To

BERNARD KOCH, C. M.

whose scholarship
and
passion for accuracy
in the study
of these documents
have enriched our appreciation
of the sanctity and genius
of
Saint Vincent de Paul
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INTRODUCTION

Vatican Council II encouraged religious Congregations to a rebirth of the primitive spirit by a "return to the sources" of their foundations. With the publication of Vol. 13 Documents of the series Vincent de Paul, Correspondence, Conferences, Documents, a large number of the priceless texts relating to Saint Vincent and his works are now available in English.

In his 1924 introduction to the French edition of Documents, Pierre Coste, C.M., wrote the following:

Saint Vincent has left other writings besides his letters and other talks, and his Conferences to the Missionaries and the Daughters of Charity. These writings and talks, well worth being conserved, are found in this third part of the series. It seemed helpful to add to them the documents that recall the facts of his life, the titles, benefices, or honors he received, and the creation, organization, and early development of his works. This collection will allow future biographers of Saint Vincent to readily avoid errors in dates or in other matters into which their predecessors have too often fallen.

The documents are classified under five principal headings, according to whether they concern Saint Vincent himself, the Congregation of the Mission, the Confraternities of Charity, the Daughters of Charity, or the Ladies of Charity.

With the completion of the first eight volumes of the series (Correspondence), the reader may have noted that Vol. 13 is being printed out of sequence. Although the second section, consisting of Vols. 9-10 (Conferences to the Daughters of Charity) and Vols. 11-12 (Conferences to the Congregation of the Mission), has not yet appeared, the editors have seen fit to advance the publication of

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 "n."
Vol. 13 in order to provide access to texts that have never appeared in English, whereas several versions of the Conferences are already available in that language. The updated Vols. 9-12 will be published in subsequent years.

Because of the large number of new documents discovered since Coste’s publication, the size of the volume has almost doubled; the editors, therefore, have found it necessary to print Vol. 13 in two parts: Vol. 13a includes documents relating to Saint Vincent and to the Congregation of the Mission; Vol. 13b contains those pertinent to the Confraternities of Charity, the Daughters of Charity, and the Ladies of Charity. The index for both volumes will be found at the end of Vol. 13b.

Copies of the texts used in the French edition have not always been accurate; today, however, the electronic revolution makes possible the location of more correct versions. Researchers have unearthed some documents with which Coste was unfamiliar, and the contents of the English edition have been enriched by these heretofore undiscovered treasures, garnered from publications such as Annales de la Congrégation de la Mission, Mission et Charité (XV), San Vicente de Paul Obras Completas, Vol. X, Documentos, as well as from collections in the Vatican Archives and various other archives and private collections. It should be noted that space does not allow the inclusion of all the documents relating to Saint Vincent, e.g., some of the foundation contracts of establishments of the Congregation of the Mission; however, reference to these contracts has been made in the footnotes.

Work on this volume presented a real challenge, especially the translation of numerous Latin, Italian, and French legal documents, which must be drawn up with legal precision and involve frequent use of expressions such as “the aforementioned,” “the said,” etc. Furthermore, these seventeenth-century texts have very little punctuation and are composed of extremely long sentences. Coste edited the originals by modernizing the spelling, breaking the long sentences into shorter ones, and introducing punctuation. In this English edition, the editors have also tried, while preserving the necessary formality of legal language, to make the documents
reader-friendly. Where feasible, they have omitted many of “the aforesaid,” etc. In the presentation of the minutes of Council meetings of the Daughters of Charity, the editors have opted for a spoken style, i.e., they have provided a reader’s version of the documents, rather than a student’s or scholar’s version. Serious researchers may continue to consult the originals.

The documents furnish historical proofs of Vincent’s activities from pre-ordination days to his death and provide his location on many given dates. Deeds, land titles, records, accounts, council deliberations, contracts, reports, outlines, sermons, Repetitions of Prayer, Rules, foundations, and approbations [diocesan, civil, papal] give testimony to his organizational genius in many arenas, most of which are related in some way to his charity. At the same time they offer a panorama of the religious, spiritual, political, and social situation of seventeenth-century France and the Catholic Church.¹

Coste did not opt to include in his series the Common Rules that guided the Congregation of the Mission for over three centuries. In recent years, the discovery of one of the primitive manuscripts of the Rules, now referred to as the “Codex Sarzana,” has provided a look at the development of the Saint’s thinking. Vincent’s desire for a more precise formulation of the Rules is evident in the fact that he put off publishing the Rules until 1658.

Several versions of the Common Rules of the Daughters of Charity, in which Saint Louise de Marillac undoubtedly had a hand, are also printed in this volume, along with the Particular Rules of their various ministries, some of which have never been published in English, e.g., Rules for the Sisters Working with the Galley Convicts. The “official” Rules of the Daughters of Charity did not appear in print until 1672. Although they have come to be known as “Alméras’ Rules,” they truly embody the spirit and charism of Saint Vincent.

Similarities in the Rules for both Communites reflect the authentic thinking of Saint Vincent and the fruit of his wisdom and long experience. For the Founder, “Christ is the Rule,” and this he has tried to convey to his sons and daughters in their lives of service to Christ in those who are poor.

The publication of Vol. 13 represents a collaborative effort that spans the globe: Daughters of Charity and Priests of the Congregation of the Mission in Australia, England, France, Ireland, Italy, Poland, Taiwan, and the United States have contributed in diverse ways to its realization. The editors are grateful for the interest and scholarship of these members of the Vincentian family, which assure a more accurate and informed presentation of the documents. Special thanks are given to Thomas Davitt, C.M., Ignatius M. Melito, C.M., and John E. Rybolt, C.M., for their dedication in reading the manuscript. Their expertise in history, theology, Sacred Scripture, and the English language, and their knowledge of Vincentian history and spirituality have allowed the editors to correct errors, clarify texts, and make stylistic changes which render the documents more readable. By the invaluable contribution each has made, they have merited the gratitude, not only of the editorial staff, but of all who will be enriched by reading this volume.
Vincent de Paul Superior General de la Congregation de la Mission

a...
SAINT VINCENT DE PAUL

DOCUMENTS

PART I

DOCUMENTS PERTAINING TO SAINT VINCENT

1. - LETTERS FOR TONSURE

(December 20, 1596)

We, Salvat Diharse, by the grace of God and the Holy Apostolic See Bishop of Tarbes,¹ make known to all that, on the day indicated below, during the fast of the Ember Days after the feast of Saint Lucy,² while celebrating the general conferral of Holy Orders in the collegiate church of Bidache,³ diocese of Dax, by permission of the Canons and of the Chapter of the cathedral church of Dax, the Episcopal See being vacant, we conferred clerical tonsure in the Lord on our beloved Vincent de Paul, legitimate and natural son of R...⁴ de Paul and Bertrande du Moras of the parish of Pouy, diocese of Dax, born of legitimate marriage and being of sufficient age and knowl-

¹In Hautes-Pyrénées, Bishop Diharse, a Basque and a family friend of Bertrande de Moras, Saint Vincent's mother, died on October 7, 1648.
²Virgin and martyr, whose feast day is celebrated on December 13.
³Near Bayonne (Pyrénées-Atlantiques).
edge, and, by virtue of dimissorial letters, we enrolled him in the ranks of the clergy.

In confirmation whereof we have commissioned the registrar of the Chapter in the said church to draw up and transcribe the present letters, sealed with our small seal, December 20 in the year of Our Lord 1596.

S. DIHARSE, Bishop of Tarbes

By proxy for the Lord Bishop of Tarbes

DEPAGADOY, Chief Registrar, and with the seal.

2. - LETTERS FOR MINOR ORDERS

(December 20, 1596)

We, Salvat Diharse, by the grace of God and the Holy Apostolic See Bishop of Tarbes, make known to all that, on the Friday indicated below, during the fast of the Ember Days of Saint Lucy, in the year and month given below, while celebrating the general conferral of Holy Orders during High Mass in the collegiate church of Bidache, diocese of Dax, by permission of the Canons and the Chapter of the cathedral church of Dax, the Episcopal See being vacant, we promoted to the Order of Acolyte and the other Minor Orders, according to the rites and canonically, in the Lord, by virtue of dimissorial letters, our beloved Vincent [de] Paul, of the diocese of Dax, whom, after examination, we found satisfactory and suitable.

In confirmation whereof we have commissioned the registrar of the Chapter in the said church to transcribe the present letters,

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5Statements 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.

1According 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.
sealed with our small seal, December 20 in the year of Our Lord 1596.

S. DIHARSE, Bishop of Tarbes

By proxy for the Lord Bishop of Tarbes

DEPAGADOU, Chief Registrar, and with the seal.

