>Alexandre Véronne, the infirmarian (cf. **VIII**, 461, n. 2).
- <sup>42</sup>Cf. Phil 1:6. (NAB)
- <sup>43</sup>Jean-Armand Dubourdieu (cf. **VII**, 186, n. 3).
- <sup>44</sup>Below the lectern.

**Document 57a.** - *Annales C. M.* (1961), pp. 493-94, reprinted three items published in 1660 in the *Gazette de France*, relative to the death of Saint Vincent (no. 116, pp. 909-10) and memorial services for him (no. 125, p. 1065, and no. 139, pp. 1119-20).

<sup>1</sup>Another indication that at the time of his death it was presumed that Saint Vincent was born in 1576, as Abelly had stated.

<sup>2</sup>Celio Piccolomini (1656-63).

<sup>3</sup>The Duchesse d=Aiguillon.

<sup>4</sup>Henri Cauchon de Maupas du Tour (cf. **VIII**, 507, n. 3).

**Document 58.** - Archives of the Mission, Paris, original.

<sup>1</sup>Cf. **VIII**, 36, n. 5.

<sup>2</sup>He had been in Paris to participate in the General Assembly of 1661, at which René Alméras was chosen as the successor of Saint Vincent.

<sup>3</sup>Jean Coqueret (cf. **VII**, 161, n. 2).

<sup>4</sup>Saint Francis de Sales.

<sup>5</sup>Jean de la Salle, whom Saint Vincent called a Agreat missionary@ and whom the Bishop of Beauvais considered the Amost gifted speaker@ he had ever known (cf. **XII**, Conference no. 210 of August 5, 1659).

<sup>6</sup>Cf. Mt 5:23-24. (NAB)

<sup>7</sup>Jean-François de Gondi (1623-54).

<sup>8</sup>Alain de Solminihac (cf. **VIII**, 2, n. 4).

<sup>9</sup>Nicolas Pavillon (cf. **VIII**, 283, n. 1).

**Document 59.** - Arch. Nat., M 209, notarized copy.

<sup>1</sup>Teston, demi-franc, and douzain are all ancient French units of money.

<sup>2</sup>A royal court established in the sixteenth century to relieve the pressure of appeals to the Parlements. In certain cases it also served as a court of first instance.

<sup>3</sup>This contract was subsequently modified by Philippe-Emmanuel de Gondi, under date of April 17, 1627 (cf. Doc. 61a.).

<sup>4</sup>Jean Dupuys and Nicolas Le Boucher were Parisian notaries.

**Document 60.** - Arch. Nat., M 209, original.

<sup>1</sup>She had died on June 23, 1625.

<sup>2</sup>The original had *fait* [made].

**Document 60a.** - Arch. Nat., M 105, original, written in Latin on parchment; printed in *Annales C. M.* (1940), pp. 460-62.

<sup>1</sup>There seems to be a discrepancy with regard to the year 1579 stated in *Annales*. Coste gives 1479; according to him, in the fifteenth century Jean Pluyette, Principal of the Collège des Bons Enfants, established and funded two scholarships for the collège to be given to members of the Pluyette family or, lacking eligible family members, to inhabitants of Mesnil-Aubry and Fontenay-en-France. (Cf. Ch. Pluyette, *Un recteur de l'Université de Paris au XV<sup>e</sup> siècle, Jehan Pluyette et les fondations qu'il institua, notice biographique et historique* [Paris, 1900].) Until 1789 the Pluyette Foundation provided for fifty-two scholars, of whom forty-one bore the name Pluyette.

When Vincent de Paul took possession of the Collège des Bons-Enfants (1625), part of the revenue allocated for his maintenance and that of his Missionaries also had to support the two Pluyette scholars. Because of the impossibility of maintaining the entire value of the fund, however, Saint Vincent did not provide fully for Mathieu Pluyette and his cousin Denis. The collège supplied lodgings for foundation recipients and other boarders until 1639.

<sup>2</sup>This phrase is repeated in the original.

**Document 61.** - Archives of the Mission, Paris, original, in M. du Coudray's handwriting.

<sup>1</sup>François du Coudray (cf. **III**, 31, n. 3).

**Document 61a.** - Arch. Nat., *Minutier Central*, Et/LXXVIII/225, original. A photocopy of this document was found among the papers of the late André Dodin, C.M. (d. March 19, 1997), who had received it from Jean-Charles Niclas, graduate of the École des Chartes in Paris and Director of the Sablé (Sarthe) branch of the Bibliothèque Nationale. The first foundation contract (cf. Doc. 59) was modified by Philippe-Emmanuel de Gondi, who had joined the Oratory, to free M. Vincent from certain stipulations which were limiting his field of action. Apparently, the existence of the present modified document was unknown until now. Although the changes from the contract of April 17, 1625, are minor, this text is nonetheless important.

<sup>1</sup> Vincent de Paul had been the tutor of Jean-François-Paul de Gondi, future Archbishop of Paris and Cardinal de Retz, and his older brother Pierre de Gondi, the future Duc de Retz.

**Document 62.** - Arch. Nat., M 210, original.

<sup>1</sup>Henri-Auguste de Loménie (cf. **VII**, 106, n. 3).

**Document 62a.** - Archives of Propaganda Fide, Rome, *Scritture Originali Riferite nelle Congregazioni Generali* (hereafter referred to as *SO CG*) 387, fol. 370, original unsigned document, written in Italian. Blaise Le Féron presented this supplication on behalf of Saint Vincent (June 5, 1627); it was printed in *Annali della Missione* (1972), 3-4, pp. 225-26.

<sup>1</sup>Although Le Féron was a collaborator in the work of the missions, he was not one of the original members of the Congregation of the Mission.

**Document 62b.** - Congregation of Propaganda Fide, *Acta*, vol. 4 (1626-27), fol. 231, written in

Latin; printed in *Annali della Missione* (1972), 3-4, pp. 234-35.

<sup>1</sup>Present at this session were Cardinals Ottavio Bandini, Melchior Klesl, Ludovico Ludovisio, Lorenzo Magalotti, and Guido Bentivoglio, who had been Nuncio to France (1616-21). The Secretary for the Congregation was Bishop Francesco Ingoli.

**Document 63.** - Arch. Nat., M 105, copy, written in Latin.

**Document 63a.** - Vatican Archives, *Lettere volgari della S.C. de Propaganda Fide*, vol. 6, (1627), fol. 82, written in Italian; printed in *Annali della Missione* (1972), 3-4, pp. 236-37.

<sup>1</sup>Giovanni Francesco Guidi di Bagno (cf. **VIII**, 109, n. 2).

**Document 64.** - Arch. Nat., M 105, copy, written in Latin. Antoine Portail had already taken possession of the Collège des Bons-Enfants in the name of Vincent de Paul on March 6, 1624 (cf. Doc. 25b).

<sup>1</sup>Brother Jean Jourdain (cf. **VI**, 274, n. 3).

<sup>2</sup>Jacques Régnier (cf. **I**, 45, n. 12).

**Document 65.** - Arch. Nat., M 105, copy.

<sup>1</sup>University of Paris.

**Document 65a.** - Archives of Propaganda Fide, *SOCG* 198, fol. 115, written in Italian; printed in *Annali della Missione* (1972), 3-4, p. 248. The editors are indebted to Angelo Coppo, C.M., for his research, scholarship, and commentaries on this document and the two subsequent ones.

<sup>1</sup>Giovanni Francesco Guidi di Bagno. This letter is the reply to the request of Propaganda Fide (cf. Doc. 63a).

<sup>2</sup>A *Mission@* was a technical term applied to various groups of persons, often members of religious Orders, who were engaged in apostolic ministry. Their works required the approval of Propaganda Fide.

<sup>3</sup>Nicolò Cardinal Albergati-Ludovisio (cf. **VIII**, 515, n. 1).

**Document 65b.** - Archives of Propaganda Fide, *Acta*, vol. 4 (1626-27), fols. 304-05, written in Latin; printed in *Annali della Missione* (1972), 3-4, pp. 237-38.

Present at this session in the Quirinal Palace were: Pope Urban VIII (1623-44) and Cardinals Gaspare Borgia, Federico Cornaro, Guido Bentivoglio, Ottavio Bandino, Lorenzo Magalotti, and one of the three Cardinals Barberini (probably Francesco, the Pope's nephew and brother of Cardinal Antonio Barberini. Born in Florence in 1569, he was a Capuchin friar exemplary for piety and charity; created a Cardinal in 1624, he died in 1646.).

**Document 65c.** - Vatican Archives, *Lettere volgari della S.C. de Propaganda Fide*, vol. 6 (1627), fol. 172, written in Italian; printed in *Annali della Missione* (1972), 3-4, pp. 242-43.

**Document 66.** - Archives of Brie-Comte-Robert Hospital, IIA I, written in Latin.

**Document 66a.** The history of negotiations carried out in 1628 for the approval of the Congregation of the Mission was detailed by Coste in vol. I, based on the documents available at the time. Angelo Coppo, C.M., rewrote the whole sequence of the negotiations in a series of articles presenting unpublished documents of which Coste had no knowledge (cf. *Annali della Missione* [1973], pp. 37-73).

**Document 67.** - Archives of Propaganda Fide, III, *Lettere di Francia, Avignone e Svizzera*, 1628, no. 130, fol. 28, original, written in Italian. *Annali della Missione* (1973), pp. 42-43, prints a fuller text and a secretary's note taken from *SOCG* 130, fols. 44-45. This edition uses the latter text.

<sup>1</sup>Coste mistakenly gave this as *pronipote*, instead of *p[ad]ron*.

@TEXT6 =<sup>2</sup>Since the first paragraph of this letter treats of a matter extraneous to the

Congregation of the Mission, only the second paragraph has been given here.

<sup>3</sup>Note of the Secretary: AHe sends a petition from the Fathers of the Mission of the Comtesse de Gondi, stating that they desire confirmation of the same Mission and certain privileges. He attests that these are meritorious, not only because of the goodness of the subjects but also because of the good results the said Mission can bring about.

August 22, 1628. Session 96.@

**Document 68.** - Archives of the Ministry of Foreign Affairs, *Correspondance de Rome*, 1628, vol. 41, fol. 124. A marginal note states that Athe letter was written from the camp at La Rochelle.@ The Royal Army was besieging La Rochelle, the stronghold of the Huguenots.

**Document 69.** - Archives of the Ministry of Foreign Affairs, *Correspondance de Rome*, 1628, vol. 41, fol. 124. A marginal note in the King>s letter to the Pope states: ATo the Pope and to M. de Béthune, on behalf of the Fathers of the Mission, June 24, from the camp of La Rochelle.@

**Document 70.** - Archives of Propaganda Fide, III, *Lettere di Francia, Avignone e Svizzera*, 1628, no. 130, fol. 33, original, written in Italian.

<sup>1</sup>Pope Urban VIII.

**Document 71.** - Archives of Propaganda Fide, III, *Lettere di Francia, Avignone e Svizzera*, 1628, no. 130, fol. 35, original, written in Italian. *Annali della Missione* (1973), pp. 42-43, prints the text taken from SOCG 130, fol. 59, with a previously unpublished secretary=s note from fol. 65.

<sup>1</sup>Cf. Doc. 67, n. 1.

<sup>2</sup>Cf. Doc. 67.

<sup>3</sup>Note of the Secretary: AThe Nuncio sends a new detailed petition from the Fathers of the Mission of the Comtesse de Joigny, in which they request additional favors besides those contained in the other petition, and they await their posting, attesting to the good results to be obtained by those Fathers in the said Mission.

AThe latest favors are posted separately from the said petition, etc.@

ASeptember 25, 1628, Cong. 98. Letter acknowledged, to be referred to the decision of the S[acred] Congregation, neg[ative] in this affair, which was sent to him with the letter of.<|>.<|>.<|>.@

**Document 71a.** - Archives of Propaganda Fide, SOCG, no. 130, fol. 66, 73, original signed document, written in Italian; printed in *Annali della Missione* (1973), p. 57.

<sup>1</sup>Anne of Austria.

**Document 72.** - Archives of Propaganda Fide, III, *Lettere di Francia, Avignone e Svizzera*, 1628, fol. 30, original, written in Italian.

<sup>1</sup>Date given on the back of the document.

**Document 73.** - Congregation of Propaganda Fide, *Acta*, (1628-29), fol. 110ff., written in Latin.

<sup>1</sup>Roberto Ubaldini.

<sup>2</sup>Guido Bentivoglio.

<sup>3</sup>Francesco Antonio Barberini, brother of Pope Urban VIII.

<sup>4</sup>The last two were consultors for Propaganda Fide.

<sup>5</sup>Giovanni Francesco Guidi di Bagno.

**Document 73a.** - Vatican Archives, *Lettere volgari della S.C. de Propaganda Fide*, vol. 7 (1628), fol. 119, written in Italian; printed in *Annali della Missione* (1973), pp. 51-52.

<sup>1</sup>Pope Urban VIII.

**Document 73b.** - Archives of Propaganda Fide, SOCG 130, fol. 68, original signed document, written in Italian; printed in *Annali della Missione* (1973), pp. 56-60.

**Document 73c.** - Vatican Archives, *Lettere volgari della S. C. de Propaganda Fide*, vol. 7 (1628), fol. 136, written in Italian; printed in *Annali della Missione* (1973), p. 62.

<sup>1</sup>No date was inserted. The decisions mentioned here were taken on August 22.

<sup>2</sup>The name of the person who signed the letter is not given, but it was probably the Prefect, Cardinal Ludovisio.

**Document 74.** - Arch. Nat., M 210, printed document.

<sup>1</sup>Cf. Doc. 62.

<sup>2</sup>Cf. Doc. 59.

**Document 75.** - Arch. Nat., M 210, original.

<sup>1</sup>Madame de Gondi.

**Document 76.** - Arch. Nat., M 210, original.

<sup>1</sup>Chief Clerk of the Court.

**Document 76a.** - Arch. Nat., *Minutier Central*, XVIII, register 186, fol. 197; printed in *Annales C. M.* (1937), pp. 241-44.

<sup>1</sup>Saint Louise de Marillac, Foundress, with Saint Vincent, of the Daughters of Charity (cf. **VIII**, 97, n. 1).

<sup>2</sup>Indirect taxes on consumer goods such as meat, fish, wood, and especially on wine.

<sup>3</sup>A *quart d'écu* was a coin worth fifteen sous. It was withdrawn from circulation around 1640.

<sup>4</sup>In the margin of the first page: <M>@By his Act signed before Nonnet and Bruneau, notaries at the Châtelet of Paris, on September 18, 1653, Étienne Guérin, *seigneur* de Mercusson, appeared in the name of and as guardian of Mme. Catherine Guérin, minor daughter of the late M. Gilles Guérin, named in the present document, and Mme. Marie Bonneau, widow of M. Étienne Guérin, in the name of and as guardian of the minor children of the deceased and herself. The minors represent their father and Mme. Catherine Guérin, heir of the late M. Gilles Guérin and Mme. Louise Goislard, their mother and ancestress. They have reduced the income of 168 livres 15 sous in the place mentioned, from the rate of 6.25% to 5%, based on 135 livres annual income, payable quarterly, as is stated in the act of reduction granting the power to make the present mention, made to the undersigned notaries in Paris, on October 15, 1653. @ Signed: CAFFARD, CHALON

**Document 77.** - Arch. Nat., M 212, original.

<sup>1</sup>Saint-Lazare was 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.

<sup>2</sup>Adrien Le Bon (cf. **VII**, 502, n. 2).

<sup>3</sup>Urban VIII (1623-44).

<sup>4</sup>Since the right of advowson of the priory was the privilege of the Archbishop of Paris, the resignation had to be made to him and not to the Pope. Realizing this later, Adrien Le Bon modified the contract on December 29, 1632.

<sup>5</sup>The birthday of Saint John the Baptist is celebrated on June 24; the feast of Saint Remi, Bishop of Reims (c. 437-c. 533) is October 1.

<sup>6</sup>Saint Martin of Tours, November 11.

<sup>7</sup>January 6. (In some countries today, the feast is celebrated on the Sunday between January 2

and January 8).

**Document 78.** - According to Abelly (cf. *op. cit.*, bk. I, chap. XXII, pp. 95ff.), the report published here was written by Guillaume de Lestocq in October 1660 at the request of René Alméras, who edited it. The account of the Pastor of Saint-Laurent, as he himself wrote it, is known to us from one of the volumes of the process of beatification.

<sup>1</sup> *My jaws are become hoarse.* Cf. Ps 69:4. (D-RB); *my throat is parched.* Cf. Ps 69:4. (NAB)

<sup>2</sup>Cf. Ex 8:15; Lk 11:20. (NAB)

**Document 79.** - Arch. Nat., M 212, original, written in Latin.

<sup>1</sup>Cf. Mt 9:37. (NAB)

<sup>2</sup>Henri de Gondy, first Cardinal de Retz. (cf. **I**, 249, n. 3).

<sup>3</sup>By these words, the Archbishop of Paris is registering his protest against the phrase of the contract whereby Adrien Le Bon places the administration of the priory Ainto the hands of our Holy Father the Pope@ (cf. Doc. 77, n. 4).

<sup>4</sup>The preceding section of the text, from the second paragraph up to this point, is repeated verbatim in Document 83. The latter, dated December 31, 1632, is the second approval given by the Archbishop of Paris; it was required by the Parlement because of some problems with the wording of the January 8 document.

<sup>5</sup>The original Latin text uses the term *Extinctio regularitatis* [with the cessation of religious life]<|>, which refers to the fact that the previous occupants of Saint-Lazare were *Regulars* (Canons Regular of St-Augustine). The Priests of the Mission were secular priests living in community, but not members of a religious Order (Regulars). When they moved into Saint-Lazare, their order of the day supplanted that of the Canons Regular of Saint Augustine.

<sup>6</sup>Vincent de Paul managed to be dispensed from this condition.

**Document 80.** - Arch. Nat., M 212, original.

**Document 82.** - Arch. Nat., M 212, original.

<sup>1</sup>Cf. Doc. 77.

<sup>2</sup>Cf. Doc. 80.

<sup>3</sup>This document and the following ones mentioned hereafter are no longer extant.

<sup>4</sup>Louis de Mesgrigny.

<sup>5</sup>Jean Pillé (cf. **II**, 339, n. 5).

<sup>6</sup>Antoine Lucas (cf. **V**, 101, n. 6).

<sup>7</sup>Jean-Joseph Brunet (cf. **III**, 313, n. 1).

<sup>8</sup>No information is available for a confrere named Cuissot at the time this document was written by Adrien Le Bon. A Gilbert Cuissot entered the Congregation on May 14, 1637; his nephew Jean Cuissot, born in Moulins (Allier), entered the Congregation of the Mission on November 28, 1642, at twenty-three years of age, and took his vows on November 11, 1644. Coste states that Ahe had left the Congregation and been readmitted.@ Chronologically, therefore, he could not have been the Jean Cuissot to whom Adrien Le Bon refers.