3. - DIMISSORIAL LETTERS FOR SUBDIACONATE¹

(September 10, 1598)

Guillaume de Massiot, Bachelor of Pontifical Law, Canon of the cathedral church, and Vicar-General of Dax, the Episcopal See being vacant, to our beloved Vincent de Paul, of the diocese of Dax, greetings in the Lord.

By these letters we grant you the special permission and faculty so that, having been found suitably prepared, of legitimate age, and furnished with a proper canonical title,² you may lawfully receive the Holy Order of Subdiaconate from any Catholic Archbishop, Bishop, or Prelate of your choice, provided that the person chosen is in favor and communion with the Holy Apostolic See, not suspended nor separated from the Pontifical Office, and that you receive this Order within the time stated by law. By virtue of this faculty, you may receive this Order, and the same Archbishop, Bishop, or Prelate may freely confer it on you.

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.

¹By 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.

²To 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 menua communis [common table] as the title for members of the Congregation of the Mission.
Given in Dax, signed by our own hand and with the seal of the
Chapter of Dax, and with the signature of our registrar inscribed be­
low, September 10 in the year of Our Lord 1598.

G. DE MASSIOT, aforesaid Vicar

By proxy for the Lord Vicar

DARTIGUELONGUE, Registrar, and with the seal.

4. - LETTERS FOR SUBDIACONATE

(September 19, 1598)

We, Salvat Diharse, by the mercy of God Bishop of Tarbes, make known to one and all that, on the Saturday of the Ember Days after the feast of the Holy Cross,¹ in the month and year indicated below, in our cathedral church of Tarbes, while celebrating the gen­
eral conferral of Holy Orders during High Mass, we thought fit to promote, and we have promoted to the Holy Order of Subdiaconate, according to the rites and canonically, our beloved Vincent de Paul, of the diocese of Dax, sent to us and found suitably prepared.

Drawn up and given in Tarbes, under our small seal of red wax and with the signature of our undersigned secretary, September 19 in the year of Our Lord 1598.

S. DIHARSE, Bishop of Tarbes

By proxy for my Lord the Bishop

DE CASENAVE, Secretary

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.
¹The feast of the Triumph of the Cross is celebrated on September 14.
5. - DIMISSORIAL LETTERS FOR DIACONATE

(December 11, 1598)

Guillaume de Massiot, Bachelor of Pontifical Law, Canon of the
cathedral church of Dax, and Vicar-General in spiritual and tempo­
ral affairs of the Most Reverend Father and Lord in Christ
Jean-Jacques Dusault, Bishop of Dax by the grace of God and the
Holy Apostolic See, and counselor a secretis to the most Christian
King, to our beloved [Maitre], of the diocese of
Dax, greetings in the Lord.

By these letters we grant you the special permission and faculty
so that you may lawfully receive the Holy Order of Diaconate from
any Catholic Archbishop, Bishop, or Prelate of your choice, at the
time determined by law, provided that the person chosen is neither
suspended nor separated from the Pontifical Office and is in favor
and communion with the Holy Apostolic See. By virtue of this fac­
ulty, you may receive this Order; and the same Archbishop, Bishop,
or Prelate may freely confer it on you, as on a person found suitably
prepared, of legitimate age, and furnished with a valid title.

Given in Dax and signed by our own hand, with the seal of our
vicariate and the signature of our undersigned registrar, December
11 in the year of Our Lord 1598.

G. DE MASSIOT, aforesaid Vicar

By proxy for the Vicar-General

DARTIGUELONGUE, Registrar, and with the seal.

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.

1 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.

2 Coste added the title Maitre, (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, Maitre was also the term of address given to
lawyers, magistrates, and master craftsmen.
6. - LETTERS FOR DIACONATE

(December 19, 1598)

We, Salvat Diharse, by divine mercy Bishop of Tarbes, make known to one and all that, on this Saturday of the Ember Days after the feast of Saint Lucy, in the month and year indicated below, while celebrating the general conferral of Holy Orders during High Mass in our cathedral church of Tarbes, we judged our beloved Vincent de Paul, of the diocese of Dax, satisfactory and suitable to be promoted, and we have promoted him according to the rites and canonically, to the Holy Order of Diaconate.

Drawn up and given in Tarbes, under our small seal dipped in red wax and with the signature of our undersigned secretary, December 19 in the year of Our Lord 1598.

S. DIHARSE, Bishop of Tarbes

By proxy for the Bishop of Tarbes

DE CASENAVE, Secretary, and with the seal.

7. - DIMISSORIAL LETTERS FOR PRIESTHOOD

(September 13, 1599)

Guillaume de Massiot, Bachelor of Pontifical Law, Canon of the cathedral church of Dax, and Vicar-General in spiritual and temporal affairs of the Most Reverend Father and Lord in Christ Jean-Jacques Dusault, by divine mercy Bishop of Dax, to our beloved Vincent de Paul, cleric of the diocese of Dax, promoted to the order of Deacon, greetings in the Lord.

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.
By these letters we grant you the special permission and faculty so that you may lawfully receive the Holy Order of Priesthood from any Catholic Archbishop, Bishop, or Prelate of your choice, at the time determined by law, provided that the person chosen is neither suspended nor separated from the Pontifical Office and is in favor and communion with the Holy Apostolic See. By virtue of this faculty, you may receive this Order; and the same Archbishop, Bishop, or Prelate may freely confer it on you, as on a person found suitably prepared, of legitimate age, and furnished with a valid title.

Given in Dax, signed by our own hand and with the seal of the Chapter of Dax, and with the signature of our registrar inscribed below, September 13 in the year of Our Lord 1599.

G. DE MASSIOT, aforesaid Vicar

By proxy for the Vicar-General

DARTIGUELONGUE, Registrar, and with the seal.

8. - LETTERS FOR PRIESTHOOD

(September 23, 1600)

[We], François de Bourdeille, by divine mercy Bishop of Périgueux, make known to all that, on the day indicated below, while celebrating the general conferral of Holy Orders during High Mass in Saint-Julien Church in our Episcopal Residence,¹ we judged our beloved Vincent de Paul, deacon of the diocese of Dax, satisfactory and suitable and duly recommended to us by his own Bishop, in accord with what is contained in the dimissorial letters, to be promoted to the sacred Priesthood according to the rites and

¹Today 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.
canonically, and we have promoted him in the Lord, with the supporting grace of the Holy Spirit.

Given in the aforesaid place, under our seal and the signature of our Secretary, inscribed below, on September 23, the Saturday of the Ember Days after the feast of the Holy Cross, in the year of Our Lord 1600.

By proxy for the Most Reverend Bishop

J. JOURDANEAU, Secretary

8a. - SAINT VINCENT ASSUMES THE LEASE OF SAINT-LÉONARD DE CHAUMES ABBEY

(May 14, 1610)

Reverend Father in God Messire Paul Hurault de l'Hospital, Archbishop of Aix and Abbot of Saint-Léonard de Chaumes Abbey, Order of Citeaux, in the Saintes diocese, residing at present on rue Coustellerie, Saint-Médéric parish, in this city of Paris, has recognized and acknowledged having given and relinquished and, by these letters, gives and definitely relinquishes taking any money from the farm, starting from the first day of this coming January un-

2 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?

3 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: "On 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."


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.

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

2 In 1568 the abbey had been transferred from the Benedictines to the Cistercians.
til the end of the next three years that follow. During the said period, he promises to guarantee and give the merchant Arnault Doziet, the present lessee, living on rue de Seine, Saint-Sulpice parish, faubourg Saint-Germain in Paris, the use, for the duration, of all the temporal revenue of the abbey; its appurtenances and outbuildings; rights and seigneury; high, middle, and low justice; tax quotas; annuities; profits; fiefs; and generally any other things in any way or form whatsoever, retaining and reserving nothing, in any way or form whatsoever, for any reason other than what is specified and declared here, allowing the lessee to act, spend, and have the use of everything during the said period.

The present lease and act of leasing have gone into effect for the price and sum of 3,600 livres tournois, which the lessee has definitely promised, and does promise and pledge for each and every one of the said years to give and pay the seigneur the lessor or payee, in this city of Paris, in two equal installments between the feast of Saint John and Christmas Day, the first payment falling due on the feast of Saint John in the year 1611. He will continue to enjoy this, with the responsibility of having the chapel of the abbey, which is now in ruin, rebuilt so that by next January 1 the divine service may be chanted and celebrated there and, for this purpose, to place there two monks of the Order of Citeaux. These will be named by the Abbot and accepted by the Abbot of Citeaux; one of them will be the cloister Prior. They will be responsible for having the divine service recited, chanted, and celebrated daily and will be furnished with vestments and pewter chalices for this year, and, for the second, which begins on January 1, 1612, with silver chalices, a cross, and whatever is necessary for celebrating Mass and the other divine offices. They will be housed, fed, and maintained simply in accord

3 A Paris merchant and guarantor of Saint Vincent’s financial stability.
4 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.
5 June 24.
with their vocation, will restore justice, and will establish there
good, satisfactory, Catholic officers to carry out these functions
correctly and faithfully and pay the wages of the officers, as well as
all the tithes and former expenses with which the abbey may be
bound and burdened.