**Document 83.** - Arch. Nat., M 212, original, written in Latin.

<sup>1</sup>Since the declaration of December 29, 1632, modified the contract of the preceding January 7 on an essential point, new documents had to be prepared, the first of which was this archiepiscopal approval, followed shortly after by new letters patent.

<sup>2</sup>The following text, as far as Athe prayers and justifiable petition of all of them@ is taken verbatim from the first contract, dated January 8 (cf. Doc. 79).

**Document 84.** - Arch. Nat., M 212, original.

<sup>1</sup>Cf. Doc. 80.

**Document 84a.** - Arch. Nat., M 209, original, written in Latin.

Subsequent to the publication of vol. XIII, Coste learned that Giovanni Mazzini, of the Vatican Library, had found a document in the Archives of the Congregation of Religious, which settled some vexing questions of chronology: the Bull *Salvatoris nostri*, for the erection of the Congregation of the Mission, had been issued on the eve of the Ides of January, in the year of the Incarnation of Our Lord 1632, the tenth year of our pontificate. With the publication of Mazzini's discovery, in *Annales C. M.* (1926), pp. 140-44, it was noted that the Year of the Incarnation began not on January 1 but on March 25. Therefore, the Eve of the Ides of January, in the year of the Incarnation of Our Lord 1632" is actually January 12 of the civil year 1633. Furthermore, Urban VIII was elected Pope on August 5, 1623, so the Tenth year of our pontificate would be 1633, making the date of *Salvatoris nostri* January 12, 1633. For this reason, the editors have repositioned this Bull as Document 84a.

After publishing this text, Coste had occasion to compare it with numerous copies. A number of minor variants were noted, and the corrections have been incorporated in this translation of the text.

**Document 84b.** - *Annales C. M.* (1939), pp. 414-15. Joseph Catteau, C.M., made a copy of this 1633 deed, written on parchment and signed by the Prior of Saint-Lazare and Saint Vincent, which he had discovered in Châtillon-sur-Seine. For the notes on this document, we are indebted to Bernard Koch, C.M.

<sup>1</sup>Saint-Lazare Priory, as a seigneurie, had rights over the St-Laurent Fair, which was held just opposite the priory, on the other side of the rue du Faubourg-Saint-Denis. The former Prior, Adrien Le Bon, predecessor of M. Vincent, instructed him regarding his rights and obligations concerning this fair. In the beginning, certain documents were drawn up in the name of both these men and bear both signatures, as is the case with this one.

<sup>2</sup>August 10.

<sup>3</sup>A unit of measure equal to about 62 feet.

<sup>4</sup>This registration was required to prove that the person in question was not dead and that his heirs had not violated the contract.

<sup>5</sup>July 22.

<sup>6</sup>Since 1262 the word *autrui* [others] had been used in Acts to mean for the good of the neighbor.

<sup>7</sup>Written in the margin, at the beginning, with no date: *Constant handed this place over in favor of Filipes Quinibert. Four livres.*

**Document 84c.** - Congregation of Propaganda Fide, *Acta*, vol. 10 (1634-35), Congregation n. 202 (March 19, 1635), affair n. 30, fol. 214v, written in Latin; printed in *Vincentiana* (1973), 1-2, pp. 105-06.

<sup>1</sup>On July 25, 1634, Saint Vincent had written to François du Coudray in Rome asking him to apply to the Holy See for a plenary indulgence for those making a mission: A. In the name of God, Monsieur, do all you can to obtain the indulgences which His Holiness has granted the Jesuits and the Oratorians when they give a mission in rural areas. (cf. vol. I, p. 246). Du Coudray was recalled to France shortly before May 1, 1635. The sources that are available cannot prove that the petition was ever actually presented, but perhaps the present document from the *Acta* states the action taken on that request.

<sup>2</sup>Marzio Ginetti (1585-1671) was appointed Cardinal on January 19, 1626, then Legate in Ferrara, Legate *a latere* in Germany, Bishop of Albano, Sabina, and Porto. He was also Cardinal-



Vicar and, when he died at eighty-six years of age on March 1, 1671, he was Subdean of the Sacred College of Cardinals.

<sup>3</sup>We have no documents concerning the reply to this petition.

**Document 85.** - Abelly, *op. cit.*, bk. I, chap. XXXIII, pp. 154ff.

<sup>1</sup>Cf. 1Sm 17:45. (NAB)

<sup>2</sup>Cf. Mt 10:34. (D-RB)

**Document 85a.** - Arch. Nat., 5<sup>s</sup> 6703, signed document on parchment; printed in *Annales C. M.* (1939), p. 415.

<sup>1</sup>As indicated here, within a year of taking over the Cahors diocese on October 17, 1637, Alain de Solminihac held a presynodal assembly, at which, among other things, he manifested his strong desire for a seminary in Cahors.

<sup>2</sup>A monk of Chancelade and Vicar-General of the Cahors diocese.

**Document 85b.** - Archives of Propaganda Fide, *SO CG* 401, fol. 590-91, unsigned original written in Italian; printed in *Vincentiana* (1973), 1-2, pp. 106-07.

<sup>1</sup>On October 12, 1639, Saint Vincent directed Louis Lebreton to present to the Holy See a petition for indulgences and to inform him of the results (cf. vol. I, p. 585).

<sup>2</sup>The Supreme Pontiff.

**Document 85c.** - Archives of Propaganda Fide, *SO CG*, 401, fol. 587, unsigned original, written in Latin; printed in *Vincentiana* (1973), 1-2, pp. 107-12.

<sup>1</sup>Saint Vincent was requesting privileges to be granted to the Congregation of the Mission, not to a particular person. Moreover, no specified faculty was requested, just *Aprivilegia reformatata pro Gallia.*@

<sup>2</sup>This petition was discussed by the Sacred Congregation on February 3, 1640 (cf. Congregation of Propaganda Fide, *Acta*, vol. 14 [1640-41], fol. 17; printed in *Vincentiana* [1973], p. 112). Cardinal Spada raised the point that it was not customary to grant faculties for an indefinite period of time to Superiors of Orders or Congregations; they were granted only to a specified person, and only after an investigation of his knowledge and probity. It was decided to ask the Nuncio to France, Bishop Renuccio Scotti, to send a report on the state and usefulness of the Congregation of the Mission and to give his opinion regarding the petition (cf. *Lettere volgari della S.C. de Propaganda Fide*, vol. 20 [1640-41], fol. 9; printed in *Vincentiana* [1973], p. 113). This letter of February 11, 1640, gives some indication that the Sacred Congregation might have been disposed to granting the request.

Scotti's response is undocumented; nevertheless, Saint Vincent renewed his request in February 1656 (cf. vol. V, pp. 548-49), in which he specified the faculties desired and the limitations placed on their use. In March of that year he received a papal brief granting the requested faculties for seven years, of which he notified the Superiors (cf. vol. V, pp. 571-72).

**Document 85d.** - Bibl. Sainte-Geneviève, Ms. 3238, fols. 283-84; printed in *Vincentiana* (1968), pp. 58-59.

On June 4, 1640, in order to clarify various aspects of the work for the ordinands, which the Jesuits were conducting at the Collège de Montferrand in Clermont-Ferrand, the Rector, Robert Lachau, S.J., posed a series of questions to Saint Vincent. The Saint answered his terse questions in a similar fashion.

**Document 86.** - Archives of the Mission, Paris, register entitled *Fondations de séminaires*, fol. 100, written in Latin.

<sup>1</sup>Louis Lebreton (cf. **II**, 17, n. 1).

<sup>2</sup>Giovanni Battista Altieri (cf. **V**, *I*, n. 2).

<sup>3</sup>Lelio Falconieri, Paulati, and Ingoli. For certain activities within France it was necessary for Saint Vincent to deal with Propaganda Fide, of which Bishop Ingoli was the Secretary (1622-49).

**Document 87.** - Archives of the Mission, Paris, original, written in Latin.

<sup>1</sup>Pope Boniface VIII (1294-1303).

**Document 87a.** - *Annales C. M.* (1938), pp. 611-14. This document and annotation were taken from Benjamin Fillon, *Une fondation de Saint Vincent de Paul à Luçon* (Fontenay: Imprimerie de Robuchon, 1848). This copy differs here and there from the parchment found in Arch. Nat., S 6706.

The contracts for a number of other houses have also been published in this volume: Marseilles (Doc. 90), Sedan (Doc. 92), Saint-Méen (Doc. 117), and Montpellier (Doc. 118). Copies of foundation contracts conserved in the Archives of the Congregation of the Mission, Paris, too numerous to publish in this volume, include those of Agen, Annecy, Cahors, Crécy, Le Mans, Montauban, Notre-Dame de la Rose/Aiguillon, Richelieu, Saint-Méen, and Saintes. For further study see José María Román, *The Foundations of Saint Vincent de Paul*, in *Vincentian Heritage*, (1988), vol. IX, no. 2, pp. 134-60.

<sup>1</sup>The *Receveur* was a royal tax collector; the *tailion* was one of the royal taxes.

<sup>2</sup>Pontdevie was the former townhouse of the *seigneurs* of Pont-de-Vie, a parish in Le Poiré sous la Roche-sur-Yon, in the Vendée. This *seigneurie* was in the Bishop's jurisdiction. Étienne de Pont-de-Vie was a monk of the Luçon monastery in 1422.

<sup>3</sup>The Archdeaconry of Aizenay had a feudal benefice in Luçon from as far back as the eleventh century.

<sup>4</sup>Pierre de Nivelles was Bishop of Luçon at the time.

<sup>5</sup>Important seigneurial dues charged at the time of the transfer of tenures, either by inheritance or by sale.

**Document 88.** - Arch. Nat., legislative and judiciary section, X<sup>1a</sup> 8654, fol. 383v.

<sup>1</sup>Nicolas Saulger.

**Document 89.** - Archives of the Mission, Paris, Register of Assemblies, seventeenth-century copy.

<sup>1</sup>Pierre du Chesne (cf. **VIII**, *114*, n. 3).

<sup>2</sup>Jean Bourdet (cf. **III**, *12*, n. 6).

<sup>3</sup>In the 1954 edition of the Constitutions and Rules of the Congregation of the Mission, revised in accord with the 1917 Code of Canon Law, no. 43 states: *The Admonitor of the Superior General shall be taken from the Assistants, and he is elected by the General Assembly by an absolute majority of the votes, just as in the election of the Assistants General.* @ No. 44 stipulates: *His office is: 1) To remind the Superior General about matters which are of great moment and which affect the latter's person and office, and to do this with the greatest humility, charity and prudence; 2) To pray in a special manner for the Superior General, since he is held by reason of his office to keep watch over the soul of the General.* @ The 1984 Constitutions and Statutes make no mention of this office.

**Document 89a.** - Archives of the Ministry for Foreign Affairs, Paris, *Rome*, vol. 81, fol. 564; printed in *Annales C. M.* (1936), pp. 408-09.

<sup>1</sup>The Ministry for Foreign Affairs added this title in the margin at that time; on the back of the same document is written *Report recommend[at]ions by M. Vincent.* @

**Document 89b.** - Arch. Nat., M 211, fol. 1; printed in *Annales C. M.* (1936), pp. 698-99.

<sup>1</sup>Jean Duhamel (cf. **II**, 33, n. 7).

<sup>2</sup>The copy reads: *Maison* [house].

**Document 90.** - Arch. Nat., S 6707, notarized copy.

**Document 91.** - Arch. Nat., S 6707, Marseilles file, copy.

<sup>1</sup>Armand-Jean du Plessis, Duc de Richelieu (cf. **VIII**, 243, n. 3).

<sup>2</sup>Anne of Austria (1601-66).

**Document 92.** - Archives of the Public Hospital of Sedan, copy made from the original.

<sup>1</sup>Louis XIII, who died on May 14, 1643, assisted on his deathbed by his confessor, Fr. Jacques Dinet, S.J., and Saint Vincent (cf. **II**, 435, n. 9), had made a bequest to the Saint, which was ratified by Louis XIV on June 14, 1644. On April 27, 1645, the Saint notarized this document, which stipulated how the King's bequest was to be used for Sedan.

<sup>2</sup>Louis XIV.

<sup>3</sup>Louis XIII.

<sup>4</sup>The Huguenot religion.

<sup>5</sup>Jacques Dinet, S.J. (cf. **IV**, 178, n. 1).

<sup>6</sup>Henri de Guénégaud du Plessis (cf. **IV**, 303, n. 1).

<sup>7</sup>The document that follows is the notarization of the bequest, signed by Saint Vincent, Pauzo, and Arsaut.

<sup>8</sup>During the Saint's lifetime, these thirteen houses (hence the name *Treize Maisons*) served as a home for the foundlings.

**Document 92a.** - Archives of the Mission, Curia Generalitia, Via dei Capasso, 30, Rome, Mundelein-Cody Collection, original signed document.

<sup>1</sup>Today, chief canton town of Val-d'Oise (Ile-de-France). Gonesse was one of at least seventeen farms and estates that were guaranteed sources of income for the Saint's projects for the poor and the numerous Religious Communities for which he was responsible: Congregation of the Mission, Daughters of Charity, Visitation nuns, Daughters of Providence, and Daughters of the Cross.

<sup>2</sup>On December 19, 1643, the Council had purchased a sumptuous mansion from the Maréchal d'Estrées; however, because of heavy war expenses, they were unable to pay him for it. It was the Maréchal who suggested getting the money by auctioning off the mills of Gonesse.

<sup>3</sup>The document is undated but on the back is written: A Opposition to.<|>.<|>.<|>. Notice served December 12, 1644.@

<sup>4</sup>On June 11, 1147, the monk Odon records that Louis VII (1137-80), on his way to find the oriflamme of Saint-Denis, visited Saint-Lazare and granted various privileges. Other oppositions were raised, supported by the Parlement. The King wanted to put the estate up for auction; on June 19, 1645, M. Vincent sent a petition to oppose this, citing a second royal act, of Philippe-Auguste (1180-1223), in 1181. Nevertheless, the King decided to sell not only Gonesse but also the Provostship of Paris (cf. Doc. 92b).

**Document 92b.** - Private collection, original signed petition; photocopy given to the Archives of the Motherhouse of the Daughters of Charity May 3, 1994.

<sup>1</sup>For centuries, the French Crown had possessed many estates. In April 1645 the Royal Council wanted to sell off parts of these lands to finance military efforts to fend off incursion into Lorraine. This prompted Saint Vincent to make this petition to the Commissioners General deputed by his Majesty for implementing the decision of the Council of April 26, 1645.

<sup>2</sup>This included the right to collect certain legal fees from the Châtelet of Paris.

<sup>3</sup>Philippe-Auguste. Earlier royal edicts earmarked part of the income from royal estates for the care of lepers (one of the functions of Saint-Lazare from its earliest foundation) and, from the time of the transfer of Saint-Lazare to the Congregation of the Mission, for various works of the Community. Saint Vincent was apparently very much aware of the legal basis for his sources of income.

<sup>4</sup>this is one of the many indications from letters and other documents of how closely Saint Vincent monitored his business affairs and felt compelled to take legal means to retain the various sources of income on which he depended.

<sup>5</sup>*Receveurs* [tax collectors] is written above *adjudicateur*, [seller], which was crossed out.

**Document 92c.** - Jean-Baptiste Noulleau. *Conjuration contre les blasphémateurs.* (Paris: Gaillard, 1645). Saint Vincent and some of his confreres wrote one of the three approvals for this book, which were published in its preface. *Annales C. M.* (1934), pp. 252-53, printed this approval.

<sup>1</sup>Doctor of Theology and Theologian for the Saint-Brieuc diocese.

<sup>2</sup>August 28.

**Document 93.** - *Mémoires de la Congrégation de la Mission* (Paris, 1863-99), bk II, p. 137.

<sup>1</sup>Boniface Nouelly (cf. **IV**, 25, n. 2).

<sup>2</sup>Jean Barreau (cf. **VIII**, 261, n. 2).

Saint Vincent often refers to clerical students as *ABrothers*.@ The context usually determines whether the one referred to is a coadjutor Brother or a student destined for the priesthood. At other times, biographical information in *Notices*, vols. I and V (Supplement), allows us to make the appropriate judgment.

<sup>3</sup>Council of State in Turkey and in other countries of the Middle East.

<sup>4</sup>Payment extorted by the Turks; an insult or affront.

**Document 94.** - Arch. Nat., *Marine collection*, B<sup>7</sup> 49, fol. 401.

<sup>1</sup>Balthazar de Vias (cf. **VI**, 208, n. 3). In 1627 he had received from his father the office of Permanent Consul of Algiers. Saint Vincent subsequently bought the consulate from M.de Vias for Lambert aux Couteaux, with the financial assistance of the Duchesse d=Aiguillon. As seen here, Louis XIV immediately ratified the contract. In the end, Lambert aux Couteaux never went to Algiers.

**Document 95.** - Arch. Nat., S 6707, Marseille file, copy.

**Document 96.** - Arch. Nat., S 6707, notebook from around 1670. The regulations are older and were probably drawn up by Saint Vincent himself.

<sup>1</sup>The term *Turk* was often used to indicate any Moslem slave.

**Document 97.** - Arch. Nat., S 6707, notebook from around 1670. This account of the works of the Missionaries in Barbary is probably from Saint Vincent.

<sup>1</sup>The Dey was the head of the Algerian government before 1830; the Pasha governed a province in the Turkish Empire; the Customs House oversaw the administration of customs duties.

**Document 97a.** - Arch. Nat., S 6114, copy. Because of the nature of this document, the editors have moved it from vol. III, Appendix 1, to this location.

<sup>1</sup>Date given in the body of the request.

<sup>2</sup>This petition is a continuation of the legal proceedings of the Congregation of the Mission against Noël Bonhomme with regard to the Nom-de-Jésus Hospice (cf. vol. II, Appendix 2, pp. 684-87, and Appendix 4, pp. 690-92).

<sup>3</sup>Legal action for the recovery of goods or chattels wrongfully taken or detained.

<sup>4</sup>This name was probably inadvertently written for another name.

<sup>5</sup>Written at the end of the request: ALet it be enacted and notice be given. April 9, 1647.@

**Document 97b.** - Arch. Nat., S 6114, copy. Because of the nature of this document the editors have moved it from vol. III, Appendix 2, to this location.

<sup>1</sup>Note 2 informs us of the month and year of the petition.

<sup>2</sup>A note follows: ALet it be enacted. Drawn up July 1647. *Note:* the decision is not indicated.@

**Document 98.** - Archives of the Mission, Paris, Madagascar file, copy, written in Latin. The copyist added at the end of this document: ANote that this patent was written in haste since the Madagascar voyage was arranged very quickly, with the result that there was no time to get all the required permissions for it. That is why those granted to other Missionaries who departed for the same mission were subsequently reformulated.@

<sup>1</sup>Cf. Mt 9:37. (NAB)

<sup>2</sup>Nicolò di Bagno.

<sup>3</sup>Cf. 1 Tm 6:15; Rv 17:14. (NAB)

**Document 99.** - Archives of the Mission, Paris, original signed document, written in Latin.

<sup>1</sup>The space reserved for the first name was left blank on the original.

**Document 100.** - Archives of the Mission, Madagascar file, written in Latin.

<sup>1</sup>Nicolò di Bagno.

**Document 101.** - Archives of the Mission, Madagascar file, written in Latin. These same faculties, with the exception of the twenty-sixth, were given to Claude Dufour and Jean-François Mousnier on February 20, 1653.

<sup>1</sup>Habitual faculties granted perpetually are considered as privileges outside the common law. Privilege means some provision of the common law which gives special rights to certain persons beyond what the law allows.

**Document 102.** - Arch. Nat., S 6707, notebook from around 1670.

<sup>1</sup>Pierre de Bausset, chief medical officer of the military hospital in Marseilles.

<sup>2</sup>The Cathedral of Marseilles.

<sup>3</sup>Administrators of the hospital.

<sup>4</sup>Gaspard de Simiane de la Coste (cf. **III**, 295, n. 2 ). It was to Saint Vincent, to Bishop Jean-Baptiste Gault of Marseilles, and, in particular, to de la Coste that the establishment of the Hospital for Galley Convicts in Marseilles was due.

<sup>5</sup>Camille de Neufville de Villeroy.

<sup>6</sup>The copyist added: AThese regulations were signed by Messieurs Vincent, Bausset, and Portail, and by the Duchesse d=Aiguillon; the original is among our papers. It should be noted here that, when the above decisions were taken, the Priests of the Mission were living in the city, where they had resided for a very long time, first at the hospital, then in a house a short distance from the hospital, later near Saint-Victor, afterward a little farther away, and, lastly, in the place opposite the Carmelites, where the Mercedarians are now living. It was in this house that the chaplains of the galleys lived with us for a year or so. As soon as that house in the small town was bought, the Priests of the Congregation of the Mission went there to live and constructed the present buildings to house the chaplains wishing to retire there. They are now able to do so, since the Intendant for the Galleys increased their wages by two écus a month at the beginning of 1666, and the same Intendant led them to hope for a better stipend in the future, provided they perform their duty well.@

**Document 103.** - Recueil Cangé, *Règlements et Ordonnances militaires*, vol. XXVIII, fol. 14

(Bibl. Nat., f. fr. 4182, vol. XV, 45, fol. 52).

**Document 104.** - Archives of the Mission, Paris, Register of Assemblies, copy.

<sup>1</sup>Étienne Blatiron (cf. **VII**, 18, n. 9).

<sup>2</sup>Louis Thibault (cf. **V**, 109, n. 3).

<sup>3</sup>Jean-Baptiste Le Gros (cf. **V**, 75, n. 2).

<sup>4</sup>Saint-Charles Seminary (cf. **VII**, 28, n. 9).

<sup>5</sup>Jean-Baptiste Gilles (cf. **IV**, 279, n. 1).

<sup>6</sup>Cf. Doc. 89.

<sup>7</sup>Jean-François de Gondi.

<sup>8</sup>The proposals, written in italics, are in Latin in the original; the Saint=s replies are in French in the original.

<sup>9</sup>On January 20, 1632, Nicolas Vivien, Councillor of the King and Master of Accounts, had given ten thousand livres to fund missions in the jurisdictions of the Parlements of Toulouse, Bordeaux, or Provence. (Cf. Arch. Nat., MM 538, fol. 292v.) On July 5, 1636, he added a yearly income of two hundred livres *tournois*. (Cf. Arch. Nat., Y 176, fol. 383v.)

<sup>10</sup>Louis Callon (cf. **V**, 233, n. 3).

**Document 105.** - Archives of the Mission, Paris, original manuscript of Antoine Lucas. This account, written without too much attention to detail, contains many unclear passages. The texts in italics are written in Latin in the original.

<sup>1</sup>July 1. This feast, formerly celebrated on July 2, is now celebrated on May 31.

<sup>2</sup>Charles de Condren (cf. **II**, 346, n. 3).

<sup>3</sup>Cf. *Summa Theologica* 2-2, q. LXXXVIII, art. IV, ad. 3.

<sup>4</sup>Cf. Ps 22:26. (NAB)

<sup>5</sup>Cf. Ps 50:14. (NAB)

<sup>6</sup>The Oratory of Rome, founded by Saint Philip Neri, and the Oratory of France, founded by Cardinal Pierre de Bérulle.

<sup>7</sup>Community of Saint-Nicolas-du-Chardonnet Seminary (the Nicolaites), founded by Adrien Bourdoise, and the Community of Saint-Sulpice, founded by Jean-Jacques Olier.

<sup>8</sup>Cf. Sir 31:10. (NAB)

<sup>9</sup>Noël Brulart de Sillery (cf. **V**, 558, n. 5).

<sup>10</sup>Pope Clement VIII (1592-1605).

<sup>11</sup>Henry IV, King of France (1589-1610).

<sup>12</sup>Francisco Cardinal Toledo (Tolet), S.J. (cf. **V**, 317, n. 6).

<sup>13</sup>Balthazar Grangier de Liverdi.

<sup>14</sup>Popes Urban VIII (1623-44) and Innocent X (1644-55).

<sup>15</sup>Pope Innocent III (1198-1216); the Fourth Lateran Council was held in 1215. Innocent IV (1243-54) was Pontiff at the time of the First Council of Lyons (1245).

<sup>16</sup>Council of Trent (1545-63). During that period four Popes sat on the papal throne: Paul III (1534-49), Julius III (1550-55), Paul IV (1555-59), and Pius IV (1559-63).

<sup>17</sup>Nicolas Mazure, Canon of Coutances (cf. **I**, 376, n. 4).

<sup>18</sup>Martín Navarro, a Spanish canonist.

<sup>19</sup>The word here is illegible.

<sup>20</sup>Visitation nuns.

<sup>21</sup>Mutius Vitelleschi, sixth General of the Society of Jesus (1615-45). Leopold von Ranke (1795-1886) and H. Boehmer, noted historians of a later date, were, like Alméras, critical of

Vitelleschi=s mild rule, fostering a growing bureaucracy of Roman professors. (Cf. *Catholic Encyclopedia* [New York: McGraw Hill, 1967], vol. 14, pp. 725-26.)

<sup>22</sup>The Tuesday Conferences

<sup>23</sup>In Hauts-de-Seine, northeast of Versailles.

<sup>24</sup>Saint John Eudes (cf. **VIII**, 366, n. 1).

<sup>25</sup>Repetition of prayer (cf. **VIII**, 572, n. 28).

<sup>26</sup>Guillaume Delattre (cf. **IV**, 38, n. 2).

<sup>27</sup>*Oignez vilain* is the beginning of a French proverb: A Tender-handed stroke a nettle, And it stings you for your pains; Grasp it like a man of mettle, and it soft as silk remains. @

<sup>28</sup>Jean-François de Gondi.

**Document 106.** - Archives of the Mission, Paris, Register of Assemblies, written in Latin.

<sup>1</sup>*Salvatoris nostri* (cf. Doc. 84a).

**Document 107.** - Archives of the Mission, Paris, Krakow file, original signed document, written in Latin.

<sup>1</sup>Guillaume Desdames (cf. **VIII**, 88, n. 1).

<sup>2</sup>Nicolas Guillot (cf. **VII**, 68, n. 3).

<sup>3</sup>Stanislaw Kazimierz Zelazewski (cf. **V**, 51, n. 4).

<sup>4</sup>Jacques Posny (cf. **V**, 51, n. 5).

<sup>5</sup>Jan Casimir (cf. **VIII**, 89, n. 5).

<sup>6</sup>Coste, p. 360, here omits [*manda*] *tum vos in dicta Poloniam missionem and inserts [cor]poralem designavimus et deputavimus*, which is not in the original document.

<sup>7</sup>Cf. 1 Tim 6:15; Rev 17:14.

**Document 108.** - Archives of the Congregation of Rites, file on the beatification of Vincent de Paul.

<sup>1</sup>May 29.

<sup>2</sup>Abelly, *op. cit.*, bk. III, chap. XI, sect. II, p. 124, and Collet, *op. cit.*, vol. I, p. 496, give this same date; Jules Gossin, in *Saint Vincent de Paul peint par ses écrits* [Paris: J. J. Blaise, 1834] <>, p. 462, gives June 21. Perhaps Saint Vincent had a second set of passes delivered on June 21. What supports this supposition is that Gossin reads Atwo demi-hogsheads@ in place of Atwo hogsheads. @

**Document 109.** - Archives of the Mission, Paris, seventeenth- or eighteenth-century copy made from the original, which, according to the copyist, had been signed by Saint Vincent.

<sup>1</sup>Jean Le Vacher (cf. **VIII**, 90, n. 7).

<sup>2</sup>Martin Husson (cf. **VIII**, 218, n. 4).

**Document 110.** - Archives of the Mission, Paris, original, written in Latin. This study was approved in Rome by the Congregation of Regulars, to whom it was presented. The Brief *Ex commissa nobis* (cf. Doc. 113) adopts its propositions.

<sup>1</sup>This document mentions an act of August 23, 1653, and precedes the brief of September 22, 1655.

<sup>2</sup>*Salvatoris nostri*, issued by the Holy See on January 12, 1633 (cf. Doc. 84a, citation, for the explanation of this date).

<sup>3</sup>Jean-François de Gondi.

<sup>4</sup>*Glossa ordinaria*: designation given the twelfth and thirteenth century compilations of explanations of texts (glosses). The schools and courts generally held that the *glossa ordinaria* provided defensible original opinions and were considered by some the final authority in

questions of Canon Law, to the extent that they were the ones most likely to be adopted by the Roman Curia (cf. *Catholic Encyclopedia*, vol. 6).

<sup>5</sup>Noted canonists and theologians of the period: Nicolas de Tudeschis, called Abbas; Blessed Ange de Clavasio, Friar Minor of the Observance; the Dominican Silvestro Mozzolino, author of a theological *Summa*; Martín Navarro, a Spanish canonist; and Tomás Sanchez, a Jesuit theologian.

<sup>6</sup>Nicholas III (1277-80).

<sup>7</sup>Gregory XIII (1572-85) issued this decree subsequent to the publication of the Roman edition of the *Corpus Iuris Canonici* of 1582.

<sup>8</sup>Gabriel Vasquez, a Jesuit theologian.

<sup>9</sup>Saint Thomas Aquinas, Dominican philosopher and theologian.

<sup>10</sup>Urban VIII (1623-44).

**Document 111.** - Arch. Nat., S 6707, notebook from around 1670.

<sup>1</sup>Relaxation had slipped into the renowned Benedictine Abbey of Saint-Victor in Marseilles. On September 7, 1656, the Prior assembled his religious in Chapter and had them adopt the resolution to recall their young men from all the places where they were studying grammar, classics, and philosophy, and to entrust them to the Priests of the Mission in Marseilles. The Missionaries accepted most of them as boarders in their house and taught them the humanities.

**Document 112.** - Arch. Nat., MM 534, pp. 40ff., copy, written in Latin.

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

<sup>2</sup>The Officialis, or Judicial Vicar, is appointed by the Bishop and given the ordinary power to judge, which is distinct from that of the Vicar-General. The Officialis constitutes one tribunal with the Bishop, but he cannot judge cases which the Bishop reserves to himself (cf. *Code of Canon Law*, Latin-English edition [Ann Arbor, Michigan: Braun-Brumfield, 1983], Canon 1420, p. 511).

<sup>3</sup>Hoping to bring about a reform in Saint-Lazare Priory, Étienne Poncher had installed there the Canons Regular of Saint Augustine from Saint-Victor Abbey, and the religious had continually occupied the Priory since 1513. They had come to consider it their own property, which it really was not. All the provisions of their tenure indicated that the Bishops of Paris reserved to themselves the right to recall the Prior and even to replace the religious of Saint-Victor with other priests. Moreover, on December 5, 1625, the religious of Saint-Victor Abbey had decided that the various houses of the Order would henceforth be independent from the abbey. This was, in fact, a renunciation of their rights over Saint-Lazare. Although Pope Urban VIII had signed a Bull on March 15, 1635, uniting the Priory to the Congregation of the Mission, it was never sent. This Bull formalized the union of the Priory to the Congregation.

<sup>4</sup>In present Church law Aa penalty is incurred automatically by the very commission of the offense (*latae sententiae*)@ *a jure*; or Aa penalty is to be inflicted by a sentence (*ferendae sententiae*)@ *ab homine* (Code of Canon Law, Can. 1314.).

<sup>5</sup>Fifth Lateran Council (1512-17).

**Document 113.** - Archives of the Mission, Paris, Vow Register, written in Latin, copy authenticated on November 1, 1655. The translation of this document is the one given in the 1989 English edition of *Constitutions and Statutes of the Congregation of the Mission*.

<sup>1</sup>*Salvatoris nostri* (cf. Doc. 110, n. 2). The King of France issued his approval of this Bull on May 16, 1642 (cf. Doc. 88).

<sup>2</sup>Cf. Doc. 112, n. 4.



<sup>3</sup>Stefano Ugolini was Secretary of Briefs for Alexander VII. Appointed to that office in 1655, he became Titular Archbishop of Corinth in 1665 and was later named Titular Latin Patriarch of Constantinople. Ugolini was also Canon of St. Peter=s in the Vatican and died in Rome on July 10, 1681.

**Document 114.** - Archives of the Mission, Paris, Vow Register, written in Latin, original.

<sup>1</sup>The text of the original (cf. Doc. 113) was inserted here. Coste omitted it; the editors have followed his lead.

<sup>2</sup>The signatures of fifteen priests and thirteen coadjutor Brothers were appended here.

**Document 115.** - Arch. Nat., MM 536, register, fol. 105, copy.

**Document 116.** - Reg. I, fol. 72v, from an autograph draft.

<sup>1</sup>The date was not indicated in the manuscript. In 1654 the Crécy house was reduced to one priest only.

<sup>2</sup>Dominique Séguier (1637-59).

<sup>3</sup>Pierre de Lorthon, who played a major role in initiating the establishment of the house in Crécy.

**Document 116a.** - *Annales C. M.* (1951), p. 107. In September 1950, the mother of a former patient at Saint-Joseph Hospital, Paris, presented to the Daughters of Charity this family heirloom, a beautifully framed receipt signed by Saint Vincent.

<sup>1</sup>The name was erased.

<sup>2</sup>The name was erased.

**Document 117.** - Archives of the Congregation of Rites, *Summarium additionale, Parisien., Beatificationis et Canonizationis Servi Dei Vincentii a Paulo*, undated manuscript, pp. 18ff., written in Latin.

<sup>1</sup>Cf. VII, 162, n. 1, for the difficulties involved in this union.

<sup>2</sup>Dol-de-Bretagne, chief canton town of Ille-et-Villain.

<sup>3</sup>Achille de Harlay de Sancy (cf. VII, 219, n. 2).

<sup>4</sup>A fund to guarantee the support of the monastery, its members, and its works.

<sup>5</sup>Ferdinand de Neufville de Villeroy (cf. VII, 561, n. 4).

**Document 117a.** - The editors have made use of the translation of the ACommon Rules or Constitutions@ contained in *Constitutions and Statutes of the Congregation of the Mission*, published in English in 1989. The Latin text for the Rules published in 1658 and the English translation of the 1954 edition of have also been consulted. A few minor changes in translation and style have been made. In line with the 1917 Canon Law, articles V, 16; X, 6,11; and XI, 4, were suppressed in this 1954 edition.

<sup>1</sup>In this presentation of the ACommon Rules or Constitutions,@ the footnotes incorporate differences found in the text that has come to be known as the ACodex Sarzana.@ This manuscript was discovered in Sarzana, a small town in northern Italy, where the Congregation of the Mission has had a seminary since 1734. Among other documents, the manuscript contains a draft of the Common Rules. The Codex, entitled: ACommon Rules and Constitutions of the Congregation of the Mission,@ is authentic and reflects Saint Vincent=s thinking in the years just before his publication of the Common Rules in 1658. It does not have the Saint=s introductory letter. (Cf. ACodex Sarzana,@ trans. and ed. by John E. Rybolt, C.M., *Vincentiana*, 33 [1991]: 303-406, hereafter cited as Sarzana.)

In the Common Rules, Saint Vincent referred to Scripture at least 174 times. This edition does not list all these quotations and allusions; they may be found in the following studies: William Dicharry, C.M., ASaint Vincent and Sacred Scripture,@ *Vincentian Heritage*, VII, no. 2, 1989,

pp. 137-49; Maurice Vansteenkiste, C.M., *Les 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, *Enchiridion Spirituale Sancti Vincenti a Paulo IV: Textes Bibliques Cités par Saint Vincent*, @ *Vincentiana*, 23 (1979): pp. 214-19, among others.

<sup>2</sup>Sarzana: A Since Our Lord Jesus Christ was sent into the world to do always the Will of His Father, to preach the Gospel to the poor, and to give the Apostles and their successors saving knowledge for the remission of sin, and since the tiny Congregation of the Mission has been begun so that for its own reason it should, as best it could, follow in His footsteps, it is proper that its purpose should help seminarians and priests to acquire the knowledge of the saints, by which to direct the people into the way of salvation. @

<sup>3</sup>Sarzana: A Since the primary purpose of the Congregation consists in doing the Will of God in all things, and doing it as well as possible, it is certain that the means by which the kingdom of God comes to the Christian people, and through us to the neighbor, [is that] each one should try to integrate this exercise into his life as far as possible (1) by fulfilling divine and human commands, and (2) by fleeing what is forbidden; and (3) when matters are indifferent, by choosing those things which are less pleasing to the senses; (4) by tolerating calmly what is repugnant; and by following after God=s Will to fulfill it in all things with Christ. @

<sup>4</sup>Sarzana: A Christ said: >Anyone who wants to come after me must deny himself and take up his cross each day.= Each one, therefore, must be most conscientious without interruption<|.<|.<|.<|> gratification of each of his senses in matters both permitted and forbidden, especially those things which run greatly contrary to the teaching of the Gospels. @

<sup>5</sup>Sarzana: A Christ the Lord<|.<|.<|.<|> God the Father. All of us, then, will flee what is out of the ordinary in all those things which can make us stand out in the sight of others, particularly regarding food and clothing, but also spiritual practices and individual opinions. We should understand that we cannot be out of the ordinary, especially in the very careful observance of our Rules and Constitutions. Likewise, all our striving should be for perfection; we have been called to this and we should work on it alone. Christ, too, taught us this by His own example, since He was not out of the ordinary, except that He was sent to fulfill the law and to carry out His Father=s Will, which He commended to others. @

<sup>6</sup>Sarzana: A If it should happen that Divine Providence should ever allow the Congregation, one of its houses, or one of its members to be subjected to, and tested by, slander or persecution, we will praise and bless God for this and joyfully thank Him for it as an excellent and perfect gift coming down from the Father of Lights. We will regard it as all joy when we fall into various temptations, and each one will refrain from any complaint, curse, or revenge against those who abuse us with calumny or who persecute us. Instead, we will pray for all of those and do good to them, if possible. Christ taught us this by word and deed, as did the Apostles, of whom it is written: They went out joyfully to suffer abuse for the name of Jesus. @

<sup>7</sup>Sarzana: A God has told everyone<|.<|.<|.<|> a serious fault, without delay and in a spirit of love and humility, he will inform the Superior. He will be content that all his defects are pointed out to the Superior. @

<sup>8</sup>Sarzana: The last sentence does not appear.