Furthermore, during that time he will guarantee and pay the lessor
for any major and minor repairs needed to maintain the house and
buildings, to have the land duly worked and cultivated at the proper
time and season, without loss or damage to it, to furnish and equip the
houses and farms, to bring the cattle and do other things required to
fertilize the land, seeing to whatever can be useful for the farm, to
clear and till the land and convert the fodder it produces into silage to
fertilize it near and far, to keep the fields neat and plowed, to cut the
wood in due time and place according to ordinance, to rent and re­
ceive profit from the salt marshes and the houses that depend on it, as
well as the other particular rights of the abbey, and to act in all this as
a good father of a family, not transferring his right to the present lease
to other persons without the consent of the lessor. Neither shall the
lessee seek or demand any decrease or reduction from the farm be­
cause of war, plague, famine, or other troubles which may occur. The
lessee will pay for this lease as indicated by the lessor; by the same to­
ken, the lessor may not, for any reason whatsoever, increase the price
of the farm during that period of time.

Present for this was the chaplain of Queen Marguerite, Duch­
esse de Valois, the admirable priest Messire Vincent de Paul, origi­
nally from the parish in Pouy, diocese of Dax in Guyenne, now
residing on rue de Seine in the house with the sign bearing the image
of Saint Nicolas, in this city of Paris. He has been constituted and
does constitute the pledge, guarantee, and respondent by the tenant,
has promised and does promise with him, one for the other and each
alone for everything, without reduction or disagreement concern­
ing the division, order, and right of fidejussion concerning the bene­
fices, to pay the said rent and carry out each and every clause and
condition of the present lease, as if he were the principal lessee.

6The repudiated wife of King Henry IV.
And to comply with what is contained herein, the parties have
taken up, and do take up their irrevocable residence, namely, the
Archbishop at the house of Maître Antoine de la Loire, attorney at
the Parlement,7 living on rue Quincampoix; and the lessee at the
house of Maître Jean de la Thane, Master of the Mint in this city of
Paris, living in the house of the Mint, in which place they desire,
consent, and accept with the same effect, force, and quality as if
they were in their own homes, all orders, summons, notifications,
and other writs to be presented concerning the contents of this letter
and whatever relates to it in the form of a principal case or appeal.

Thus . . . promising . . . binding8 each in his own right . . . the
lessee and guarantor . . . , each for all and each for the other, with­
out division or argument on the one hand, and the lessee and guar­
antor of the benefice on the other.

Drawn up and signed on Friday afternoon, May 14, 1610, in the
house where the Archbishop resides, as stated above:

PAUL, Arch[bishop of] Aix
ARNAUT DOZIET
GRANDRYE9

VINCENT DEPAUL
MOTELET9

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7Parlement 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.

8Official notarized acts of the seventeenth century often concluded with the formula, in whole
or in part: “promising . . . obliging . . . renouncing . . . ,” or the abbreviations “pr 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 . . .

9Jean Motelet, a notary in Paris.

10Pierre Grandrye, another Parisian notary.
9. - RESIGNATION OF SAINT-LÉONARD DE CHAUMES ABBEY IN FAVOR OF SAINT VINCENT
(May 17, 1610)

I, the undersigned, Archbishop of Aix and Councillor of the King in his Council of State, publicly acknowledge having promised, and do promise Messire Vincent de Paul, counselor and chaplain of Queen Marguerite, Duchesse de Valois, to renounce in his favor my abbey of Saint-Léonard de Chaumes, Order of Cîteaux, Saintes diocese, if such is the good pleasure of His Majesty.

In consequence of this resignation, I agree that the titles and documents needed for entitlement to the rights and temporal revenue of the abbey be handed over to him either by M. de Lamet, \(^1\) inhabitant of La Rochelle, who formerly enjoyed the use of the abbey, or by any other persons in whose hands the titles and documents may be found, and, for that purpose, I will furnish, if need be, all the necessary powers of attorney.

I also agree, in consequence of the above-mentioned resignation, that all the profits, rights, and revenues of the abbey and arrears from them be given and handed over to him, even the annual dues and property taxes retained by me, which I reserved for myself by the settlement with de Lamet, signed and acknowledged in the presence of the notaries on the ... \(^2\) day of last February. For this transaction and the rights belonging to me because of it, I have substituted, and do substitute the said M. de Paul in my name, for everything and for always, on the following conditions:

Namely, that I, the undersigned de Paul, promise to provide the Archbishop of Aix with a simple, non-litigious benefice, and rent...
valued at twelve hundred livres given each year, all expenses included, on this side of the Somme and Loire Rivers.

I will be obliged to carry out and fulfill all this before the deadline of the last day of December 1613, for everything that will be fixed beforehand. Meanwhile, I will validly and actually consent to the creation in the Court of Rome of a pension of a similar sum of twelve hundred livres annually on the temporal revenue of the abbey, in compliance with the Bulls of appointment I will obtain from it and the signed document or Bull which will be especially registered for it, of such value that the person will be content with it, and especially in accordance with the letter of His Majesty, which I will be obliged to seek and obtain in the form transcribed below and not otherwise. The original of it will remain in the hands of the Archbishop until the benefice has been actually provided for him by me. All of this, in accord with the said documents, will, in fact, be paid to the Archbishop from the pension, and will be provided him annually in two equal payments at Christmas and on the feast of Saint John [the Baptist], beginning January 1 of next year.

I will be obliged to provide the Archbishop of Aix with the Bull or power of attorney for the creation of the pension within six months and before being able to take possession of the abbey in accord with the letters of appointment I will obtain for this. I will likewise be obliged to see that the pension of twelve hundred livres be paid, jointly and severally with me, by all the farmers who will be placed by me at the abbey, with its rights and members, and whose leases will make specific mention of this.

Nor shall the Archbishop claim any increase in the pension of twelve hundred livres for any reason whatsoever, even for lack of accurate knowledge of the rights of the abbey usurped during the civil wars.

Nor shall I be able to claim any reduction of the pension because of unproductiveness, damages, loss of titles, non-possession, and hostility, and generally for any other reason. All this is because later on I will be able to obtain to my own advantage several important rights belonging to the abbey, which have been usurped, and also
because, without these express and reciprocal clauses, the present agreement would not have been made.

I, the said de Paul, will be obliged to maintain the lease of the temporal revenue of the abbey given by the Archbishop to Arnaud d'Ozier, a merchant in Paris, and signed in the presence of ... notaries at the Châtelet of Paris on the fourteenth of this month and year, including what pertains to divine service, the number and support of the monks, chapel, vestments, repairs, and improvements in the abbey. All of these things will remain especially adapted to the divine service and the good of the house, whatever circumstances may arise afterward.

Furthermore, in consideration of the present agreement, and on condition that it be implemented by me and not otherwise, the Archbishop has forgiven me the cost of his Bulls, journeys, and copies, and the administrative expenses and proceedings in La Rochelle or in this city of Paris, instituted by him because of the abbey. I promise, if payment of the pension of twelve hundred livres is not made for one whole year and the requirements of the present agreement are not fulfilled point for point, to return and cede back to the Archbishop of Aix the abbey with all the profits from it that will be due to him at the time and, in addition, to pay off the expenses of the Bulls that it will be advisable for him to obtain once again, with our consent, up to the sum of one thousand livres, without claiming any fees already paid by me, and, for this reason, the Archbishop of Aix will be bound to refrain from serving me with any summons, notification, or order other than the simple contents of these present letters. Furthermore, the pension may not be transferred without my consent.

We have promised respectively to carry out all of the above in good faith, with no controversy or lawsuit. And for the implementation of this letter, circumstances, and dependencies, we have taken up our irrevocable residence in this city of Paris: I, the said Archbishop of Aix in the house of Messire Antoine de la Loire, attorney

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3 Arnault Dozlet (cf. Doc. 8a, n. 3).
4 The place for the names is blank on the original.
at the Parlement, located on rue Quincampoix in Saint-Nicolas-des-Champs parish; and I, the said de Paul, in the house of Messire Jean de la Thane, Master of the Mint of Paris, located on rue de la Monnaye, in Saint-Germain-de-l’Auxerrois parish. In which places we will and consent that all notices that might be drawn up there for this purpose be considered as made to our own persons, property or rental transfers notwithstanding.

In witness whereof we have signed the present letters in Paris, this May 17, 1610.

PAUL, Ar[chbishop of Aix]  VINCENT DEPAUL

Today . . ., the King being in Paris, and wishing to honor and treat favorably M. Vincent de Paul, counselor and chaplain of Queen Marguerite, Duchesse de Valois, His Majesty has accepted the desire of the Archbishop of Aix, Councillor of His Majesty in his Council of State, to resign in his favor Saint-Léonard de Chaumes Abbey, Order of Citeaux, in the Saintes diocese, with the exception of a pension of twelve hundred livres, which, with the consent of the said de Paul, His Majesty wills and intends to be paid each year to the Archbishop from the profits and temporal revenues of the abbey, in accord with the Bulls or signed document of creation of the pension in the Court of Rome, which the said de Paul, by his own consent, will be obliged to obtain from it, as well as a special letter patent. His Majesty has commanded me to draw up all letters of nomination for it and other documents necessary for this, particularly the present letter patent, and has willed to sign it in his own hand and have it countersigned by me, his Councillor Secretary of State and of his commands.

PAUL, Ar[chbishop of Aix]  VINCENT DEPAUL

Today have appeared before the undersigned notaries of the King at the Châtelet of Paris, Reverend Father in God Messire Paul Hurault de l’Hospital, Archbishop of Aix and Abbot of

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5The day is not indicated on the original.
Saint-Léonard de Chaumes Abbey, Order of Cîteaux, in the Saintes diocese, now residing on rue Coutellerie, Saint-Médéric parish, in this city of Paris, on the one hand; and the admirable priest Messire Vincent de Paul, chaplain of Queen Marguerite, Duchesse de Valois, residing in Paris on rue de Seine, in the house with the sign bearing an image of Saint Nicolas. Both have recognized and acknowledged having signed the names and signatures above, promising to maintain what is stipulated, without contravening it, and thereby have obliged each in his own right, with their property, etc.; renouncing, etc.

Drawn up and signed in the house of the Archbishop, Monday afternoon, May 17, 1610:

PAUL, Ar[chbishop] of Aix          VINCENT DEPAUL
GRANDRYE            MOTELET

Today, June 10, 1610, the King being in Paris and the Queen Regent his mother being present, His Majesty, desiring to please the Archbishop of Aix, has accepted the resignation the latter has made of Saint-Léonard de Chaumes Abbey, Order of Cîteaux, in the Saintes diocese, in favor of the priest Vincent de Paul, Bachelor of Theology, with the exception of twelve hundred livres annual pension payable from the revenue of the abbey.

In witness whereof, His Majesty has ordered me to draw up the present letters patent, which he willed to sign with his own hand and have countersigned by me, Secretary of State and of his commands and finances.

LOUIS

BRULART

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6Nicolas Brulart, Marquis de Sillery, Chancellor of France; he was the brother of Noel Brulart, Commander de Sillery.
Present in person was Reverend Father in God Messire Paul Hurault de l'Hospital, Archbishop of Aix, Councillor of the King in his Council of State, residing in Paris, Place de Grève, Saint-Jean parish. In execution of the donation and transfer made here by him before Messire Georges Lenfant, Sieur de la Patrière, in the presence of the undersigned notaries this past June 23, 1610, of the pension of twelve hundred livres to be taken and received annually from the temporal revenue of Saint-Léonard de Chaumes Abbey, Order of Cîteaux, Saintes diocese, he has voluntarily recognized and acknowledged, and does recognize and acknowledge by these letters having promised, as he now promises Sieur de la Patrière, stipulating and accepting that, if Sieur de la Patrière is disturbed and harassed by anyone whomsoever in the collection and possession of the pension during his lifetime, Sieur de la Patrière shall enjoy the actual and factual possession of a similar lifetime pension of twelve hundred livres. For this purpose and for the reasons contained in the donation and transfer voluntarily constituted, issued, and allocated by this letter, he has promised and does promise to guarantee, provide, and see that it is profitable, creditworthy, and payable annually to Sieur de la Patrière on each and every one of his movable and immovable goods, now and in the future, especially on the temporal revenue of his archbishopric of Aix and other benefices of which he is now provided and possesses, or may have hereafter, and, for no reason whatsoever, may the pension cease or be revoked to the prejudice of Sieur de la Patrière during his lifetime, unless he is provided with a benefice of similar value of twelve hundred livres a year. To facilitate implementation of the allocation and constitution of the pension, the Archbishop has signed a special and irrevocable

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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.
power of attorney for Sieur de la Patrière, apart and separate from the present letters, to oblige Maître Vincent de Paul, counselor and chaplain of Queen Marguerite, and other debtors of the Archbishop, to pay any arrears on the pension, both those now due and to come due in the future, at the times and according to the terms they will be due. Promising . . . , binding. . . . Drawn up and signed in the house of the above-mentioned Archbishop, declared on the afternoon of May 28, 1611:

GRANDRYE GEORGES LENFANT MOTELET

PAUL, Arch[bishop] of Aix

In the presence of the undersigned notaries and attorneys of our Sire the King at his Châtelet of Paris, Reverend Father in God Messire Paul Hurault de l’Hospital present in person, Archbishop of Aix, Councillor of the King in his Council of State, residing in Paris, Place de Grève, Saint-Jean parish, has appointed and constituted as his special, irrevocable general proxy Messire Georges Lenfant, Sieur de la Patrière, for and in the name of the Archbishop, to obtain, pursue, send for, and receive annually from Messire Vincent de Paul, counselor and chaplain of Queen Marguerite, and all other tax farmers and debtors of the Archbishop, a pension of twelve hundred livres tournois payable annually on the first day of January, which payment for the first year will fall due on the coming January 1, 1612, and continue each year thereafter on the said day during the lifetime of Sieur de la Patrière for the pension of the Archbishop, given and handed over to Sieur de la Patrière to be taken from the temporal revenue of Saint-Léonard de Chaumes Abbey, Order of Citeaux, Saintes diocese, by a contract signed by the undersigned notaries June 23, 1610, and to be constituted and allocated today by the Archbishop on all his movable and immovable goods now and in the future, especially on the temporal revenue of his archbishopric of Aix and other benefices with which he is provided and possesses now or may have hereafter. This is in accord with these clauses and the contract drawn up and signed this day before the undersigned notaries and on payment of the pension, to oblige Messire de Paul and all others, by every due and reasonable
legal means, with which they will be satisfied, to draw up and sign whatever receipts and discharges may be needed because of this and its consequences, and, if necessary, to litigate and raise objections, appeal, take up residence, and appoint in the name of Sieur de la Patrière, both for the plea and for whatever is said, one or several proxies having the above-mentioned authority or parts of it, and to revoke it if that seems good. Nevertheless, these present letters remain in force and generally . . . Promising . . . , binding . . . , and renouncing.

Drawn up and signed in the offices of the undersigned notaries on the afternoon of May 28, 1611:

PAUL, Arch[bishop] of Aix, GRANDRYE,MOTELET

Before the undersigned notaries and attorneys of the King at the Châtelet of Paris, Messire Georges Lenfant, Sieur de la Patrière, residing in Paris with the Archbishop of Aix, Place de Grève, Saint-Jean parish, in the name and as proxy of the Archbishop, authorized by special and irrevocable general proxy, drawn up and signed today before the undersigned notaries, but not written into this letter to avoid prolixity, with the consent of the parties, has given, appointed, constituted, and established as proxy in place of the Archbishop, Messire Paul Toumenine, Chevalier de Camzillon de Chameville and gentleman-in-ordinary of the Privy Chamber. He has given and does give him power and authority to obtain, pursue, send for, and receive from Maître Vincent de Paul, counselor and ordinary chaplain of Queen Marguerite, and all other tax farmers and debtors of the Archbishop, the annual pension of twelve hundred livres tournois, given and transferred by the Archbishop to Sieur de la Patrière, to be taken during his lifetime from the temporal revenue of Saint-Léonard de Chaumes Abbey, Saintes diocese, by a contract signed before the undersigned notaries on June 23, 1610, and by the Archbishop today, to constitute and allocate from each and every one of his movable and immovable goods, now and in the future, especially from the temporal revenue of his archbishopric of Aix and other benefices with which he is and may hereafter
be provided and possess, and by yet another contract, drawn up and
signed this day before the notaries to oblige the said M. de Paul and
all others concerned to pay cash in accord with the contract of annu-
ity, to draw up and sign any receipts and releases that will be needed
and, if necessary, to litigate and raise objections, appeal, take up
residence, and appoint generally... Promising..., binding....