<sup>9</sup>Sarzana: The paragraph concludes thus: A Therefore, no one should use anything as though it were his own personal property. Instead, each one should try always to choose whatever is poorer or more fitting for a poor person. No one should ever use anything as his own, nor lend or

receive anything, nor give away something belonging to the house without the Superior's permission.@

<sup>10</sup>Sarzana: A No one will keep money to himself, nor place it with others. No one will have anything else without the permission of the Superior.@

<sup>11</sup>Sarzana: A No one will have any books without permission. If he does receive the use of any, he will not write anything in them nor make any notes.@

<sup>12</sup>Sarzana: A No one will take as his own what is for the use of others. Likewise, he will not accept anything from non-confreres either for himself or for others without the permission of the Superior.@

<sup>13</sup>Sarzana incorporates this paragraph into paragraph 1.

<sup>14</sup>This paragraph does not appear.

<sup>15</sup>This paragraph does not appear.

<sup>16</sup>Sarzana: A Our rooms should never be locked; neither should there be a strongbox in them, nor anything else locked, without the Superior's permission.@

<sup>17</sup>Sarzana: A No one will aspire after any benefice nor ever solicit any dignity or office, whether in or out of the Congregation.@

<sup>18</sup>With some slight verbal changes, Sarzana reads paragraphs 1, 2, and 3 together in one unit.

<sup>19</sup>Sarzana: The final sentence reads: A For example, if it seems good in the Lord, we should withdraw not only from licit but even from pious and holy works.@

<sup>20</sup>Sarzana: This paragraph does not appear.

<sup>21</sup>Sarzana: The following section is inserted here: A and in all our duties which deal with the neighbor, according to our Rules, we will constantly show to the Bishops that we are those servants in the Gospel. As a result, we will come and go according to their wishes, and whatever they command we will observe, and we will undertake nothing in their dioceses concerning the neighbor without the Bishops' permission. As a result, we will never be able to dispense ourselves or be freed from this obedience under any pretext. Furthermore.<|>.<|>.<|>.@

<sup>22</sup>Sarzana has the following paragraphs of the Rules in this order: 11, 12, 4, 7, 15, 16, 8, 5, 6, 9, 10, 13, 14. Further, the following appears as the last paragraph: A No one will hear the confessions of our own confreres or of others, unless he has been assigned to do so by the Superior General, the Visitor, or his own Superior.@

<sup>23</sup>Sarzana contains only the first sentence.

<sup>24</sup>Sarzana does not contain the first sentence.

<sup>25</sup>Sarzana does not contain the first sentence.

<sup>26</sup>Sarzana: A None of our lay Brothers should want to study Latin. If any of them feel such an inclination,<|>.<|>.<|>.<|>.@

<sup>27</sup>Sarzana places the subsequent paragraphs in the following order: 6, 7, 3, 4, 5. After paragraph three, the following appears: A All who enter or leave the house should be careful not to ring the bell too much or too repeatedly.@

<sup>28</sup>Sarzana: A No one will sleep at night with nothing on, with insufficient bedclothes, or with the window open.@

<sup>29</sup>Sarzana arranges the subsequent paragraphs as follows: 9, 3, 15-16, 14, 11, 13, 12, 10, 4b, 8, 5, 6.

<sup>30</sup>Sarzana begins the paragraph thus: A We should keep silent, then.@ It concludes thus: A But no matter when, all will strive to speak in a low voice.@

<sup>31</sup>This paragraph does not appear.

<sup>32</sup>Sarzana: AIn our conversations, we will invite each other to love our vocation and desire our own perfection. We will always praise virtue and mortification, and defend them with humility and gentleness against those who belittle them. But if we dislike any of these, we should make this fact known to the Superior or Director, and take care especially never to reveal it to the others, either publicly or privately.@

<sup>33</sup>Sarzana: AWe should diligently avoid being argumentative in conversation, even if only in fun. Instead, we will declare that we understand and agree with the others, and we will prefer the opinion of others where freedom of opinion is allowed.@

<sup>34</sup>Sarzana: AEveryone<|>.<|>.<|>.<|>confidentiality about what is said at chapter with regard to faults and penances.@ Sarzana also has the following paragraph: AThe list which contains various items for conversations and topics to be discussed in our recreations and conversations will always be available, as much as possible.@

<sup>35</sup>Sarzana combines paragraphs 15 and 16, with some small alterations.

<sup>36</sup>Sarzana arranges the subsequent paragraphs in the following order: 5, 6, 4, 11, 12, 13, 14, 7, 8, 15, 16.

<sup>37</sup>Sarzana: This paragraph does not appear.

<sup>38</sup>Sarzana: This paragraph does not appear.

<sup>39</sup>Sarzana: Except while traveling, no one is to eat or drink<|>.<|>.<|>.<|>@

<sup>40</sup>Sarzana: AIf, while traveling,<|>.<|>.<|>.<|>anywhere else. He is to be subject in obedience while there to the Superior. Likewise, anyone who goes there on business will do nothing without the advice and direction of the Superior or Visitor if he is there for some time. Also, the Superior of the other house will retain his responsibility over the companion which the confrere has brought with him to the house, in what pertains to confession and direction.@

<sup>41</sup>Sarzana: AAccording to the Bull of our institution we are to venerate the Most Holy Trinity, the mystery of the Incarnation, and the Most Blessed Virgin Mary, Mother of God, with special worship; the Congregation will fulfill this most faithfully, at least in the following three ways: (1) by celebrating with special dignity and the greatest possible personal devotion the feasts of the Most Holy Trinity, the Incarnation of the Lord, and the Assumption of the Blessed Virgin Mary; (2) besides the worship which each one should manifest publicly, by assisting with special attention at the acts of adoration and praise, both in Mass and the Divine Office, as well as in common daily prayers, which are specially directed to honor them; (3) by striving with all our strength to inculcate knowledge, honor, and veneration of them in the minds of the people, wherever we can, by our instructions and example.@

<sup>42</sup>Sarzana: ASince the most holy sacrament of the altar contains in itself, as it were, the sum of all the mysteries of our faith, and since in some respects our salvation and the entire good of the Church depend on the worship rightly given to it, the Congregation will profess special and timeless honor to it. Nothing will be more important for us than attentively and tirelessly to see that all give due honor and reverence to this sacrament. The following are among the ways by which it is customary to render honor.

<sup>43</sup>Sarzana: This paragraph does not appear. The subsequent paragraphs appear in this order: 10, 9, 7, 5, 8, 12, 13, 16, 14, 15, 17, 18, 19, 20. Paragraphs 10 and 11 were combined.

<sup>44</sup>Sarzana: AAll will recite the Divine Office in common, generally even during missions, in a middle tone of voice. Only those places are excepted where, because of foundations or other need, we are obliged to the Gregorian Chant.@

<sup>45</sup>The following lines do not appear: AOne of the most important ministries<|>.<|>.<|>.<|>be done in an orderly way.@

<sup>46</sup>Sarzana: AAll of us are to make two sorts of examination of conscience every day. One, the particular, is to be made before the midday and evening meals, focusing on some virtue to be acquired; and the other, the general, is to be made in the evening on all the actions of the day.@

<sup>47</sup>Sarzana: Paragraph 10 concludes with the following, which now appears in paragraph 11: Aat which time each one will give an account of his conscience in the manner customary in the Congregation. We will also do this every three months, and as often as the Superior thinks necessary.@

<sup>48</sup>Sarzana: The following does not appear: ASo that we<|>.<|>.<|>.<|>ranked with sinners.@

<sup>49</sup>Sarzana: The following text does not appear: AAs well as this<|>.<|>.<|>.<|>along the path to holiness.@ In addition, the following paragraph appears in Sarzana: AEach one will have, for the entire time of his life, the intention of applying himself to the exercises of the mission in the Congregation according to our Institute. He will do this on entering and will often renew it.@ The term AInstitute@ was used by the founder to refer to the Foundation Contract dated April 17, 1625 (cf. Doc. 59).

<sup>50</sup>Sarzana has a different formulation for the care of the poor: Ain front of the door of the house, to prefer spiritual to a corporal alms, that is, by catechizing the poor.@

<sup>51</sup>Sarzana: The final sentence of the paragraph does not appear.

<sup>52</sup>Sarzana: The subsequent paragraphs appear in the following order: 10, 2, 5, 6, 7, 8, 3. Paragraphs 4, 11, 12 do not appear in Sarzana.

<sup>53</sup>Sarzana: ANo one is to preach on the missions or catechize without being named to it by the provincial. The Director, however, when it seems necessary, can substitute others who are properly prepared, provided he tell the Superior as soon as possible in writing why he made such changes.@

<sup>54</sup>Sarzana: The final sentence does not appear.

<sup>55</sup>Sarzana: The paragraph begins thus: AAccording to the counsel which Our Lord Jesus Christ gave to His Apostles when He sent them to preach to every creature, >As you have received freely, give freely, and also since St. Paul.<|>.<|>.<|>.

<sup>56</sup>Sarzana: ANo one during his sick calls should work to settle quarrels and disputes unless he has the permission of the Director.@

<sup>57</sup>Sarzana: The paragraph concludes thus: ATo fulfill better this mystery of ours, the plan drawn up for missions will be religiously observed, in addition to those matters contained in this chapter.@

<sup>58</sup>Sarzana: A special heading for chapter XII does not appear. Further, paragraph 1 does not appear. The subsequent paragraphs follow this order: 5, 7, 4, 2, 3, 6, 9, 10, 8, 11, 12, 13, 14.

<sup>59</sup>Sarzana: ASince human recognition is often the cause of intellectual pride, no one should praise any confreres because of their preaching or catechizing, or because they carry on external works amid human applause. Yet they can be prudently commended, in their absence, for their humility, mortification and other virtues.@ Sarzana also has the following paragraph: AAll will take diligent care not to censure or condemn the sermons of others, nor other public activities. If it is necessary to warn someone about these, it belongs to the Superior to do so, or to depute someone else. He will do so in private and with due moderation.@

<sup>60</sup>Sarzana: The following text does not appear: AAs simplicity.<|>.<|>.<|>.@

<sup>61</sup>Sarzana: The text Ashould also use this simple, ordinary way of speaking. AAnd they should<|.<|.<|.<|>@ does not appear.

<sup>62</sup>Sarzana: The text ASince novel<|.<|.<|.<|>and their followers@ does not appear.

<sup>63</sup>From a sermon of Zeno of Verona in PL 11:398. It is not known how Vincent became acquainted with this citation, the only one in the Rules not taken from the Bible.

<sup>64</sup>Sarzana: The following text does not appear: Aas long as our primary aim<|.<|.<|.<|>and of Him crucified.@

<sup>65</sup>Sarzana: The following text appears after Aby falling over it.@: AHence, when this nascent monster is encountered, each and every one will employ whatever means they can think of. The first of these is to become more humble in our own estimation by making an act of deep humility. Second, to seek the lowest place. Third, to request from God and the Superior that we be removed from our superior position, even from the duty of preaching or of leading others, by which we might have seemed to be someone special. Instead, the Superior could assign us to some lowly position on the mission according to his pleasure.@

<sup>66</sup>Sarzana: After ASaul=s armor@ the following text appears: Athat is, confidence in human means which fight directly against the teachings of the Gospel, since experience teaches us that such weaponry not only cannot be overcome, but also cannot be assailed.@

<sup>67</sup>Sarzana: The first sentence reads: AEach one is to have his own copy of these Common Rules<|.<|.<|.<|>and should read them through, or hear them read, every month.@  
Document **118**. - Arch. Nat., S 6707, notebook from around 1670.

<sup>1</sup>François de Bosquet (cf. **VIII**, 19, n. 5).

<sup>2</sup>Firmin Get (cf. **VIII**, 3, n. 1).

**Document 119**. - Arch. Nat., M 212, original.

<sup>1</sup>An act by which an ecclesiastical court pronounces, without equivocation, a decree that finalizes in perpetuity a previously disputed judgment.

<sup>2</sup>Cf. Doc. 112.

<sup>3</sup>*On the suitability or unsuitability.*

<sup>4</sup>Cf. Doc. 80.

**Document 120**. - Archives of the Mission, Paris, Vow Register, written in Latin, copy authenticated on May 17, 1660. The translation of this document is the one given in the 1989 English edition of *Constitutions and Statutes of the Congregation of the Mission*. A few minor changes in translation and style have been made.

<sup>1</sup>Cf. Doc. 113.

<sup>2</sup>Cf. Doc. 112, n. 4.

**Document 121**. - Archives of the Mission, Paris, Register of Assemblies, copy inserted into the minutes of the assembly following the death of Saint Vincent.

**Document 122**. - Archives of the Mission, Paris, Register of Assemblies, copy of January 1661.

**Document 123**. - Arch. Nat., M 212, original.

<sup>1</sup>Cf. Doc. 80.

<sup>2</sup>Cf. Doc. 83.

<sup>3</sup>Cf. Doc. 84.

<sup>4</sup>Cf. Doc. 112.

<sup>5</sup>Cf. Doc. 119.

**Document 124**. - Archives of the Mission, Paris, original autograph document. In this section, we have often replaced AConfraternity of Charity@ with the more succinct ACharity,@ as Saint

Vincent himself did.

<sup>1</sup>Word omitted in the original.

<sup>2</sup>By 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.

**Document 124a.** - Archives of the Mission, Paris, original autograph document. Coste stated in a footnote of his analytical index, vol. XIV, pp. 125-26, that this document, which relates the beginnings of the Confraternity of Charity in Châtillon (August 23, 1617), was discovered in the archives of the town hall of Châtillon in 1839. He overlooked it when compiling vol. XIII; the editors have included it here before the Regulations developed for the confraternity later in the year.

The document was published with annotations from *La Compagnie des Filles de la Charité aux Origines. Documents*, ed. by Sr. Élisabeth Charpy, D.C. (Tours: Mame, 1989), Doc. 1, pp. 1-2, henceforth referred to as *Documents*.

<sup>1</sup>Today Châtillon-sur-Chalaronne (Ain). At the time Châtillon was a rural parish of some two thousand inhabitants. Saint Vincent officially became Pastor there on August 1, 1617.

<sup>2</sup>Florence Gomard.

<sup>3</sup>Charlotte de Brie, who became Treasurer of the Charity.

<sup>4</sup>Philiberte Mulger.

<sup>5</sup>Cf. Mt 25:31-42. (NAB)

Document 125. - Abelly, *op. cit.*, bk. II, chap. VIII, p. 341. The General Regulations underwent modifications or additions according to the locations. This can be seen in the documents of the following Charities: Ferrières-Gâtinais (Loiret), founded on December 26, 1628; Brie-Comte-Robert (Seine-et-Marne), founded in April 1631; Gallardon (Eure-et-Loir), founded in 1634; Saint-Vallier (Drôme), founded on November 8, 1637; Blanzac (Charente), founded on July 17, 1638; and Neufchâtel-en-Bray (Seine-Maritime), founded by Saint Vincent himself on November 12, 1634. By way of example, we will note here the variants in the Regulations for Neufchâtel.

<sup>1</sup>The Neufchâtel regulations have: AThe Confraternity of Ladies of Charity or Mercy.@

<sup>2</sup>Neufchâtel: Aby a plurality of votes, which will be collected by the Pastor of the said parish annually on the day after Christmas, and kept for one year only.@

<sup>3</sup>Neufchâtel adds: AIn a word, she will direct this family of Our Lord as a wise mother directs hers.@

<sup>4</sup>Neufchâtel: Ain a strongbox with three different locks, of which the Superioress will have one key, she will have another, and the Supervisor of Furnishings will have the other. She may, however, keep six écus on hand.@

<sup>5</sup>Neufchâtel: AEvery year, on the feast of Holy Innocents [December 28].@

<sup>6</sup>Neufchâtel adds: Athe Bailiff and the Town Magistrates.@

<sup>7</sup>Neufchâtel: Aon the day after she leaves office.@

<sup>8</sup>The members of the confraternity were sometimes called Sisters.

<sup>9</sup>Neufchâtel adds: Aafter they have received Communion.@

<sup>10</sup>Neufchâtel adds: A twice a day.@

<sup>11</sup>Neufchâtel: Aevery second or last Sunday of the month.@

<sup>12</sup>In the liturgy prior to the reforms of Vatican II, a low Mass was one offered without any singing and by one priest alone.

<sup>13</sup>A demi-setier is about a quarter of a liter.

<sup>14</sup>Neufchâtel: Asoup and a demion of cider.@

<sup>15</sup>Neufchâtel: Ain addition to the bread, cider, and soup, two fresh eggs or some fish for each meal.@

<sup>16</sup>Neufchâtel adds: A Besides the abovementioned practices, the aforesaid officers of the Charity will designate one or two married women or young ladies of the said Confraternity of Mercy to instruct the girls of the said town and faubourgs. These women will agree to instruct poor persons with no other reward than what they will receive from the goodness of God. In the event that no one suitable can be found for this from the membership of the said confraternity, the officers will do whatever they can to find others to do this good work, so important to the glory of God and the salvation of souls, confident that they will have a great reward in this world and in the next for the service they will render to God, both with regard to the sick poor and to the instruction of the aforementioned girls.@

**Document 126.** - Municipal Archives of Châtillon, original autograph document. *Documents* published this text, but divides it into Docs. 2 (pp. 2-11), 3 (pp. 11-12), 4 (pp. 12-13), and 5 (p. 13).

<sup>1</sup>Cf. Lk 6:36. (NAB)

<sup>2</sup>Cf. Mt 25:34-36, 40. (NAB)

<sup>3</sup>The first two nurses were Guichenon.<|>.<|>.<|>and Marie Rey.