Drawn up and signed in the offices of the undersigned notaries
on the afternoon of May 28, 1611:

PAUL TOURNEMYNES  GEORGES LENFANT  MOTELET
GRANDRYE

10. GIFT TO THE CHARITY HOSPITAL

(October 20, 1611)

Before the undersigned Pierre de Briquet and Denis Turgis, nota-
ries and attorneys of our Sire the King at his Châtelet of Paris, was
present and appeared in person Messire Vincent de Paul, Commen-
datory Abbot of Saint-Léonard Abbey in the region of Aunis, Saintes
diocese, counselor and chaplain of Queen Marguerite, residing at the
present time in this city of Paris, on rue de Seine, faubourg
Saint-Germain-des-Prés, near the Queen’s mansion. Because of his
devotion and affection for Saint-Jean-Baptiste Hospital of the Order
of Blessed John of God, founded by the Queen Regent in the fau-
bourg Saint-Germain-des-Prés-lez-Paris; and in order to give the
Prior and religious of the hospital greater means to nurse and care for
the sick poor who come and go there daily to take refuge and to have
their wounds dressed, to provide for them, to help the hospital pay off
what is due on the rest of the building they have had constructed
there, and to complete the construction so as to be able to offer suit-
able housing to the religious at the hospital, along with other good
and holy considerations; he has, of his own free will, donated, given up, transferred, and by these letters donates, gives up, and transfers an outright, real, irrevocable donation inter vivos to the Prior and religious of Saint-Jean-Baptiste Hospital, founded in the faubourg Saint-Germain-des-Prés, with no expectation of revoking it.

Brother Gabriel Desartes, Prior of the hospital, here present, accepts the sum of fifteen thousand livres, which the priest who is the donor has stated and affirmed as belonging to him, with the right to transfer it from Messire Jean de la Thane, worthy Master of the Mint in this city of Paris, to whom the said sum belonged, by an Act signed before Choguillot and Tulloue, notaries at the Châtelet, on the nineteenth of the present month and year, having also the right and transfer of it from Jacques Ducasse, worthy Master of the Mints of Navarre and Béarn, inhabitant of the city of Bordeaux, by a contract signed before the above-mentioned Choguillot and Tulloue this past June 18. This sum belonged to Ducasse, subrogated in place of and with the rights of François Treilles, Girault Treilles, Jean Mercaddé, and Pierre Stabot, owners of the ship declared below. This sum of fifteen thousand livres tournois was owed by the King as compensation, the estimated value of a three-hundred-ton cargo ship from Biarritz called the Domingue, which was lost and sunk while fighting the Spanish, according to the report and estimate presented here in the presence of the Lieutenant General of the Seneschal’s office of Guyenne.

In consequence whereof, Ducasse was appointed by letters patent of His Majesty, issued in Paris on March 20, 1599, and signed “for the King in his Council, Thuillier,” verified in the Chambre des Comptes of this city of Paris by decree of December 9, 1599. These letters were addressed to Messire Balthazar Gobelin, Treasurer of the Bureau of Finances, in reference to a claim, dated January 20, 1595, made by the aforementioned Ducasse, with an order to pay the sum of fifteen thousand livres on the notification and decision given by the judges of the admiralty at the marble table of the Palais in Paris on October 21, 1594, including also the value and loss of the

¹Nicolas Choguillot and Denis Tulloue.
said vessel, mentioned in the decree of the Chambre des Comptes, dated May 17, 1599.

The donor has now given and handed over to the Prior all the above-mentioned letters, decrees, contracts, subrogations, and transfers, making him the holder of them and of the sum of fifteen thousand livres tournois, also given by him as the true claimant, plaintiff, proxy, recipient, and collector, placed and subrogated for him in everything within his right, titles, accounts, and shares for or by him and the religious of the hospital, to have and dispose of them as they will and as things belonging to them. This donation is made thus for the reasons mentioned above, as stated by the donor, in order to share in the prayers and good works of the hospital and also because the donor has willed and chooses to do so for other good and just reasons and considerations that prompt him.

And in order that these letters may be registered wherever there is need, both the donor and the Prior have made and constituted each other or the bearer of this letter their irrevocable proxy, giving him authority to draw up and present whatever Act will be needed. Promising . . . , binding . . . , renouncing, etc.

Drawn up and signed in the offices of the undersigned notaries on the afternoon of October 20, 1611. The aforesaid donor and Prior have signed the draft of the letter, together with the undersigned notaries, in the presence of Turgis, who is one of them.

BRIQUET        TURGIS

11. - ACT OF TAKING POSSESSION OF THE PARISH OF CLICHY

(May 2, 1612)

On Wednesday afternoon, May 2, 1612, I, the undersigned, Thomas Gallot, cleric in Paris, civil servant now residing in Paris in the new quarter of the Blessed Virgin Mary, Licentiate in Pontifical

and Roman Law by apostolic authority, and sworn notary of the venerable episcopal curia and prefecture in Paris, in pursuance of the royal edict, by the force and authority of the certified signature of the apostolic letter of appointment to the parish church of Saint-Sauveur-Saint-Médard in Clichy-en-Garenne,¹ Paris diocese, drawn up by our Most Holy Lord Pope Paul V² and granted to the trustworthy man Maître Vincent de Paul, priest of the Dax diocese, Bachelor of the sacred science of Theology, upon the resignation of Reverend Maître François Bourgoing,³ lately or earlier the last and immediate uncontested Pastor of that same parish church in Clichy, or of Maître Bourgoing, legitimately constituted figure, on the basis of the edict proclaimed as follows: “Be it done as requested. C.” and dated “Given at Saint Peter’s in Rome November 12, in the seventh year of the pontificate” of the same Most Holy Lord Pope Paul V and transcribed in the proper form, appointed this same Reverend Maître Vincent de Paul, who personally appeared and requested it of me, to the corporal, real, and actual possession of the above-mentioned parish or parochial church of Saint-Sauveur-Saint-Médard in Clichy-en-Garenne, with free entry and departure in and out of the same parish church, the taking and sprinkling of holy water, the outpouring of prayers while kneeling, veneration of the image of the Crucified as well as the main, prominent altar of the church, kissing and touching the altar and the missal that is placed on the altar; touching also the sacrarium or tabernacle in which is kept and preserved the revered Body of Christ, and the baptismal font; sitting in the pew reserved for the Pastor in the choir of the church itself; ringing the bells; and other customary formalities duly observed in similar situations, together with free entrance and departure into and out of the rectory. I have likewise published and made known this taking possession effected by Reverend de Paul and the resignation of Reverend Bourgoing and have

¹Today, Clichy-la-Garenne.
²Paul V (1605-21).
³This predecessor of Saint Vincent in Clichy would succeed Father Charles de Condren as Superior of the Oratory in 1641.
done so publicly and clearly, according to the King's edict, without opposition or contradiction from anyone.

In addition, with regard to each and every one of the above matters, I, the aforesaid and undersigned notary, have permitted and granted that the Act be enforced and serve Reverend de Paul, who petitions and requests this of me for himself, in the appropriate place and time, in accordance with the law.

All of the aforesaid has been done in the church and rectory of Clichy-en-Garenne, in the presence of Maître Gilles Beaufils, priest and Vicar of the Chartres diocese, and of the following upright men: Jean Moreau, Registrar of the church and Procureur Fiscal of the place, Clichy; Jean du Mur; Jean Soret the elder; Jean Vaillant the elder; and Laurence Bega, parishioners and residents of the church, and others living in the village of Clichy, who have been called and sought as witnesses to the aforesaid matters.5

T. GALLOT

12. - ACKNOWLEDGMENT OF A DEBT

(December 7, 1612)

Present in person was the priest Messire Vincent de Paul, Abbot of Saint-Léonard, residing on rue de Seine, at Saint-Germain-des-Prés in this city of Paris, who acknowledges that he owes Messire Jacques Gasteaud, Doctor of Theology, now absent and living in La Rochelle, or the bearer here present, Messire Jacques Croppet, attorney at the Parlement court, stipulating and accepting for him, the sum of 320 livres tournois, as promised formerly by the said debtor

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4Representative of the seigneur in a seigneurial court. Concerned primarily with the fiscal interests of the seigneur, he administered the levying of seigneurial dues.
5Saint 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.
to Messire Gasteaud on December 7, 1611. This remains, in consideration of reimbursement for this payment, since Croppet has now returned to the debtor and voluntarily repaid the 320 livres of the courayer and for the said gentleman. The debtor has taken up and is taking up his principal and irrevocable residence in the house in which he is now residing, having to declare to what place he wills and consents to hear the plea and the coural and other Act of justice he consents to make, serve, and assert in such a way that, if it is necessary to write for a transcription and copy, Promising, binding, renouncing.

Drawn up and signed in the office of the proxy on the afternoon of December 7, 1612:

V. DEPAUL CROPPET
TRONSON C. DE TROYES

12a. - APPOINTMENT AS PASTOR OF GAMACHES
(February 28, 1614)

Conferral of the parish church of the Gamaches deanery, Rouen diocese, left vacant by the death of the priest Reverend Maître Robert Salles, has been made by Reverend Guyon, Vicar-General of Rouen, on the admirable person of Maître Vincent de Paul, priest of the Dax diocese, for whom the magnanimous and powerful Lord Emmanuel de Gondi, Comte de Joigny and Baron of Plessis, Lieu-
tenant of the Most Christian King of France, and Prefect or General of the Galleys of the King on the eastern and western seas, has presented it. He has been examined, approved, and deemed suitable.

Drawn up in Rouen on Friday, the last day of February, 1614, before Maîtres Jean Coustel, notary of the archdiocesan curia of Rouen, and Michel Malassis, cleric residing in Rouen. . . .

13. - APPOINTMENT AS CANON OF ÉCOUIS

[1615-16]

A. On Wednesday, May 27, in the year of Our Lord 1615, the Chapter convened at the sound of the bell in the usual place in the church of the Blessed Virgin Mary in Écouis, over which presided Maître Jacques Desmay, priest, Dean, and Doctor of Theology of the faculty of the Sorbonne, assisted by Maîtres Jean Fuvée the Cantor, Georges de la Faye, Jean Mallet, François Le Clerc, Charles de Framez, Jean Caron, and Vincent Grosmoulu, priests and Canons.

The admirable Maître Vincent de Paul, priest of the Dax diocese and Bachelor of Theology, was represented before them by his proxy Maître Jean Morin, in accordance with the Act governing the use of proxies, delivered before André Le Nariel, notary apostolic and member of the university, residing in Paris, on the twenty-third day of the aforesaid month and year.

The aforementioned Morin presented to the Dean, Canons, and Chapter letters from the most noble and illustrious Lord Philippe-Emmanuel de Gondi, Lieutenant of the Most Christian King of France on the Galleys on the eastern and western seas, Comte de Joigny, Baron of Plessis near Écouis, and patron of the

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.

1Locality in the district of Andelys (Eure). The history of the collegiate church of Écouis has been written by Louis Regnier, L'Église Notre-Dame d'Écouis, autrefois collégiale (Paris, n.p., 1913).
aforesaid church, who, by his own right and custom, conferred the benefices and office of Treasurer and Canon, remaining vacant in the church upon the death of Maître Jean Le Roux, the last undisputed possessor of these offices, all in accord with the letter of conferral, given in Paris on May 20 of the current year, signed "P. E. de Gondy," and bearing the coat of arms of the patron.

On the basis of the above, the proxy Morin requested that the above-named Dean and Chapter appoint or have Maître Vincent de Paul appointed to the real, personal, and actual possession of the aforesaid benefice and office of Treasurer and Canon.

Therefore, after reading out the terms of the aforesaid conferral and appointment, we, the Dean and the Canons, assembled in Chapter by the ringing of the bell at the appropriate time, have appointed Maître Vincent de Paul, represented by the priest Jean Morin his proxy, appearing here before us, to the personal, real, and actual possession of the benefice and office of Treasurer and Canon, all formalities required for this being fully observed and the rights of the Dean, Canons, and Chapter being safeguarded, provided that the aforesaid de Paul affirm by oath that he will observe everything contained in the foundation documents of the aforesaid church and all the constitutions pertaining to the office of Treasurer and the benefice of Canon, and will undertake all the duties consequent on acceptance of the office of Treasurer, both those from the original foundation and those subsequent to the foundation by Her Majesty Queen Clementia and the Dauphin Lord Humbert, published as being legitimately introduced.

He will also be required to declare in the church, in the presence of the above Dean, Chapter, and Canons, that there will be access in the future, without infringement of those rights conferred on them by the founder and assumed to be perpetual, to those powers in particular dealing with the acceptance or election by the patrons of one person from within the Chapter to the dignity and offices, as well as a substitute, when a vacancy should arise.

Given in our Chapter on the aforesaid day and year. ²

²This first section is written in Latin.
Orders were given to write to the General in response to his letter; this was done in the following terms:

My Lord, we have received your letters and have carried out what was contained in them. We are sending to M. Vincent de Paul, tutor of your children, an extract from our Chapter registers, which will serve him as an Act of his taking possession of the office of Treasurer and Canon with which you have been pleased to provide him. May God grant him the grace to accomplish what we expect of him for the welfare and embellishment of your church! May the presence of benefice holders cause the divine service to be carried out with greater honor in your church, where we will continue to entreat the Divine Goodness to assist you and Madame, as well as your children, with His grace. We remain, My Lord, your most humble spokesmen and servants.

The Dean, Canons, and Chapter of Écouis

From the Chapter of Écouis, May 27, 1615.

B. This Wednesday, September 16, 1615, the General Chapter met, etc.

The priest Maître Vincent de Paul, Bachelor of Theology and the current Treasurer of this church, having previously taken possession of the office of the Treasurer by proxy, presented himself in person to take the oath of fidelity; this he did and affixed his signature. He swore to assume the responsibilities included in a previously written document, asking to take on these responsibilities. This was granted him; he gave the osculum pacis, and invited everyone to dinner tomorrow, the anniversary of the dedication of this church, pro suo jucundo adventu, observing the custom of this Chapter.

3Kiss of peace.
4[To celebrate] his happy arrival.
C. Wednesday, April 20, 1616, the Chapter convened, with the Cantor presiding. In attendance were Messieurs de la Faye, Mallet, Le Clerc, Nourquier, Caron, Grosmoulu, and Dupré. The Chapter met at the request of the noble and powerful seigneur Messire Pierre de Roucherolles, Baron of Pont-Saint-Pierre, Marigny, and Dampierre, and co-patron of the local church and collège. At this meeting he represented to the Chapter that he could not conceal the fact that he was unable to maintain the foundation in conformity with the solemn promises he had formerly made on the occasion of his taking possession of the patronage of the church and collège to fulfill the obligation of the upkeep and maintenance of the foundation, as the Chapter had had him promise and swear on the foundation and the Holy Gospels. To his way of thinking, the foundation was being infringed upon to such a degree that the entire ruin of the church and foundation were threatened, especially because all the Canons in general were, in fact, supposed to reside there, which, at the same time, Messieurs Desmay the Dean, de Paul the Treasurer, and Blondel the Canon were contravening. He declared that the gentlemen were absent without his consent; consequently, as far as he was concerned, he was trying to do all he could to set things in order. To achieve this, however, in accord with the foundation, the absence of the gentlemen in question had to be settled by the Chapter, for which purpose he had been brought here specifically, and was now calling upon the Chapter, enjoining it, in the name of God, to proceed in this very important matter on an equal footing with him, since it had the same interest in it and a similar obligation. He was requesting this so that, on the decision that would be made, he might see how to remedy the situation according to God and his conscience, and his demand and proposal in this matter be acted upon. Having stated all that, the seigneur left.

When the vote was taken on what had been presented, it was unanimous, acceding to the declaration and request of the seigneur and patron. Orders were also given that, at the next General Chapter, which will take place on the Wednesday following the upcoming feast of Pentecost, Messieurs Desmay, Dean; de Paul, Treasurer; and Blondel, a Canon, will come to explain or will send
the reasons for their non-residence and will accede to the request of the seigneur and patron. And in order that the said gentlemen may not claim ignorance of the present demand and order, the notary of the Chapter is instructed to send them a copy of the present demand and order within eight days and to deliver to the seigneur and patron a copy of the proceedings of all of the above.

D. Wednesday, May 18, the assembled Chapter, with the Cantor present, etc.

I, Frédéric Le Roux, priest-chaplain of the collegial church of Notre-Dame d'Écouis, certify to whom it may concern that I have properly and duly notified by a copy sent to the Dean, the Treasurer, and Blondel, requesting them to appear or to send their reasons for non-residence to this Chapter or to the General Chapter, which will meet on the Wednesday after the feast of Pentecost. This is in accord with the orders of this Chapter of last April 20, 1616. I attest that I have done this and that it is true.

Drawn up this May 18, 1616.

E. Wednesday, May 25, 1616, the General Chapter met, with the Dean presiding, and attended by the Cantor and Messieurs La Faye, Mallet, Le Clerc, Nourquier, Framez, Blondel, Caron, Grosmoulu, and Dupré.