<sup>4</sup>Françoise Baschet was the first President or Prioress.

<sup>5</sup>Cf. Phil 2:8. (NAB)

<sup>6</sup>Charlotte de Brie was chosen as Treasurer.

<sup>7</sup>The Procurator was Jean Beynier, who had welcomed Vincent de Paul on his arrival in Châtillon.

<sup>8</sup>The Second Assistant was Gasparde Puget.

<sup>9</sup>The Assumption, August 15; Saint Andrew, patron of the church in Châtillon, November 30; and Saint Martin, patron of the church in Buenens, of which Châtillon was an annex.

<sup>10</sup>Saint Francis de Sales, whose *Introduction to the Devout Life* was published in 1608.

**Document 127.** - Archives of the Joigny hospital, original.

<sup>1</sup>Madame de Gondi.

<sup>2</sup>Jean Maurice, Chaplain at Saint-Antoine Hospital in Joigny.

<sup>3</sup>The names of thirty-eight other Ladies follow.

<sup>4</sup>Jean Jacquinet, customs lawyer in Joigny.

<sup>5</sup>Julien Giroust, Bailiff in Joigny.

**Document 129.** - Archives of the Montmirail Hospital, collated copy. Since these Regulations are very similar to those of Joigny (Doc. 127), passages common to both are not reprinted here. Ellipses indicate where the two documents have identical wording.

<sup>1</sup>This probably refers to a custom of distributing what was known as Ablessed bread.@At the end of the Eucharistic liturgy, bread that had been specially blessed was distributed to the faithful who were present. This blessed bread used to be considered a substitute for Holy Communion and was distributed only to noncommunicants. The custom survives even today in certain Eastern liturgies and in France; however, the blessed bread is now distributed to all, whether noncommunicants or communicants. (Cf. *New Catholic Encyclopedia*, vol. 2, p. 779.)

<sup>2</sup>Jérôme Hennequin.

<sup>3</sup>Twenty-three names follow.



<sup>4</sup>Here follow the names of twenty-two members of the Charity.

**Document 130.** - Archives of the Montmirail hospital, original.

<sup>1</sup>Cf. Mt 25: 31-41. (NAB)

**Document 131.** - Archives of the Mission, Paris, original autograph document.

<sup>1</sup>The phrase Aof women, founded to assist the sick poor,@ was inserted between the lines.

<sup>2</sup>The original had *servir* [serve] instead of *suivre* [follow] .

<sup>3</sup>This is the text of the document we are using; on another copy, with corrections in Saint Vincent=s handwriting, the text reads: A.<>.<>.<>established, having the permission of his diocesan Bishop, and having settled upon certain persons, both men and women, whom he judges suitable.@

<sup>4</sup>François Lefèvre de Caumartin (1618-52).

**Document 132.** - Archives of the Mission, Paris, original autograph document.

<sup>1</sup>Text of the original: *personnes* [persons].

**Document 132a.** - Archives of the Joigny Hospital, general documents, chap. 5, file 16, no. 2, original on parchment.

The editors have repositioned Doc. 128 of Coste to this location for two reasons: (1) chronologically, it is more accurate here; and (2) it is the first set of regulations for a combined Charity of both sexes and more appropriately follows the regulations for confraternities of women and the regulations for a confraternity of men.

<sup>1</sup>A measure of wheat varying from 2 bushel to one bushel.

<sup>2</sup>The following page is missing. The resulting hiatus can be filled by the corresponding passage in the Regulations for Courboin (cf. Doc. 137, from the section entitled *Prioress* to the section *Matters common to men and women Servants of the Poor*).

<sup>3</sup>Louis de Guidotti.

<sup>4</sup>Twenty-six other names and signatures follow.

**Document 133.** - Abbé Laplatte=s history of the Charity of Mâcon, manuscript.

<sup>1</sup>Abbé Laplatte is mistaken here; the Charity of Mâcon was established in 1621 (cf. Docs. 134 and 135).

<sup>2</sup>Nephew of the late Gaspard Dinet, Bishop of Mâcon.

<sup>3</sup>An administrative district for the purpose of levying taxes.

<sup>4</sup>The correct date is September 16, 1621.

<sup>5</sup>According to Abelly (*op. cit.*, bk. I, chap. XV, p. 61), Fr. Desmoulins is supposed to have added at this point, ANow, by means of this Confraternity, these disorders were remedied, and in a short time the poor were relieved of their spiritual and bodily miseries. Louis Dinet, Bishop of Mâcon at the time, approved this plan of M.Vincent; the members of the Cathedral Chapter and the members of the Saint-Pierre Chapter, who are Canons of four generations of nobility, supported him.

AM. Chambon, Dean of the Cathedral, and M.de Rhébé, Provost of Saint-Pierre, were asked to be its Directors, together with M.Fallart, Lieutenant General. They followed the regulations given by M.Vincent, namely, to draw up a directory of all the poor persons in the town who wanted to remain there; to distribute alms to them on certain days, and if they were caught begging in the church or at people=s homes, they would be penalized and it would be forbidden to give them anything; to lodge itinerants for one night and to send them off the next day with two sous; to assist the bashful poor of the town during their illnesses and provide them with proper nourishment, as in the other places where the Charity had been established.

AThis arrangement began with no common funds, but M.Vincent had so much experience in dealing with important people as well as ordinary ones that everyone was willing to contribute voluntarily to such a good work, some with money, others with wheat or other provisions, according to their possibilities. In this way nearly three hundred poor persons were housed, fed, and maintained very reasonably. M.Vincent donated the first alms, and then withdrew.@

**Document 134.** - Municipal Archives of Mâcon, 22<sup>e</sup> secretarial book. This document was published by Henri Batault in *Notice historique sur l'Association des Dames de la Miséricorde de Chalon-sur-Saône* (n. p., 1878), p. 9.

<sup>1</sup>L=Aumône (Acharity@ or Aalms@) was the name by which the Charity of Mâcon was known.

**Document 135.** - Municipal Archives of Mâcon, *Actes capitulaires* of the church in Mâcon.

**Document 136.** - Archives of the Mission, Paris, old copy.

<sup>1</sup>Probably Mâcon.

**Document 137.** - Archives of the Mission, Paris, copy. These regulations closely resemble those of Joigny (Doc. 132a).

<sup>1</sup>The text from here to the section *Matters common to men and women Servants of the Poor* corresponds to the missing page referred to in Doc. 132a, n. 2.

**Document 138.** - Archives of the Daughters of Charity, Paris, original autograph document.

**Document 139.** - Archives of the Mission, Paris, original autograph document.

**Document 140.** - Archives of the Mission, Paris, original autograph document, of which the initial page or pages are no longer extant. On the back, M.Portail wrote: AInstruction for the Confraternity of Saint-Sauveur parish in Paris,@ after which someone else added: AThis title is in M.Portail=s handwriting. [The instruction] is written entirely in Vincent de Paul=s handwriting, who wrote in that manner when he was between thirty and forty years of age.@

**Document 141.** - Bibliothèque Sainte-Geneviève, Ms. 710. fol. 7ff., copy. The Regulations seem to be from the early days of the Confraternity of Saint-Nicolas (1630).

<sup>1</sup>The Pastor at the time was Georges Froger (cf. II, 68, n. 4).

**Document 142.** - Archives of the Argenteuil Hospice (Val-d=Oise), original signed document.

<sup>1</sup>August 25.

Document 143. - In the Archives of the Daughters of Charity there are two drafts of the Regulations for Angers; the second, in which there is much crossing out and many additions, is in Saint Vincent=s own handwriting. The one used here is the corrected copy of the first draft; the differences, however, are few and of minor importance. In her notes in *Documents*, for Doc. 270, pp. 247-52, Sister Élisabeth Charpy, D.C., indicates the changes that were made. These Regulations were attached to the contract between the Administration of the hospital and the Daughters of Charity.

<sup>1</sup>Saint-Jean l=Évangéliste Hospital in Angers was founded in 1175 by Henry II Plantagenet, Count of Anjou and King of England, in expiation for the murder of Saint Thomas Becket. In the twelfth century it was run by Augustinian monks; but, toward the middle of the sixteenth century, the municipality of Angers named four citizens, called Fathers of the Poor, to take over its direction. In the seventeenth century, a request was made to Claude de Rueil, Bishop of Angers (1626-49), for the reorganization of the temporal and spiritual service of the hospital.

<sup>2</sup>Date written on the back of the first draft.

<sup>3</sup>Cf. Lk 14:26. (NAB)

<sup>4</sup>Cf. Mt 13:57. (NAB)

<sup>5</sup>The clause AThey will manage the property of poor persons as the property of God@ appears in

the second draft only.

**Document 143a.** - Arch. Nat., S 6160, Angers file. The Archives of the Motherhouse of the Daughters of Charity has a handwritten copy, which has been published in *Documents*, Doc. 280, pp. 264-66, and is used here.

<sup>1</sup>Cf. Doc. 143.

<sup>2</sup>The copy of this report was recorded in the Registry of the Tribunal in March 1641 (cf. Doc. 143b).

<sup>3</sup>Pierre Solimon, Julien Gardeau, and Pierre Doublard were Fathers of the Poor (Administrators of the hospital).

<sup>4</sup>Élisabeth Martin (cf. **III**, 178, n. 4), Cécile-Agnès Angiboust (cf. **VI**, 455, n. 1), and Marguerite François were among the first Daughters of Charity to work in this hospital.

Marguerite François, who accompanied Saint Louise to Angers in December 1639, died in March 1640 from the plague that was ravaging Anjou at the time of the Sisters' arrival.

**Document 143b.** - Arch. Nat., S 6160, Angers file, published in *Annales C. M.* (1940), pp. 99-101, and *Documents*, Doc. 327, pp. 309-11. This edition uses the latter text.

<sup>1</sup>Madame Goussault [Geneviève Fayet] (cf. **II**, 2, n. 5).

<sup>2</sup>When the contract was signed on February 1, 1640, only five Sisters were present: Élisabeth Martin, Cécile-Agnès Angiboust, and Marguerite François, who signed the document; and Clémence Ferré and Barbe Toussaint who did not sign it, probably because they did not know how to write. The three other Sisters, Marie-Marthe Trumeau (cf. **VIII**, 127, n. 2), Madeleine Mongert, and Geneviève Caillou (cf. **VII**, 465, n. 2) arrived at the end of March after Saint Louise had left. Their names were added in 1641 at the time of the registration of the document at the Registrar's office in the Seneschalsy.

Madeleine Mongert, born in Sucy-en-Brie (Val-de-Marne), first served in the parishes of Paris and then with the galley convicts. In March 1640 she was sent to Angers, where she was named Sister Servant in 1641. In 1644 she spent a few months in Paris, returning to Angers in September and remaining there until her death at the end of 1648.

**Document 144.** - Original signed document, property of the Daughters of Charity of Caen, 71 rue de Bayeux, Caen. At the top of the document is written: "This sum has since been used for the benefit of the Daughters of Charity, making this document unnecessary."

<sup>1</sup>In 1971 John Cardinal Cody, Archbishop of Chicago, IL (USA), donated one of these documents, along with some original letters of Saint Vincent, to the Congregation of the Mission. These nine documents, known as the Cody-Mundelein Collection, are in the Archives of the Mission, Curia Generalizia, Rome.

**Document 145.** - *Recueil de pièces concernant la communauté des Filles de la Charité*, pp. 4ff. These Regulations accompanied the letter of Saint Vincent to Jean-François de Gondy, Archbishop of Paris (cf. **II**, 599-604).

@TEXT2=<sup>1</sup>Saint Louise was never happy with the powers granted the Archbishop of Paris to appoint this priest. In the Rules submitted in 1655, the direction was given to the Superior General of the Congregation of the Mission and to his successors in that office.

**Document 145a.** - Arch. Nat., S 6106, Angers file, published in *Documents*, Doc. 408, pp. 392-95, and *Annales C. M.* (1959), pp. 189-92.

<sup>1</sup>At Saint Vincent's request, M. Portail relayed these recommendations from him to the Sisters in Angers.

**Document 146.** - Archives of the Motherhouse of the Daughters of Charity, copy made during

the lifetime of Saint Louise, who wrote three lines on the back. The editor of *Documents* made two documents of Coste=s one: Doc. 427, pp. 440-41, and Doc. 428, pp. 441-45.

<sup>1</sup>At the same time he gave his second approval of the Company of the Daughters of Charity on January 18, 1655 (cf. Doc. 149), Cardinal de Retz also approved their Rules, which he republished in full. We will indicate here, in the notes, the variants which distinguish the 1655 Rule from that of 1646.

It should be noted here that, when Napoleon requested the Rules of the Daughters of Charity at the time of their reestablishment after the French Revolution (1801), he was given the 1646 text. This eventually brought about the dissolution in France of the Congregation of the Mission (1809); the imprisonment of Dominique Hanon, the validly elected and officially recognized Vicar-General (1807-16); and a schism among the Daughters of Charity.

<sup>2</sup>Text of 1655: A.<|>.<|>.<|>in the presence of the Superior General of the Mission, or of a Priest of the Mission who will be delegated by him for their direction.@

<sup>3</sup>Text of 1655: A.<|>.<|>.<|>the direction of the Confraternity, together with the Superior General or the one delegated by him.@

<sup>4</sup>Text of 1655: A.<|>.<|>.<|>those whom she finds suitable, on the advice of the said Director.@

<sup>5</sup>Text of 1655: AThey will also be obedient, in what concerns their conduct, to the said Director and Superior.@

<sup>6</sup>The 1655 text adds: A.<|>.<|>.<|>with regard to the assistance of the sick.@

<sup>7</sup>Text of 1655: AThey will have one High Mass said for each.@

<sup>8</sup>The 1655 Regulations add: A.<|>.<|>.<|>with the help of God.@

<sup>9</sup> The 1655 Regulations add: A.<|>.<|>.<|>by the grace of God.@

<sup>10</sup>Text of 1655: A.<|>.<|>.<|>in everything that concerns.@

<sup>11</sup>This last word is missing in the 1655 text.

<sup>12</sup>These last four words are missing in the 1655 text.

<sup>13</sup>The 1655 Regulations are signed: ACardinal de Retz, Archbishop of Paris.@

**Document 146a.** - Archives of the Ministry of Foreign Affairs: *France*, vol. 867, pp. 357-59; reprinted in *Annales C. M.* (1940), pp. 466-69. Because this document is sufficiently different from the letters patent issued by King Louis XIV in November 1655 (cf. Doc. 152), subsequent to the episcopal approval of the Daughters of Charity in 1655 (cf. Doc. 149), it is deemed appropriate to publish it here for its historical value.

**Document 147.** - Archives of the Mission, Paris, copy.

<sup>1</sup>Anne of Austria (1601-66).

<sup>2</sup>Innocent X (1644-55).

<sup>3</sup>Although dated January 12, 1632, the Bull is actually from January 12, 1633. The practice in effect at the time was to date Bulls from March 25, considered the beginning of the ecclesiastical year; consequently, in the language of the Bulls, January, February, and most of March belonged to the preceding ecclesiastical year, in this case 1632.

<sup>4</sup>Jean-François de Gondi.

**Document 148.** - Daughters of Charity, 9 Boulevard de Courcelles, Paris, autograph draft.

<sup>1</sup>Lambert aux Couteaux had made visitations to Nantes in 1647 and 1648. On July 26, 1647, he wrote a report to Saint Vincent (cf. **III**, 216-18); on July 17, 1648, he reported his visitation of the Sisters in Nantes to Saint Louise (cf. *Documents*, Doc. 471, pp. 520-22). *Documents* also provides us with the advice he left them after the 1648 visitation (cf. Doc. 472, pp. 523-24).

<sup>2</sup>The Fathers of the Poor, Administrators of the hospital.

**Document 149.** - Arch. Nat., L. 1054, no. 1, original.

<sup>1</sup>Blaise Méliand, Attorney General (1641-50).

<sup>2</sup>Nicolas Fouquet (cf. **VIII**, 125, n. 3).

<sup>3</sup>These Rules differ from those of 1646 (cf. Doc. 146) on only a few points. Since the variants have already been pointed out in previous notes, it is unnecessary to repeat here the Regulations that accompanied this Act of Approval.

**Document 149a.** - Archives of the Motherhouse of the Daughters of Charity.

<1^>The version of the Common Rules of the Daughters of Charity given here in forty-three articles, is, as closely as possible, the one Saint Vincent explained to the Sisters in a series of conferences from October 1655 to July 21, 1658. 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. Louise, 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.

During the lifetime of the Founders there were several versions of the Rules, each a further development of the previous ones. The 1645 version is given in Doc. 145. Variants between the 1655 version approved by Cardinal de Retz and the 1646 version that had been previously approved by him are given in the footnotes for Doc. 146, but even Saint Vincent was not completely satisfied with this set of the Rules.

The ARules of Alméras,@ were drawn up at the request of Mathérine Guérin, Superioress General, and completed in 1672. While faithful to the teachings of the Saint, Alméras organized and rearranged the Rules of Vincent into nine chapters, with thirty-two additional articles, twenty-seven of which he incorporated from the ADaily Schedule.@ At the end of these Rules, Alméras affixed his signature and his seal, verifying the conformity of the contents of the Rules with those of Saint Vincent. The Daughters of Charity continued to observe the 1672 Aofficial@ version, with revisions later made in line with the 1917 Code of Canon Law, until the promulgation of the Constitutions of 1954.

<sup>2</sup>Saint Vincent explains Articles 1, 2, and 3 in the Conference of October 18, 1655.

<sup>3</sup>In the 1672 version, Alméras inserted as Art. 2 the famous ACharter@ of the Daughters of Charity, originally part of the Particular Rules for the Sisters in the Parishes, which brings out the secular character of their Company: AThey should consider that, although they do not belong to a religious Order because that state is incompatible with the duties of their vocation, nevertheless, since they have much greater contact with the world than nuns, having generally for monastery the houses of the sick; for cell, a hired room; for chapel, the parish church; for cloister, the streets of the city or the wards of hospitals; for enclosure, obedience; for grate, the fear of God; for veil, holy modesty; they are therefore obliged to lead as virtuous a life as if they were professed in a religious Order, and to conduct themselves wherever they mingle with people, with as much recollection, purity of heart and body, and detachment from creatures, and to be as exemplary as true religious in the enclosure of their monastery.@

<sup>4</sup>Cf. Conference of November 2, 1655.

<sup>5</sup>Cf. Conference of June 6, 1656.

<sup>6</sup>Cf. Conference of July 23, 1656.

<sup>7</sup>Cf. Conference of August 20, 1656.

<sup>8</sup>Cf. Conference of June 17, 1657.