M. Mallet presented a letter sent by the General's wife and Le Roux, tax collector of the Duc de Retz, co-patron of this church, and another from the seigneur and co-patron. After these had been read, it appears that they... the presence of M. de Paul, Treasurer of this church, another two weeks and that the decision on his case be delayed until that time. When the Chapter had deliberated on this, it granted them what they were requesting by their letters and ordered that the letters be kept in the clerk's office and notification of the present ruling given to Le Roux, tax collector of the said seigneur and co-patron.

5Françoise-Marguerite de Silly, Madame de Gondi (cf. II, 15, n. 1).
6The copy has a blank space here.
14. - SERMON ON THE CATECHISM

I am not here in the pulpit to preach a sermon to you, as is customary, but to tell you something about the catechism because the Comte wished me to do so, with the permission of the Pastor . . . for a little discussion with them concerning matters of faith, while he is here, knowing that God has established seigneurs not simply to collect the dues and taxes of their subjects, but to administer justice to them, maintain religion, and help them to love, serve, and honor God and to learn His holy Will.

Even though the purpose of all preaching is to draw souls to heaven, those who have written treatises on it have remarked that there are three kinds: one for teaching, another for exhorting, and a combined one for teaching and exhorting together. The one for teaching has matters of faith as its subject matter; the one for exhorting deals with virtue and vice; and the combined one includes both teaching and exhorting; that is, it teaches matters pertaining to faith and imparts love of virtue and a horror of vice. The first is for those who do not know what they should know; the second is for those who do know but need to become good; and the third is for those who are not too well-instructed and have to be drawn away from vice and incited to virtue. The first is called catechizing and concerns little children and unbelievers; the second and third concern Catholics who are already adults but have had no instruction.

We will not deal with the last two because you usually have sermons aimed at that, but we will speak about the first, which is to catechize, that is, to instruct little children; still, we assure the adults

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.

1Philippe-Emmanuel de Gondi, Comte de Joigny.
2This omission is a good example of the development of Saint Vincent's thinking: he wrote two passages here; the first, "... and that is because, when he saw the youthfulness of your town these past few days, properly..." he crossed out; the second reads, "... and 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.
that they will learn much from it. *Whoever believes,* etc. *Without faith, it is impossible to please Him.* *Whoever wishes to be saved must, before all else, hold to the Catholic faith.*

The catechism is this little book you see, in which is contained what a Christian is obliged to know and believe. It has been drawn up for the instruction of the people, so that they may know what they should know and do. It teaches who merits the name of Christian, the purpose for which we have been created, that there is one God in three Persons and three Persons in one God, the Commandments of God and of the Church, the sacraments and Christian practice, in a word, all we are obliged to know, condensed in such a small volume and in such a way that people will learn it in a short time.

The purpose for which it was drawn up in the beginning was to instruct unbelievers, but since then it has had to be used with Christians themselves, and the clergy are supposed to teach it to little children because the parents and godparents who are supposed to teach them the truths of faith do not do their duty as they should. In addition, many of them are greatly hindered from doing so because they themselves have not been instructed, and, because of this, most souls are on the road to perdition. *Anyone who refuses to believe will be condemned.*

And do not think that this is something new in the Church. Origen, who lived in the year 200 under Severus, taught the catechism; Saint Basil, who lived under Julian the Apostate in 350;

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*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.

*Cf. Heb 11:6. (NAB)*

*3Athanarian Creed.* Coste's text stops at "faith"; the original continues with "which otherwise, etc."

*Cf. Mk 16:16. (NAB)*
Ambrose, under Theodosius in 320; Saint Augustine, under Arcadius and Honorius in the year 400; and Saint Cyril of Alexandria in the year 430, under Valentinian III—all of them taught the catechism as I do today. They have written entire books because they were mindful that some Christians are spiritual and others are sensual, attending a great deal to bodily matters but little to those of the soul, and that it was also necessary for little children.

But what am I saying? Did not Our Lord Himself, the Son of God, prepare the way to instruct little children and to catechise them in a certain sense when, in Saint Matthew 19, He preached to the Jews and Apostles who tried to keep the little children from coming to Him. He was careful not to allow this and said, Let the children come to me. Do not hinder them. The kingdom of God belongs to such as these. And embracing them, He blessed them. He gave them Guardian Angels: Their angels in heaven constantly behold my Father's face. He made them suitable heirs of heaven, Of such, etc. He gives a stiff punishment to those who will scandalize them. Those who welcome them, welcome Him. These are the prerogatives He has given to little children, if we are to believe the Gospel. And He said, Amen, amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is greater in the kingdom of heaven. And he that shall receive one such little child in my name, receives me. But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck.

As for its necessity, we all know that; I will let you yourselves be the judges of that, namely, whether all know what they should believe. Is it not true that ignorance is so great that I have been with Catholics and other Christians who, when I asked if they knew the Commandments of God, replied that they had never been to school, and others that they could read them in the prayers? O what crass ig-

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7Cf. Mt 19:14. (NAB)
8Cf. Mt 18:10. (NAB)
9Cf. Mt 18:3-6. (NAB)
norance! O what diabolical blindness that we have reached the stage where a Christian does not know what he believes!

Even if there were nothing other than seeing that our enemies the Huguenots have taken our weapons from our hands to destroy us with them, should we not take them back to defend ourselves from them? For do you know how carefully they teach it and learn it? So much so that they teach it to their children every Sunday afternoon and in such a way that there is not one of them who cannot justify his faith and discuss it pertinently or, to put it better, pertinaciously. Persons bitten by an asp seize the asp, crush it over the wound, and are healed in this way. The Huguenots use the catechism to destroy our faith. Let us seize the same catechism and crush it over the wound.

Its usefulness is infinite. First of all, the catechism teaches us faith. It helps us to put our hope in God in our adversities. It helps us to love and fear God and our neighbor, makes us firm against the temptations of the devil, strengthens us against the enemies of the faith, and ultimately obtains paradise for us.

Above all, you mothers and fathers, know that your children will be much more obedient to you than they now are.

How do you think Italy has preserved the faith in its purity except through the catechism? And how about Spain? And how have Canada, Peru, and Brazil been brought to the faith except through the catechism? Furthermore, how do you think we preserve the faith in France, where there are Huguenots, except through the catechism, as in La Rochelle? O what a thing worthy of a great people! There are around fifteen hundred Catholics in La Rochelle, and all the rest belong to the [reformed] religion. Fifteen or sixteen years ago those Catholics did not know what they believed, until God sent a good Doctor there, who began to catechize the children and did it so well that gradually, by the grace of God and that little catechism, he made these people so good that I myself am ashamed when I am with them and see how they outdo me in charity.

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10Cf. VII, 85, n. 3.
11The Huguenots (cf. VIII, 31, n. 2) in France were strongest in this town and the surrounding area.
People will object to me, "What does your catechism have to do with us? We are Christians, for we go to church, hear Mass and Vespers, go to confession at Easter; what else is needed?" Nowhere in all of Holy Scripture have I found that it is sufficient for a Christian to hear Mass and Vespers and go to confession, but I have found in it that anyone who does not believe in all that comes within the scope of faith is not saved. Then, too, what profit is drawn from the Mass by someone who does not know what it is, or from confession by someone who does not know what it involves?

The disposition we need is the same as is required for a receptacle to preserve the excellence of a liquid. First of all, the bottle must be clean, earthenware, and stoppered. Your hearts are receptacles, and Christian doctrine is the liquid. Just as a receptacle that is dirty on the inside will not preserve the liquid in its purity, in the same way a child who is proud, greedy, and obstinate will not preserve doctrine in its purity. If the receptacle is cracked, the liquid flows out. Thus, if you are thinking about something else when you are at catechism, you are a cracked receptacle and do not retain what you are being taught. So then, those who want to learn must renounce vice and sin, which are like the dirt of the soul, and in a short time they will praise God for having learned what they will be learning and would not want it otherwise for anything in the world.

Consequently, I exhort the fathers and mothers here present who have children, to send them to it and to come to it themselves. Think how sorry you will be one day if you and your children are damned for not knowing what it is necessary to know, when you even have such easy means to do so.

The order I will follow for teaching will be so easy that everyone will be capable of it, the un instructed as well as the learned, and the humble as well as important persons, rejecting all sorts of vain, useless questions and all needless inquiries.

There is a story about a Doctor who asks a child if he or she is a Christian. The child answers "Yes, by the grace of God." When you, dear little children, say "Yes, by the grace of God," [you are saying] that it is God alone who made you Christians by His grace, and not because you have merited it, nor was it your father who
made you Christian, but you are indebted to God alone for this, who
could have had you born of a pagan. You will learn also that it is not
a person’s learning that makes him a Christian, but God. By the
grace of God I am what I am. 12

15. - SERMON ON HOLY COMMUNION

We must not receive the Body of Our Lord unworthily. This must
be demonstrated in its proper place.