<sup>9</sup>Cf. Conference of August 5, 1657.

<sup>10</sup>Cf. Conference of August 26, 1657.

<sup>11</sup>Cf. Conference of September 8, 1657.

<sup>12</sup>Articles 12-16 are explained in the Conference of November 11, 1657.

<sup>13</sup>Cf. Conferences of November 15 and 18, 1657.

<sup>14</sup>Articles 17-19 are explained in the Conference of November 18, 1657.

<sup>15</sup>Articles 20-23 are explained in the Conference of December 2, 1657.

<sup>16</sup>Cf. Lk 10:16. (NAB)

<sup>17</sup>Articles 24-27 are explained in the Conference of December 9, 1657.

<sup>18</sup>Articles 28 and 29 are explained in the Conference of December 23, 1657.

<sup>19</sup>Articles 30-32 are explained in the Conference of December 30, 1657.

<sup>20</sup>Articles 33-35 are explained in the Conference of January 6, 1658.

<sup>21</sup>Articles 36 and 37 are explained in the Conference of March 4, 1658.

<sup>22</sup>Cf. Conference of May 30, 1658.

<sup>23</sup>Articles 39 and 40 are explained in the Conference of June 2, 1658.

<sup>24</sup>Cf. Conference of June 9, 1658.

<sup>25</sup>Cf. Conference of July 14, 1658.

<sup>26</sup>Cf. Conference of July 21, 1658.

<sup>27</sup>Cf. Mt 11:12. (NAB)

<sup>28</sup>Articles 1 and 2 of the daily schedule are explained in three conferences from 1658. The first of these is undated, but Saint Vincent begins the conference of October 13 by saying: ALast Sunday we spoke to you about the first Rule in the daily schedule.<|>.<|>.<|>,@ allowing us to place the first conference on Sunday, October 6, 1658. The third was given on November 17.

<sup>29</sup>Articles 3-7 are explained in the Conference of November 17, 1658.

<sup>30</sup>Articles 8-15 are explained in the Conference of November 25, 1658.

<sup>31</sup>Articles 16 and 17 are explained in the Conference of December 8, 1658. The Conference of March 16, 1659 continues the instruction on Article 17 and also explains Articles 18-23.

<sup>32</sup>These and other directives concerning confession and Communion were later revised to bring them in line with the 1917 Code of Canon Law.

<sup>33</sup>Articles 24-27 are explained in the Conference of August 11, 1659.

<sup>34</sup>Although Saint Vincent gives Articles 25 and 26 in the Conference of August 11, he does not explain them. The copyist here notes: AWhat M.Vincent said on these two articles, as well as the rest of the conference, must not have been written down.@

<sup>35</sup>To this day the Daughters of Charity are encouraged to read and esteem the AFirst Rules of the Company, which they consider the legacy of their Founders@ (cf. *Constitutions and Statutes of the Daughters of Charity of Saint Vincent de Paul*, 1983, statute 11).

**Document 149b.** - Archives of the Motherhouse of the Daughters of Charity, through the kindness of Sister Anne-Marie Magermans, Archivist, July 1993.

<sup>1</sup>Although Saint Vincent gave the Daughters of Charity guidelines in the Common Rules for uniformity in living their vocation, he also recognized that their ministries involved adaptation to different situations in order for them to carry them out effectively. His foresight in this matter resulted in Particular Rules for each of the major apostolates in which the Sisters were engaged.

<sup>2</sup>Cf. Doc. 149a, n. 3.

<sup>3</sup>With the publication of the Code of Canon Law in 1917, certain changes were required in the Rules dealing particularly with Communion, confession, and practices that are no longer

applicable. The texts in italics indicate those parts of the Rules that do not appear in the 1954 version. Other changes will be indicated as they appear.

<sup>4</sup>Crucifix.

<sup>5</sup>Frequently.

<sup>6</sup>From the Sister Servant.

<sup>7</sup>Of the Sister Servant.

<sup>8</sup>Remedies or drugs.

<sup>9</sup>The Visitatrix.

<sup>10</sup>Their Sister Servant.

<sup>11</sup>The 1954 edition inserts here: nor food nor medicine.

<sup>12</sup>The Sister Servant.

<sup>13</sup>If they need anything they should make known their needs to her.

<sup>14</sup>Some trustworthy person.

<sup>15</sup>Sewing or knitting.

<sup>16</sup>The rest of the 1954 article reads: If they are obliged to do so, they should exercise great prudence and discretion.

<sup>17</sup>The 1954 edition (Art. 15) reads: Not to fail, once a month, to give an exact account of their ministries to the Sister Servant as is prescribed for them in the Common Rules.

<sup>18</sup>The 1954 edition (Art. 16) reads: With regard to the order of the day, they will conform as much as possible to that of the Community, adapting it to the service of the sick, but without dispensing themselves from the exercises prescribed by the Common Rules, except in case of necessity. (The next six points are omitted.)

<sup>19</sup>Children.

<sup>20</sup>The rest of the article is omitted.

<sup>21</sup>This article is replaced in the 1954 edition (Article 12) by: She shall not correct them by corporal punishment such as kissing the floor or keeping them on their knees, and she shall remember never to strike them for any reason whatsoever.

<sup>22</sup>For general subjects.

<sup>23</sup>The rest of the article reads: and begin class by a prayer.

<sup>24</sup>The 1954 edition (Art. 16) reads: She shall teach the catechism to her pupils, making them understand thoroughly the meaning of the answers and, for this purpose, she shall ask them various familiar questions in words other than those of the book.

<sup>25</sup>The 1954 edition (Art. 19) reads: She shall keep a list of all her pupils and call the roll every day, so that she may take note of those who are absent and notify their parents.

<sup>26</sup>The Superior, the Director, or the Visitatrix.

<sup>27</sup>The 1954 edition begins: They will do more or less.<|>.<|>.<|>.

<sup>28</sup>In the city parishes.

<sup>29</sup>The rest of the 1954 article reads: First Aid remedies while waiting for the doctor.

<sup>30</sup>A paste made from sixty or seventy different drugs mixed with honey; it was formerly used as an antidote to poison.

<sup>31</sup>This article is omitted in both English editions.

<sup>32</sup>The 1954 edition (Art. 4) reads: They should endeavor to teach these poor girls especially the mysteries of the Most Holy Trinity, the Incarnation, and the Holy Sacrament of the Altar; how to make the Sign of the Cross, to pray to God both morning and evening; and how to make a good confession and Communion; in a word, all that a Christian is obliged to know and to do in order

to be saved, all this according to the age and capacity of each one and so far as time will allow.

<sup>33</sup>The Visitatrix.

<sup>34</sup>The 1954 edition adds: in all things which are not contrary to their Rules.

<sup>35</sup>No patient enters or leaves without permission.

<sup>36</sup>Here the 1954 edition inserts: the Sister Servant alone shall treat directly with them about the needs of the hospital.

<sup>37</sup>Small expenses.

<sup>38</sup>the others will remain for half an hour=s meditation.

<sup>39</sup>The Angelus, the Litany of Jesus, and the usual prayers.

<sup>40</sup>The 1954 edition begins the article here with: At the time appointed.

<sup>41</sup>The 1954 edition inserts: saying grace before and afterward.

<sup>42</sup>The 1954 version has: while they supervise the care of the patients.

<sup>43</sup>The 1954 edition adds the following (Art. 10): They shall give the sick the treatment prescribed and instruct the ignorant in the things necessary for salvation. They shall teach them to make a good confession, to communicate worthily and to receive Extreme Unction in a proper manner when it is time for them to do so. They should console and exhort those that are near death, so that they may leave this world in a state of grace and others also who are recovering, that they may never more offend God, or, if such a misfortune should befall them, that they may confess their sins without delay. If the convalescent relapse, they shall exhort them to receive the Sacraments again, and, if their illness lasts a long time, they shall see that they receive them as often as possible.

<sup>44</sup>The 1954 edition concludes this article: after which they shall go to the chapel for half an hour=s meditation, unless they are prevented by the care of the sick.

<sup>45</sup>In the 1954 edition, Articles 17 and 18 have been replaced with the following:

(13) After this the Sisters shall go to the wards to arrange them for the night. They shall say prayers for the sick, reciting aloud the Acts in the middle of the ward and shall give holy water with an asperges brush.

(14) Then the Sisters shall retire to take their little recreation together and perform their evening exercises according to the Common Rules, leaving the night nurses in the wards to look after the sick and to help the dying at their last moments.

(15) While the patients are in their first sleep, the night Sisters shall finish their rosary and spend the night in watching while the sick are resting, not forgetting to make their meditation for half an hour.

(16) At four they shall call the others, then, having heard Mass, they shall retire to rest. Before they leave the wards to go to bed, the Sister Servant shall send one or two Sisters to take their place, who, having inquired of them what is most urgent for the service of the sick, will make their meditation in the same manner and at the same time as the Community, unless some of the patients require their attention; in which case, they should be aware that the service they render the sick is a continual prayer before God.

<sup>46</sup>The 1954 edition continues: shunning all worldly conversations. They shall be perfectly free to write to their Superior General, the Director, the Superioress, and the Visitatrix, etc.

<sup>47</sup>In the 1954 edition Article 5 is revised as follows: She should be the first at Community exercises and shall go as often as possible to the different parts of the hospital and inquire about the condition of the sick that she may know how they are treated by the Sisters and what they need.



<sup>48</sup>This chapter has been omitted.

<sup>49</sup>This chapter has been omitted.

<sup>50</sup>For the service of the sick.

<sup>51</sup>The 1954 revision: Should it happen that a patient who has not been already prepared be in danger of death, they shall send for the priest immediately.

<sup>52</sup>This chapter has been omitted.

<sup>53</sup>This chapter has been omitted.

<sup>54</sup>Before the attestation of death.

<sup>55</sup>This chapter has been omitted.

<sup>56</sup>This chapter has been omitted.

<sup>57</sup>This copy of the Particular Rules, signed August 5, 1672, concludes with the following verification: *Copy of all the Rules checked against the original, November 21, 1939* followed by the signatures of Sister Marie Chapelain, D.C., Superioress General, and Sister H el ene H emare, D.C., Assistant

<sup>58</sup>This entire chapter, written specifically for the Sisters of the H otel-Dieu of Paris, is omitted in the English version.

<sup>59</sup>These Rules, conserved in the Archives of the Daughters of Charity, are taken from the Book of Rules C. NB 3 Community - Book of the Foundlings, copied from the collection of the Rules for the Foundlings in Paris, dated 1708 and bearing the signature of M. Watel. The Regulations for the Foundlings follow this confirmation, but everything is in the same handwriting. A similar copy from 1677, signed by Julienne Jouvin, Superioress, and Marie-Anne Donnejoie, Assistant, was given to Sisters Marie-Catherine Pichard and Scholastique Litteraux, who were leaving to open the Foundling Hospital in Tours, July 26, 1741. They are omitted in the 1954 English version.

<sup>60</sup>These Rules were not in the English translation, probably because ministry with the galley convicts was not one of the works of Sisters outside of France. They may, however, provide inspiration for those engaged in prison ministry today.

**Document 150.** - Arch. Nat., L. 1054, original signed document; published in *Documents*, Doc. 628, pp. 700-03.

<sup>1</sup>Julienne Loret (cf. **VIII**, 235, n. 5).

<sup>2</sup>Mathurine Gu erin (cf. **VIII**, 167, n. 2).

<sup>3</sup>Jeanne Gressier (cf. **VIII**, 235, n. 1).

<sup>4</sup>A blank space precedes Saint Louise=s signature. The copyist wrote, probably on her instructions: A space was left here for M. Vincent=s signature; but he preferred to sign the last of all. @ For the list of signatories that follows, Coste respected the family names as they were written; we have used the commonly accepted spelling given in Charpy (Doc. 628, pp. 702-03). Nine or ten Sisters who did not know how to write marked some sign, beside which another Sister added the name. These names are given in parentheses, followed by the sign in italics.

<sup>5</sup>Coste gives *Marie*; the autograph has *Avoie*.

<sup>6</sup>This list, except for the first section, follows the order of entrance into the Company. It is, however, incomplete, lacking the names of those who had died or left the Company, among others.

**Document 151.** - Archives of the Mission, original signed document.

<sup>1</sup>Marguerite Ch etif; Radeconde Lenfantin (cf. **VIII**, 352, n. 8).

<sup>2</sup> tienne Moreau (1656-70).

**Document 152.** - Arch. Nat., L. 1054, original; published in *Documents*, Doc. 707, pp. 806-11.

<sup>1</sup>Jean-François de Gondi. He died on March 21, 1654, and within an hour was canonically succeeded by his nephew, Jean-François-Paul de Gondi, Cardinal de Retz. Perhaps, since the latter was *persona non grata* in France, this document does not refer to him, even though on January 18, 1655, he had approved the Company of the Daughters of Charity and reaffirmed the Rules submitted in 1645 (cf. Doc. 149).

<sup>2</sup>Cf. Doc. 146.

<sup>3</sup>Nicolas Fouquet.

<sup>4</sup>Cf. Doc. 149.

<sup>5</sup>The Company of the Daughters of Charity had bought the Motherhouse from the Congregation of the Mission, which had acquired it in 1641. The contract was notarized on April 1, 1653 (Arch. Nat., S. 6608). The purchase price of the house which sat on some five acres of land, was 18,400 livres.

**Document 153.** - Archives of the Motherhouse of the Daughters of Charity, copy; published in *Documents*, Doc. 742, pp. 849-50.

**Document 154.** - Archives of the Mission, Paris, copy; published in *Documents*, Doc. 766, pp. 879-80.

<sup>1</sup>Françoise Carcireux (cf. **VIII**, 127, n. 3); Anne Denoual and Marie Chesse (cf. **VIII**, 166, n. 3).

<sup>2</sup>François Fouquet.

**Document 155.** - Archives of the Mission, Krakow, original signed document.

<sup>1</sup>Barbe Bailly (cf. **VIII**, 214, n. 1); Catherine Baucher (cf. **VII**, 465, n. 4); Catherine Bouy entered the Daughters of Charity after 1655. Her sister Florence, then deceased, was also a Daughter of Charity.

**Document 156.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 411, pp. 397-406, is in the handwriting of Sister Élisabeth Hellot (cf. **IV**, 22, citation).

<sup>1</sup>Only the officers of the Company, together with Saint Louise, Saint Vincent, and Antoine Portail or, in his absence, one or sometimes two of the Saint's Assistants were present at the council meetings; occasionally two senior Sisters were also invited.

<sup>2</sup>Cf. Mt 18:20. (NAB)

<sup>3</sup>Sister Jacqueline, one of the first Daughters of Charity, served the poor at the Hôtel-Dieu and in Saint-Leu parish.

<sup>4</sup>Marie des Landes de Lamoignon (cf. **IV**, 4, n. 3).

<sup>5</sup>Petites-Maisons (cf. **VII**, 199, n. 3).

<sup>6</sup>Cf. Mt 7:19. (NAB)

<sup>7</sup>A parish in Paris, where the Daughters of Charity had served since the foundation of the Company.

<sup>8</sup>Anne Hardemont (cf. **VIII**, 493, n. 2).

<sup>9</sup>Nicolas Mazure. He was a very zealous Pastor (1633-64), but his zeal was hampered by his jealous, cantankerous disposition.

<sup>10</sup>Guillemine Chesneau, a native of La Touraine (Indre-et-Loire). She remained at Saint-Paul until 1648, when she went to Saint-Étienne in Arnes (Picardy) to aid the people who were sorely tried by the war. She is not mentioned in any document after 1651.

<sup>11</sup>Barbe Angiboust (cf. **VII**, 386, n. 1).

<sup>12</sup>Sister Élisabeth Martin.

<sup>13</sup>There is some confusion about the identity of this Sister. In vol. XIV, Coste refers to her as Antoinette Larcher (cf. **III**, 216, n. 1), as does Sister Élisabeth Charpy in *Écrits Spirituels* (L. 183, p. 207, n. 5). *Documents* (Doc. 411, p. 404, n. 15) states that her name was misread, and is actually *Duhamel*.

Montreuil-sur-Mer, a commune of Pas-de-Calais. Since 1642 the Governor, Comte de Lannoy, had been asking for Daughters of Charity. Unfortunately, the difficulties they encountered during their time there allowed them to remain only from 1647 to 1650.

<sup>14</sup>Catherine Bagard (cf. **III**, 178, n. 3).

<sup>15</sup>Perrette Chefdeville (cf. **V**, 61, n. 3).

<sup>16</sup>Sister Perrette from Sedan left Paris in July 1646 with Saint Louise for Angers. She returned to the Motherhouse in July 1647 and withdrew from the Company.

<sup>17</sup>Marguerite Noret, a native of Liancourt, went to Nantes and returned from there at the end of 1648, at the request of Lambert aux Couteaux. She died in Saint-Gervais parish in Paris in January 1655. Her sister Françoise was also a Daughter of Charity.

<sup>18</sup>Marthe Dauteuil (cf. **V**, 4, n. 1).

<sup>19</sup>Cf. Lk 9:59-62. (NAB)

<sup>20</sup>In addressing Saint Vincent, Saint Louise often calls him AYour Charity;@ hence the reference here to AHis Charity.@

**Document 157.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 412, pp. 406-15, is in Sister Élisabeth Hellot=s handwriting.

<sup>1</sup>Saint-Laurent parish.

<sup>2</sup>Henriette Gesseaume (cf. **VII**, 247, n. 3).

<sup>3</sup>The town of Nantes.

<sup>4</sup>A cross here indicates that the passage after the blessing, near the end of the minutes, should be inserted here.

<sup>5</sup>Sister Marie had died in May 1646.

<sup>6</sup>Coupperie des Jonchères, who was the confessor of the Visitandines, also became the confessor and advisor of the Daughters of Charity in Nantes.

<sup>7</sup>Three distinct sessions comprise the Council of Trent: 1545-47, 1551-53, and 1562-63.

**Document 158.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 423, pp. 430-37, is in Sister Élisabeth Hellot=s handwriting.

<sup>1</sup>Marie Gonain had come from Angers with Élisabeth Turgis in September 1644 to begin her postulancy. In September 1645, she was suffering from depression and returned home to Ingrandes, situated between Angers and Nantes. By 1646, when her health had improved, she requested and was granted readmittance to the Community.

<sup>2</sup>Guy Lasnier, Abbé de Vaux (cf. **VII**, 493, n. 3).

<sup>3</sup>Lambert aux Couteaux, who had been named Assistant of the Congregation of the Mission in July 1645. He replaced Antoine Portail, who was making visitations.

<sup>4</sup>The term ATurk@ is used here to mean a member of the Muslim religion.

<sup>5</sup>Apparently she remained in her own region to nurse the sick there (cf. *Spiritual Writings*, L. 325, p. 134, n. 2).

<sup>6</sup>All that is known of Nicole is that she entered the Daughters of Charity around 1646 and served the foundlings and the galley slaves.

<sup>7</sup>Marguerite de Turenne, from the environs of Saché, a commune of Indre-et-Loire, entered the Daughters of Charity in February 1641 and received the habit on Pentecost of the same year. Her

behavior necessitated her dismissal in October 1646.

<sup>8</sup>Jacques de Mondion, the Pastor in Saché, sent many young women of the region to be Daughters of Charity.

**Document 159.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 442, pp. 464-68, is in Sister Élisabeth Hellot=s handwriting.

<sup>1</sup>Anne Hardemont.

<sup>2</sup>Jeanne Lepeintre (cf. **VIII**, 502, n. 1).

<sup>3</sup>Marie Lullen, born into a comfortable family in Le Mans, served the foundlings in Nanterre before being sent to Montreuil in June 1647. After her death at the end of 1650, a conference was held on her virtues (cf. vol IX, no. 46).

<sup>4</sup>Various letters from the beginning of 1647 indicate that many conflicts beset this community. Jeanne Lepeintre remained there as Sister Servant.

<sup>5</sup>Charles de Lannoy, who died in 1649.

<sup>6</sup>Cf. Jn 10:30; 14:10; 14:20. (NAB)

<sup>7</sup>Cf. Jn 17:21. (NAB)

<sup>8</sup>Saint Francis de Sales.

**Document 160.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 443, pp. 468-75, is in Sister Élisabeth Hellot=s handwriting.

<sup>1</sup>Council meeting of June 19 (cf. Doc. 159).

<sup>2</sup>In 1613 Saint Vincent had undertaken the education of the sons of Philippe-Emmanuel de Gondi and his wife, Françoise-Marguerite de Silly.

<sup>3</sup>Servants, with a laywoman as supervisor, had been caring for the sick and the children in the Montreuil-sur-Mer Hospital.

<sup>4</sup>Saint-Lazare, of which Saint Vincent had taken possession on January 8, 1632.

<sup>5</sup>Adrien Le Bon, former Prior of Saint-Lazare.

<sup>6</sup>Antoine Lucas, Superior in Le Mans (1647-51).

<sup>7</sup>Anne Hardemont, who was participating at the Council.

<sup>8</sup>In Nantes. Difficulties within the community had been exacerbated by the hospital chaplain, who was the Sisters= confessor.

<sup>9</sup>The Sisters left on Wednesday, June 26, but Saint Vincent, who had to leave Paris suddenly, was unable to meet with them before their departure. Saint Louise and the two Sisters were very disappointed that they could not receive his blessing (cf. *Spiritual Writings*, L. 213, p. 205).

<sup>10</sup>Jeanne Lepeintre was sent to make a visitation of the Nantes house.

<sup>11</sup>Jeanne from Loudun was a problem. She had arrived in Angers at the end of 1644; although she was the subject of discussion at this Council, she was still there in 1654.

<sup>12</sup>Jeanne Lepeintre stopped in Angers on her way to Nantes.

<sup>13</sup>This priest took Abbé de Vaux=s place with the Sisters when the Abbé was absent from Angers. M. Ratier died in 1662.

<sup>14</sup>Those chosen were Jeanne de Saint-Albin and Jacquette. The former, a widow, returned to Paris at the end of 1650. Tempted to leave the Company in 1655, she weathered the trial. She died in Montmirail at the beginning of 1661.

<sup>15</sup>Madeleine Bécu left in July for Angers and stayed there for about three years. Three of her brothers entered the Congregation of the Mission (the priests Benoît and Jean, and Hubert, a Brother); her sister Marie preceded her in the Company.

**Document 161.** - Archives of the Motherhouse of the Daughters of Charity. The original,

published in *Documents*, Doc. 458, pp. 493-502, is in Sister Élisabeth Hellot=s handwriting.  
<sup>1</sup>Lambert aux Couteaux.

**Document 162.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 465, pp. 508-15, is in Sister Élisabeth Hellot=s handwriting.

<sup>1</sup>This Council meeting was held after that of October 3, 1647, which named Julienne Loret Seminary Directress (in charge of the formation of new members), and before October 18, 1648, the date of the burial of Sister Élisabeth Turgis.

<sup>2</sup>The monastery of Sainte Marie-Madeleine (cf. V, 320, n.17), located not far from the Motherhouse of the Daughters of Charity. The Community there was known as the Madelonnettes. The house had a prison for intransigent cases, as well as a convent for the repentant.

<sup>3</sup>Church of the monastery and seminary of the Order of the Knights Templar.

<sup>4</sup>In the seventeenth century La Chapelle was a small village directly north of the gates of Paris. The Daughters of Charity had their Motherhouse there (1636-41), and a Confraternity of Charity was established in 1638.

<sup>5</sup>Saint Louise added in the margin the words from Awhom we had been keeping for more than a year@ as far as Aalthough she wasn=t the first to have them.@

<sup>6</sup>Clement VIII (1592-1605).

<sup>7</sup>Élisabeth Turgis (cf. III, 216, n. 4).

<sup>8</sup>Saint Robert Bellarmine, S.J. (1542-1621). The reference here is probably to the Cardinal=s catechism for teachers published in 1598 and solemnly approved by Pope Clement VIII. He also published a catechism for children.

<sup>9</sup>Cf. *Spiritual Writings*, L. 208, pp. 239-40, for Saint Louise=s letter of March 6, 1648, to Sister Élisabeth Turgis concerning the Bellarmine catechism.

<sup>10</sup>Marie Lhuillier d=Interville de Villeneuve, Foundress of the Daughters of the Cross (cf. IV, 6, n. 7).

<sup>11</sup>Julienne Loret.

<sup>12</sup>Guillemine Chesneau.

<sup>13</sup>Marie-Marthe Trumeau.

<sup>14</sup>Diane de Grand-Seigne, Marquise de Mortemart (Mortemar) (cf. II, 650, n. 2).

<sup>15</sup>Gabrielle de Mortemart, who in 1655 married the Marquis de Thiange.

<sup>16</sup>Madame de la Porte, a Lady of Charity in Saint-Gervais parish.

<sup>17</sup>Anne-Geneviève de Bourbon de Longueville (cf. VIII, 407, n. 10).

**Document 163.** - Archives of the Motherhouse of the Daughters of Charity, *Écrits autographes*. This document in Saint Louise=s handwriting has been published in *Documents*, Doc. 519, pp. 582-84.

<sup>1</sup>Geneviève Poisson (cf. IV, 158, n. 4).

<sup>2</sup>Saint Louise, who drew up this account, was Sister Servant of the Motherhouse.

<sup>3</sup>Marguerite Ménard entered the Daughters of Charity in November 1650. In 1653 she was in Chars.

<sup>4</sup>Sister Phénix entered the Daughters of Charity around May 1650 and died on June 9, 1651. Saint Louise eulogized her in several letters (cf. *Spiritual Writings*, L. 311, p. 360, and L. 313, p. 361).

<sup>5</sup>Françoise-Paule Noret (cf. VII, 189, n. 2).

<sup>6</sup>Jeanne Delacroix (cf. VIII, 323, n. 1).

**Document 164.** - Archives of the Motherhouse of the Daughters of Charity, *Écrits autographes*. This document in Saint Louise's handwriting has been published in *Documents*, Doc. 520, pp. 584-89.

<sup>1</sup>The preceding Council had been held on April 13.

<sup>2</sup>Guillemine Chesneau and the other Sisters had been sent to Picardy, along with some Priests of the Mission, to assist the poor persons of the region. In December 1650 the battle between the royal army and Turenne's troops, near Rethel, devastated the towns and villages, left bodies unburied, the wounded without care, and the crops unharvested.

<sup>3</sup>Saint Louise.

<sup>4</sup>Geneviève Doinel (cf. **IV**, 116, n. 3).

<sup>5</sup>On the Loire River.

<sup>6</sup>At the request of Madame de Herse, the Daughters of Charity went to Chars (Val-d'Oise) in 1647. The demands of the Jansenist Pastor made their departure necessary in 1657.

<sup>7</sup>Louise-Marie Séguier, Marquise d'O (1626-50), one of Chancellor Pierre Séguier's daughters.

<sup>8</sup>Louis-Charles d'Albert, Duc de Luynes, a Jansenist.

<sup>9</sup>Jansenism.

<sup>10</sup>Julienne Loret.

<sup>11</sup>The text was left unfinished.

**Document 165.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 567, pp. 633-34, is in Sister Mathurine Guérin's handwriting.

<sup>1</sup>Catherine Baucher.

<sup>2</sup>Jacquette had gone to Nantes in 1647.

<sup>3</sup>Marie-Marthe Trumeau.

<sup>4</sup>Anne de Vaux, born in 1629 in Ardivilliers, entered the Daughters of Charity in December 1651. As mentioned here, she was sent to Nantes; in 1672 she was at the Motherhouse. She died in 1689.

<sup>5</sup>Madeleine Micquel was in Nantes (1653-60).

<sup>6</sup>The Sisters went to Poland in 1652.

**Document 166.** - Manuscript entitled *Recueil des procès-verbaux des Conseils tenus par Saint Vincent de Paul et Mademoiselle Le Gras*, pp. 125ff; published in *Documents*, Doc. 592, pp. 655-59.

<sup>1</sup>Mme de Varize had asked for Daughters of Charity to care for the sick poor at the Châteaudun Hospital. A contract, drawn up on June 11, 1654 (cf. *Documents*, Doc. 591, pp. 654-55), was signed by Saint Vincent at the Châtelet in Paris on July 16, 1654, and Sisters were sent to the hospital that same month.

<sup>2</sup>Cf. 1 Kgs 12:12-14. (NAB)

<sup>3</sup>Cf. Mt 26:15. (NAB)

<sup>4</sup>Alban Butler, in his *Lives of the Saints* (ed. Herbert Thurston, S.J., and Donald Atwater [4 vols., New York: P.J. Kennedy and Sons, 1956], vol. 1, pp. 567-68), relates a story similar to this in his account of Saint Gregory the Great (c. 540-604).

<sup>5</sup>Cf. 2 Chr 3:6. (NAB)

<sup>6</sup>Jeanne Lepeintre.

<sup>7</sup>Written in the margin: AShe did not receive the habit; she was dismissed not long after this meeting.@

<sup>8</sup>The copyist noted in the margin: AThis Sister was accepted out of charity in order to give her a

try. She received the habit but had to be sent home about six months later because of her continued health problems.@

**Document 167.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 622, pp. 689-93, is in Sister Mathurine Guérin=s handwriting.

<sup>1</sup>The Mayor and Town Magistrates.

<sup>2</sup>In 1632 Jérôme Le Royer de la Dauversière (1597-1659), tax collector of La Flèche (Sarthe), had founded the Congregation of the Hospitaller Nuns of Saint Joseph in that place. Three of these Sisters left for Montreal, Canada, in 1659.

<sup>3</sup>The Hospitaller Nuns of Saint Augustine, called the Daughters of Mercy, who had houses in Rennes and Vannes. They came from Dieppe in 1636 at the request of the Bishop of Vannes to take charge of the hospital, where they encountered many difficulties. The Daughters of Charity replaced them in 1866.

<sup>4</sup>Administrators of the hospital.

<sup>5</sup>Gabriel de Beauvau de Rivarennés. Subsequent events showed that he did not favor the form of consecrated life of the Daughters of Charity and their contacts with persons who are poor (cf.*Documents*, Doc. 415, p. 418, n. 4).

<sup>6</sup>The contract the Daughters of Charity signed in August 1646 with the Administrators of Saint-René Hospital in Nantes (cf.*Documents*, Doc. 415, pp. 417-19).

<sup>7</sup>Henriette Gesseume.

<sup>8</sup>Five Sisters were withdrawn from Nantes between August and November 1653.

<sup>9</sup>Monsieur Truchart had been the Sisters= confessor since 1650.

**Document 168.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 633, pp. 709-14, is in Sister Mathurine Guérin=s handwriting.

<sup>1</sup>Cf. Doc. 150, AAct of Establishment of the Daughters of Charity and the Naming of Officers.@

<sup>2</sup>The Daughters of Charity began as a Confraternity. The official name used in the Act of Establishment was AConfraternity of the Servants of the Poor of the Charity.@

<sup>3</sup>A convent for repentant women in Paris.

<sup>4</sup>The Duchess provided for the Daughters of Charity an income of twelve hundred livres annually from the revenues of the Rouen coach lines (cf.*Documents*, Doc. 707, p. 807).

<sup>5</sup>Louis XIII had begun to provide one thousand livres annually in 1642.

<sup>6</sup>Marie-Marthe Trumeau, Henriette Gesseume, and Renée Delacroix (cf. **VI**, 417, n. 3).

**Document 169.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 641, pp. 720-21, is in Sister Mathurine Guérin=s handwriting.

<sup>1</sup>In January Saint Vincent had sent to Saint Louise for her perusal a draft of a letter to the Fathers of the Poor and Abbé de la Meilleraye, Administrator of the Nantes Hospital. This letter, no longer extant, was Saint Vincent=s response to their request to replace Sister Henriette Gesseume. (Cf. **V**, 532-33, and *Documents*, Doc. 640, pp. 719-20).

**Document 170.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 642, pp. 721-26, is in Sister Mathurine Guérin=s handwriting.

<sup>1</sup>Council of February 19 (cf. Document 169).

<sup>2</sup>Julienne Loret.

<sup>3</sup>A marginal note states: AThe Sister in question left after two or three months because she was unsuitable and because the things that had caused a delay in giving her the habit continued, so she never received it.@

<sup>4</sup>Madeleine Raportbled (cf. **VIII**, 17, n. 2).

<sup>5</sup>Étiennette Dupuis (cf. **VIII**, 164, n. 3).

<sup>6</sup>Nicole Haran (cf. **VIII**, 186, n. 1).

<sup>7</sup>This entire page is crossed out on the original; a note written later explains the reason: AThis was expunged, not because it is not true but because it was not copied in the book with the other matters.@

Madeleine Raportebled never went to Nantes; Andrée Maréchal (Maréschales) was sent in her place. On her return from Nantes in 1658, Sister Andrée went to Liancourt. In 1672 she was named Sister Servant at Saint-Hippolyte parish in Paris.

**Document 171.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 644, pp. 727-30, is in Sister Mathurine Guérin=s handwriting.

<sup>1</sup>Alain de Solminihac. The Priests of the Mission had gone to Cahors in 1643; the Daughters of Charity did not arrive until 1658.

<sup>2</sup>François Fouquet. The Congregation of the Mission opened a house in Agde in 1654.

<sup>3</sup>To replace Cécile-Agnes Angiboust, who had been recalled to Paris.

<sup>4</sup>Marie Gaudoin was sent but remained in Angers only a year. Born in Beauvais, she entered the Daughters of Charity around 1649. In November 1658 she was sent to Nantes and was missioned to Hennebont in December 1659.

**Document 172.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 645, pp. 730-31, is in Sister Mathurine Guérin=s handwriting.

<sup>1</sup>Cf. Mt 8:20. (NAB)

<sup>2</sup>A new addition was constructed in 1657, and the Sisters moved in at Easter 1658.

**Document 173.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 646, pp. 731-33, is in Sister Mathurine Guérin=s handwriting.

<sup>1</sup>The dioceses of Cahors and Agde (cf. Doc. 171).

<sup>2</sup>Marie Fouquet (cf. **VIII**, 26, n. 3).

**Document 174.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 652, pp. 739-42, is in Sister Mathurine Guérin=s handwriting.

<sup>1</sup>Julienne Loret, Mathurine Guérin, and Jeanne Gressier.

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

<sup>3</sup>Could Saint Vincent be alluding to an earlier discussion concerning an addition to the Motherhouse? (Cf. Doc. 172.)

<sup>4</sup>The motherhouse.

**Document 175.** - Archives of the Motherhouse of the Daughters of Charity. The original, with the exception of the first two pages, published in *Documents*, Doc. 658, pp. 749-53, is in Sister Mathurine Guérin=s handwriting.

<sup>1</sup>Jacques Tholard (cf. **VIII**, 59, n. 4).

<sup>2</sup>In a later letter to Jacques Tholard, dated August 6, 1659, Saint Vincent wrote to him about his sister, whose daughter had just brought her to the Nom-de-Jésus (cf. vol. VIII, no. 2931).

<sup>3</sup>Marie Joly (cf. **V**, 207, n. 4).

<sup>4</sup>Eléonore-Catherine Fébronie de Bergh (cf. **VI**, 339, n. 3).

<sup>5</sup>It appears that she again returned to Sedan without permission, this time at the request of Mme. de Bouillon (cf. *Documents*, Doc. 658, 750, n. 5). Coste found it difficult to explain this second proposal considered at a Council meeting some twenty months after Sister Marie=s departure in November 1654 at the request of Mme. de Santeuil. At that time she apparently had not been



dismissed from the Community because on August 8, 1655, her name was still on the list of Sisters . Sister Élisabeth Charpy surmised (cf. *Documents*, Doc. 658, n. 5) that she had left a second time, although Coste could find no indication of such a departure.

<sup>6</sup>Mme de Bouillon=s estate was situated in Yvelines, west of Paris, in the Alluets and in Morainvilliers.

<sup>7</sup>Cf. Num 15:32-36. (NAB)

<sup>8</sup>Cf. Num 16. (NAB)

<sup>9</sup>Cf. Num 12:9-15. (NAB)

<sup>10</sup>Cf. Acts 5:1-11. (NAB)

**Document 176.** - *Recueil des procès verbaux des conseils tenus par Saint Vincent et Mlle. Le Gras*, pp. 196ff, published in *Documents*, Doc. 659, p. 753.

<sup>1</sup>Cf. Acts 10:9-17. (NAB)

**Document 177.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 675, pp. 771-72, is in Sister Mathurine Guérin=s handwriting.

<sup>1</sup>Cf. Lk 22:61. (NAB)

<sup>2</sup>Cf. Is 53:11. (NAB)

**Document 178.** - Archives of the Motherhouse of the Daughters of Charity; part of the original, published in *Documents*, Doc. 692, pp. 791-94, is in Sister Mathurine Guérin=s handwriting.

<sup>1</sup>At the root of the problem was M.Pouvot, the Jansenist Pastor with whom the Sisters were at odds.

<sup>2</sup>M. Garson, the former Assistant, who did not have Jansenistic leanings.

<sup>3</sup>Jansenism.

<sup>4</sup>Cf. 2 Cor 7:1; Sir 5:5. (NAB)

<sup>5</sup>Cf. Ps 51:4. (NAB)

<sup>6</sup>Cf. 2 Sm 12:13. (NAB)

<sup>7</sup>Mme de Herse (cf. **VII**, 51, n. 1).

<sup>8</sup>At this point the manuscript adds: AThis was done soon after, and our Sisters were recalled. @

**Document 179.** - Archives of the Motherhouse of the Daughters of Charity, *Écrits autographes*. This text in Saint Louise=s handwriting has been published in *Documents*, Doc. 715, pp. 817-21.

<sup>1</sup>Since 1658 was not a leap year, February 29 could not be correct.

<sup>2</sup>These officers, chosen on May 22, 1657, were Jeanne Delacroix, Geneviève Poisson, and Madeleine Ménage (cf. **VI**, 417, n. 2).

<sup>3</sup>Cf. Mt 5:17. (NAB)

<sup>4</sup>Cf. Acts 1:16, 20. (NAB)

<sup>5</sup>Cf. Mt 7:26. (NAB)

**Document 180.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 752, pp. 858-60, is in Sister Mathurine Guérin=s handwriting.

<sup>1</sup>A Community founded in 1641 by Mme. de Villeneuve to teach poor young girls and to provide a shelter for women in distress.

<sup>2</sup>Catherine Caulet, Mme. de Mirepoix (cf. **VII**, 206, n. 3).

<sup>3</sup>François-Étienne de Caulet.

**Document 181.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 757, pp. 865-68, is in Sister Mathurine Guérin=s handwriting.

<sup>1</sup>Marguerite Moreau (cf. **VIII**, 315, n. 3).

<sup>2</sup>An allusion to the tears Sister Marguerite had shed when Queen Louise-Marie de Gonzague

asked her to remain at the palace to do work contrary to their foundation (cf. vol IX, no. 54).

<sup>3</sup>Mlle. de Villers (cf. **VII**, 10, n. 5).

<sup>4</sup>A coarse fabric of goat hair blended with wool or sometimes with silk.

<sup>5</sup>In his conference of October 19, 1659 (cf. vol X, no. 113), Saint Vincent speaks of this decision taken at the court.

**Document 182.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 758, p. 868, is in Sister Mathurine Guérin=s handwriting.

<sup>1</sup>François Fouquet.

<sup>2</sup>The text of the original has *Arles*, but François Fouquet was Bishop of *Agde* (1643-56), during which time he asked for Daughters of Charity (cf. Doc. 171).

**Document 183.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 763, pp. 874-76, is in Sister Mathurine Guérin=s handwriting.

<sup>1</sup>Cf. Mt 6:33. (NAB)

<sup>2</sup>The building had been completed in March 1658 (cf. *Documents*, Doc. 678, p. 775).

**Document 184.** - Archives of the Motherhouse of the Daughters of Charity. The original, published in *Documents*, Doc. 775, pp. 889-90, is in Sister Barbe Bailly=s handwriting.

<sup>1</sup>First redaction: *used in the church.*

**Document 185.** - Archives of the Mission, Paris, original autograph document. As with many of the documents in this section, we have only the outline for this conference. These talks were given by Saint Vincent to the Ladies of Charity of the Hôtel-Dieu in Paris, who also aided the foundlings, galley convicts, the devastated provinces, and other important works. If a subsequent document refers to another group of the Ladies, it will be indicated.

**Document 186.** - The original autograph document belonged formerly to the Marquis de l=Aigle, 12 rue d=Astorg, Paris; its present location is unknown.

<sup>1</sup>The meeting of the Ladies over which Saint Vincent presided was not, in this case, a plenary session but of a group called AThe Fourteen.@ Every three months the officers chose fourteen women to visit the wards of the hospital each day. They formed a kind of catechetical team responsible for preparing the sick for confession.

<sup>2</sup>Year of the reorganization that Saint Vincent announces in this conference. (Cf. Abelly, *op. cit.*, bk. I, chap. XXIX, p.138.)

<sup>3</sup>First redaction: Ageneral confession.@

<sup>4</sup>First redaction: Afervent.@

<sup>5</sup>Cf. Lk 15:10. (D-RB)

<sup>6</sup>First redaction: Aof the Gospel.@

<sup>7</sup>Cf. 1Cor 14:34-35. (D-RB)

<sup>8</sup>Cf. 1Tm 2:12-14. (NAB)

<sup>9</sup>First redaction: Aabsolve them.@

<sup>10</sup>First redaction: Asaying to the sick poor some words of eternal life.@

<sup>11</sup>Saint Vincent wrote the articles of these Regulations in the following order: 1, 2, 4, 5, 3, 7, 6. We have replaced them in their numerical order.

**Document 187.** - Archives of the Mission, Curia Generalizia, Rome; previously part of the Cody-Mundelein Collection, Chicago.

<sup>1</sup>This conference was given shortly after the organization of the group of AThe Fourteen,@ for it was around 1636 that Mlle. Virole (cf. **VIII**, 27, n. 5) replaced Mlle. Pollalion (cf. **VI**, 549, n. 2) as Treasurer.

<sup>2</sup>Mt 18:20. (NAB)

<sup>3</sup>Cf. Mt 18:19. (NAB)

<sup>4</sup>Cf. Jn 15:16. (NAB)

<sup>5</sup>The Augustinian nuns of the Hôtel-Dieu.

<sup>6</sup>Marie de Lumage, Mlle. de Pollalion.

**Document 188.** - The original autograph document belonged to the Daughters of Charity, rue Sainte-Victoire, Marseilles. Its present location is unknown.

<sup>1</sup>This conference was given after September 1638, before the Ladies were asked to take charge of the work of the Foundlings, and prior to the day on which the Ladies took over La Couche in 1640 (cf. Doc. 199).

The establishment of La Couche, destined to receive abandoned infants found by the Commissioners of the Parisian wards, was administered by the Cathedral Chapter. It lacked resources, the children were badly cared for, and the mortality was very great. The building now at this location is a maternity clinic, part of the Hôtel-Dieu, on what was rue Saint-Landry, at the corner of Quai de la Corse and rue d'Arcole.

<sup>2</sup>Cf. Doc. 187, notes 2-3.

<sup>3</sup>Cf. Acts 1:15-36. (NAB)

<sup>4</sup>Cf. Acts 15:1-30. (NAB)

<sup>5</sup>Cf. Acts 15:28. (NAB)

<sup>6</sup>Council of Trent (1545-63).

<sup>7</sup>In September 1638 (cf. **I**, 496, n. 8).

<sup>8</sup>On entering the hospital.

**Document 188a.** - Arch. Nat., Étude Delapalme, former Étude Groyn, no. 508; reprinted with annotations in *Annales C. M.* (1933), pp. 670-78.

<sup>1</sup>Madame Goussault's close relationship with both Saint Vincent and Saint Louise makes it appropriate to insert her last will and testament into this volume since it bears witness to the effect of the two saints on this pious woman.

<sup>2</sup>Nicolas Lotin (cf. **I**, 512, n. 3).

<sup>3</sup>Pierre de Gondi, eldest son of Philippe-Emmanuel de Gondi.

<sup>4</sup>Sainte-Madeleine Monastery for repentant women. (Cf. no. 162.)

<sup>5</sup>Community founded by Adrien Bourdoise.

<sup>6</sup>A Lady of Charity in Saint-Gervais parish.

<sup>7</sup>This article is crossed out on the will; Madame Goussault wrote in the margin: AI revoke this article; I do not find it put to such good use.@

<sup>8</sup>This article is crossed out on the will; in the margin Madame Goussault wrote these words: AI revoke this article because it is too difficult to execute.@

<sup>9</sup>The Intendant of Mme. Goussault.

<sup>10</sup>These last two articles are crossed out on the will with no explanation in the margin.

**Document 189.** - Archives of the Mission, Curia Generalizia, Rome, Mundelein Collection, original autograph document.

<sup>1</sup>Saint Vincent mentions this meeting in his letter to Saint Louise of January 17, 1640 (cf. **II**, 8).

<sup>2</sup>Cf. Ps 72:11-12. (NAB)

<sup>3</sup>Cf. Ps 8:3. (NAB)

<sup>4</sup>Cf. Ps 72:12. (NAB)

<sup>5</sup>Cf. Jb 29:12. (NAB)

<sup>6</sup>Legendary founders of the city of Rome.

<sup>7</sup>Cf. Heb 7:3. (NAB)

<sup>8</sup>Cf. Ex 2:5. (NAB). Saint Vincent inadvertently wrote *sister* instead of *daughter*. He calls her correctly APharaoh=s *daughter*@ in Doc. 190.

**Document 189a.** - Archives de l=Assistance Publique, 47 Quai de la Tournelle, Paris, original unsigned manuscript. In his letter of February 16, 1985, the museum=s Curator, Nicolas Sainte-Fare Garnot, verified its authenticity.

<sup>1</sup>Cf. Doc. 188, n. 1.

**Document 190.** - Abbé Migne, *op. cit.*, vol. LXXXVIII, col. 520ff., from the original made available by M.Laverdet, a dealer in historical documents and autograph letters. This work is usually referred to as the Migne Collection.

<sup>1</sup>The conference was given three weeks after March 30 of the year (1640), when the Ladies of Charity became responsible for all the children of La Couche.

<sup>2</sup>A ward for patients with contagious diseases; it was built with a donation given by Cardinal du Prat, Papal Legate to France.

<sup>3</sup>The idea for the Company of the Daughters of Charity evolved from the requests of young women wishing to work with the Confraternities of Charity. When the Ladies of Charity were established, they asked for Daughters of Charity to work with them in the Hôtel-Dieu. Hence, *your* Daughters of Charity, as Saint Vincent tells the Ladies.

<sup>4</sup>The Motherhouse of the Daughters of Charity at La Chapelle.

<sup>5</sup>Rue des Boulangers.

<sup>6</sup>Cf. Ps 91:15. (NAB)

<sup>7</sup>Cf. Mt 5:16. (NAB)

<sup>8</sup>Cf. Sir 3:29. (NAB)

<sup>9</sup>Ps 112:5. (NAB)

<sup>10</sup>Cf. Prv 28:27. (NAB)

<sup>11</sup>Cf. Ps 112:2-3. (NAB)

<sup>12</sup>To feed the hungry, give drink to the thirsty, clothe the naked, shelter the homeless, visit the sick, ransom the captive, and bury the dead.

<sup>13</sup>To instruct the ignorant, counsel the doubtful, admonish sinners, bear wrongs patiently, forgive offenses, comfort the afflicted, and pray for the living and the dead.

<sup>14</sup>Saint Louise drew up a list of expenses for the Foundling Home on rue des Boulangers (cf. *Documents*, Doc. 285).

<sup>15</sup>The Duchesse d=Aiguillon.

**Document 190a.** - The autograph original manuscript, a photograph of which is in the Archives of the Mission, Paris, is part of the Henry Cardinal Manning Collection, Westminster, England. This outline was published in *Mission et Charité* (19-20), pp. 177-78.

<sup>1</sup>The editors of *Mission et Charité* have conjectured these dates from the content and penmanship of the document.

<sup>2</sup>Since the members of AThe Fourteen@ changed frequently, Saint Vincent often spoke to them about their responsibilities. This helps to explain the similarities between this conference and previous ones (cf. Docs. 186 and 187).

<sup>3</sup>Cf. Jn 17:3. (NAB)

**Document 191.** - Archives of the Mission, Paris, original autograph document.

<sup>1</sup>This conference was given after the work of the Foundlings had begun (January 1, 1638).

<sup>2</sup>Cf. Mt 10:22. (NAB)

<sup>3</sup>Cf. Lk 9:62. (NAB)

<sup>4</sup>Cf. Jer 48:10. (NAB)

<sup>5</sup>Cf. Ps 112:5. (NAB)

<sup>6</sup>Cf. Jb 29:12. (NAB)

<sup>7</sup>Cf. Prv 28:27. (NAB)

**Document 192.** - The original autograph document belonged formerly to M.Laverdet, who permitted Abbé Migne to publish it in his *Collection intégrale*, vol. LXXXVIII, col. 521; facsimile at Saint-Sulpice Seminary, Paris.

<sup>1</sup>Cf. Lk 9:62. (NAB)

<sup>2</sup>Cf. Lk 14:29-30. (NAB)

<sup>3</sup>Cf. Ps 41:2. (NAB)

<sup>4</sup>Mt 5:7. (NAB)

<sup>5</sup>Cf. Mt 25:41. (NAB)

<sup>6</sup>Cf. Rom 13:8. (NAB)

<sup>7</sup>Cf. Ps 112:5. (NAB)

<sup>8</sup>Cf. Prv 28:27. (NAB)

**Document 193.** - University of Geneva Public Library, original autograph document, Ms. 197.

<sup>1</sup>Could there have been two meetings of the Ladies of Charity on December 22, 1645, one open to the full membership, the other for a more circumscribed group, where Saint Vincent might have digressed from his first outline? Would this have obliged him to prepare a second outline, as seems more probable?

<sup>2</sup>Cf. Prv 28:27. (NAB)

<sup>3</sup>Cf. Ps 37:25. (NAB)

<sup>4</sup>Cf. Is 58:7. (NAB)

<sup>5</sup>Cf. Ps 41:3. (NAB)

<sup>6</sup>Cf. Ps 112:5. (NAB)

<sup>7</sup>Cf. 2Cor 9:9. (NAB)

<sup>8</sup>Cf. Rom 13:8. (NAB)

<sup>9</sup>Cf. Ps 41:2. (NAB)

<sup>10</sup>Mt 5:7. (NAB)

<sup>11</sup>Cf. Mt 25:34. (NAB)

<sup>12</sup>Cf. Ps 112:5. (DR-B)

<sup>13</sup>Cf. Lk 14:29-30. (NAB)

**Document 194.** - Original autograph document composed of several pages. The first part ends at Afor God inspired you;@ the second section begins with the words Ato take on this good work@ and ends at Awhat Our Lord did in this world;,@ the third includes all that follows. The second section is in the Archives of the Mission, Paris; M.Charavay communicated the first part to us in 1916, and the last section in 1913.

<sup>1</sup>Cf. Phil 2:13. (D-RB)

<sup>2</sup>The first part ends here.

<sup>3</sup>Cf. Lk 1:38. (NAB)

<sup>4</sup>The second part ends here.

<sup>5</sup>Cf. Ps 112:5. (NAB)

<sup>6</sup>Cf. Lk 14:30. (NAB)

<sup>7</sup>Cf. Lk 9:62. (NAB)

<sup>8</sup>Cf. Heb 6:4-6. (NAB)

**Document 195.** - Archives of the Mission, Paris, original autograph document.

<sup>1</sup>This conference fits the situation of the work of the Foundlings between these dates.

<sup>2</sup>Cf. Prv 28:27. (NAB)

<sup>3</sup>Cf. Prv 19:17. (NAB)

**Document 196.** - Abelly, *op. cit.*, bk. I, chap. XXX, p.144.

<sup>1</sup>Abelly places this document Aaround 1648.@ If what he adds is true, namely, that following this conference the children were transferred to the château de Bicêtre, the proper date would have to be 1647. This recapitulation could refer to the preceding conference.

**Document 197.** - Archives of the Motherhouse of the Daughters of Charity, Paris, original autograph manuscript. Coste published only the excerpts of this outline printed in the 1914 catalogue of S.Kra, a merchant of rare documents, who would not allow a copy of the document to be made. The original was again put on sale in 1965, at which time Frs. André Dodin and Raymond Chalumeau, C.M., were able to copy it. According to *Mission et Charité* (19-20), pp. 178-79, in which it was published, the bidding started at 900 francs and closed at 3100 francs. In 1996 it was again put on the market, at which time Sister Juana Elizondo, Superioress General of the Daughters of Charity, decided to buy this treasure of their heritage. It was published in the April 1996 issue of *Echoes of the Company*. This edition makes use of both the *Mission et Charité* and *Echoes of the Company* republications.

<sup>1</sup>*Mission et Charité* states that this conference was given after July 7, 1647, the probable date for the move of the foundlings to Bicêtre.

<sup>2</sup>Number given in the manuscript; the *Mission et Charité* text has 150.

<sup>3</sup>This is Coste=s first sentence. He gives 150 weaned, as in the *Mission et Charité* text.

<sup>4</sup>This phrase is in Coste.

<sup>5</sup>The Thirty Years= War, which embroiled much of the European Continent, was to come to an end in 1648.

<sup>6</sup>The fourth reason was added by Saint Vincent in the margin.

<sup>7</sup>Saint Joan of Arc.

<sup>8</sup>The manuscript ends here.

**Document 198.** - Abelly, *op. cit.*, bk. II, chap. X, pp. 358ff.

<sup>1</sup>Date given in the margin by Abelly.

<sup>2</sup>Cf. Mt 25:34-36. (NAB)

<sup>3</sup>Charles the Great (742-814), King of the Franks (768-814) and first Holy Roman Emperor (800-14).

<sup>4</sup>Cf. Lk 14:29-30. (NAB)

<sup>5</sup>Jean Parre (cf. VIII, 26, n. 1).

<sup>6</sup>Cf. Rom 8:13. (NAB)

<sup>7</sup>Cf. Jn 6:67. (NAB)

<sup>8</sup>Marie d=Orléans (cf. IV, 82, n. 5).

**Document 199.** - Archives of the Mission, Paris, unfinished autograph draft. This is the preliminary draft of the proposal for a special group of Ladies of Charity for the protection and assistance of the other charitable works of women. The project was abandoned by Saint Vincent before being put into execution, perhaps even before being made known to anyone else.

<sup>1</sup>These regulations were drawn up between the time the Ladies of the Hôtel-Dieu took

responsibility for the children of La Couche (1640) and the time Saint Vincent stopped going to the Court (1649).

<sup>2</sup>Marie de Lumague (Mlle. de Pollalion) and Marie Delpech de Lestang. The latter had established on rue du Vieux-Colombier, Paris, an orphanage for young girls and a Community to care for them. In 1640 the orphanage, its eighty-four children, and the Sisters moved to the faubourg Saint-Germain, near the Jesuit novitiate. Saint Vincent was involved in this work, naming as its Director Adrien Gambart, a priest of the Tuesday Conferences, for whom he had great respect. He suggested to Mlle. de Lestang the idea of seeing and consulting Saint Louise, who had great skill in directing souls. This Community perdured until the French Revolution.

<sup>3</sup>Two classics written by Saint Francis de Sales.

**Document 200.** - *Recueil de diverses pièces appartenantes à la conduite et direction de la Charité à Paris*, manuscript preserved in the Archives of the Mission, Paris. This document is entitled: *Règlement pour les dames de la Charité de Paris, dressé par M.Vincent, de l=avis des dames, en 1660.*

<sup>1</sup>The copy has Aonce a year, @ but it is certainly incorrect.

**Document 201.** - Municipal Archives of Rethel, GG 80.

**Document 202.** - Municipal Archives of Rethel, GG 80.