The Eternal Father showed how carefully we must prepare our­selves to receive our Creator into our souls, since He Himself, when
sending Him into the world, willed to prepare for Him a palace
filled with every perfection, namely, the virginal womb of His
Blessed Mother. The Holy Spirit also willed to show the same re­spect that one should have for the Body of Our Lord, since, having
rejected the ways of nature for the formation of this body, He willed
to be Himself the workman, by taking the most pure blood of the
Virgin.

If the Father and the Holy Spirit were so willing to contribute to
this preparation, how much should we contribute to it when God
wills to grant us this grace of communing with Him, considering the
situations of the one who receives and of the Person received: the
latter is infinite and all-powerful; the former, on the contrary, is a
poor earthworm and a simple puff of smoke! Neither should we ex­cuse ourselves because the matter seems to demand great parapher­nalia and extraordinary care corresponding to such an
extraordinary act as this. No, all that is needed is a ready heart, a dis­regard for any past superficiality, a keen understanding of the great
love God has shown us in this sacrament, and a reciprocal, corre­sponding love on our part, all of which occurs without moving from

12Cf. 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.
a place. Consequently, it is not necessary to go to the Indies or to cover oneself with dust and ashes to win this great benefit. The poor farmhand has to earn his living by the sweat of his brow. The merchant crosses the sea to gain a little silver, which, more often than not, he loses in a heavy sea. Here, however, where it is question of a gain—not of a little bread, not of a little white, refined earth, as is silver, but of all the treasures in the world—only the absolute devotion of one's heart is necessary, for it is not to receive some medicinal concoction, which can do as much harm as good; it is not to eat a dinner, which affects only this wretched carcass of the body; but rather to eat the Food of the soul, which is going to live forever.

For this purpose, the night before His Passion, Our Lord instituted this august sacrament, the true basis and center of religion, by a solemn testament He made in the presence of the Apostles. He recognized that only by leaving us His Body could He express sufficiently the love He had for us. He did so in order that, being reconciled to God by His Passion and death, we may feel the daily effects of this through the reception of His Body, since our wretchedness is so great that, were there not some antidote for our souls, we would easily allow ourselves to be swept along by our evil inclinations and our corrupt, depraved instinct.

O worthy and admirable Institution, you who surpass the human capacity for understanding, which angels can only admire, and no language can express nor any intelligence grasp; how worthy you are of great veneration that an infinite God so wills to abase Himself as to allow Himself to be contained in a finite creation, which only heaven can comprehend; who, borne on the wings of the wind, wills to condense His admirable grandeur in a poor, insignificant soul, that the very sun draws its splendor into a small, hollow cavity of the human breast! No! This cannot even be conceived; for, is there anything so extraordinary in this world? We do see a father leave his estate to his children and expose himself to danger of death for their preservation, but there is none who gives them his own body to eat.

\footnote{Coste has \textit{m	extec{e}chant} [wicked]; this was subsequently corrected to \textit{marchand} [merchant].}
Taking these things into consideration, then, what punishment does a person deserve who receives Him unworthily! The child who has put obstacles on a step to trip his father who is coming down in all good faith is liable to be disinherited according to the law, and those who simply plot the death of the King are subject to death. All the more reason should this apply to those who would want to receive their God into a soul filled with vileness and filth! Ancient tyrants used to attach a living body to a corpse to cause the person to die a thousand times in one moment. The person who wants to place his living Creator in his soul that is dead through sin does the same thing!

Oh! How very happy are they who eat Him as they should. For, in the first place, the infinite merits of the Passion of Our Lord are applied to them. The foul, tainted soul has become clean and pleasing to God and, from being inhabited by the demons, becomes the temple of the Holy Spirit and the throne of the Divinity. On the contrary, however, those who receive Him unworthily are guilty of the Passion and death of Our Lord and, consequently, are deserving of eternal fire in the other world and, in this world, of the punishment mentioned by Saint Paul, namely, sickness, poverty, and death before their time. For, I ask you, what indignity to Our Lord and to the angels who attend Him to want to put them together with the devil! Which of us would not be extremely sorry if, going to see a friend who had invited him, would be put in a room with one of his enemies who would already be there with swords and daggers!

The person who wishes to put Him with the devil does the same thing.

16. - SERMON ON HOLY COMMUNION

We must not receive the Body of Our Lord unworthily.

God, the creator and sovereign architect of all things, having created the human person in His own image and likeness, composed of
body and soul, has, by the same means, created a sustenance for the maintenance of the body and instituted another for the nourishment of the soul. The food of the body is bread and wine; that of the soul is the Body of Our Lord because, just as the body cannot subsist without material sustenance, neither can the soul be in the state of grace without nourishment.

This food was instituted by Our Lord on the night before His Passion, in the presence of His Apostles. After He had eaten, seeing that He had to undergo the ordeal of the Cross, He took bread, blessed it, broke it, and gave it to His Apostles, saying to them: "Take this, this is my body; do this in memory of me." That evening, He fulfilled what He had predicted long before in Saint John, chapter 6, where He declared indeed that, if they did not eat the flesh of the Son of Man and drink His blood, they would not have life in them, that anyone who eats His flesh and drinks His blood will have eternal life and He will raise him up on the last day, and that the bread He was to give would be the flesh He would give for the life of the world. From this we conclude that we will rise and will have eternal life through the merits of His flesh and that, consequently, no one can have either grace or eternal life unless he nourishes his soul with this celestial food. Because, however, receiving it is not everything but it must be received well, and because, as Saint Paul says, those who receive it unworthily are guilty of His death, all Christians must therefore know and be informed of how important it is to receive Him worthily. This will be clearly seen by what follows.

The Eternal Father foresaw from all eternity the fall of man, the way by which he would make himself unworthy of paradise. Being all-good and all-merciful, He proposed sending His own Son into this world to assume responsibility for mankind and to become the guarantee and the one answerable for our sins, both to appease divine justice and to show us the way to be most pleasing to Him. Since, however, God is the Father of Providence, and the function of Providence is not only to think about the purpose but to indicate

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2 The account of the miraculous multiplication of loaves and fishes and Our Lord's lengthy discourse on the Bread of Life, the Holy Eucharist.
the means to attain it, thus it is that, by foreseeing and decreeing that He would send His Son here below, He also determined the means to achieve it.

He foresaw, therefore, that, since His Son had to take on human flesh through a woman, it was fitting that He take it through a woman worthy of receiving Him, a woman outstanding in grace, free of sin, filled with piety, and removed from all evil attachments. He brought before His eyes, then, all the women who were already living at that time and those who were to come and found none worthy of this great work except the Most Pure and Most Immaculate Virgin Mary. So, that is why He decided from all eternity to prepare that dwelling place for Him, to adorn it with the rarest and most worthy benefits that no other creature possessed, in order that it might be a temple worthy of the Divinity, a palace worthy of His Son.

If the eternal foresight searched so far to discover this receptacle of His Son and, having found it, adorned it with all the graces that could embellish the creature, as He Himself declared by the angel He sent her as His ambassador, how greatly should we anticipate the day and the disposition required to receive Him! In addition, how carefully should we adorn our souls with the virtues required for this great mystery, and what devotion should we acquire! The Holy Spirit did not will that this action take place without contributing His own to it, and willed to choose the most pure blood of the Blessed Virgin for the conception of this body. The angels made the air resound with hymns and praises when He came into the world; Saint John paid homage to Him while He was still in His mother's womb; the Magi, who represent human knowledge, contributed their gratitude as well; the shepherds, symbolizing simplicity, also brought their reverence to Him. But here is something unusual: what shall we say about the irrational animals? They did not want to be left out of this acknowledgment. What is even more unusual, however, is that inanimate things, who have no gratitude, made an effort in nature to have some so that they, too, might add to it their faith and homage.
If God the Father, God the Son, God the Holy Spirit, the angels, little children, persons of great dignity and exceptional knowledge; if the simple people, the irrational animals, and inanimate things contributed to the birth of the Son of God—some to foresight, some to the work, others to preparing themselves—each [according] to his savoir-faire—how much more should we foresee, work, and prepare ourselves to receive this same Creator. Should not all our senses tend toward that? In so doing, we should banish from our minds at that time all thoughts except that of God, banish from our understanding all knowledge, and from our will all love but that of God, bearing in mind who we are and whom we are receiving, that we are only earthworms, a puff of smoke, a sack of rubbish, and the cave of a thousand bad thoughts; and that Our Lord, on the contrary, is an eternal, infinite being, the splendor of glory, the fountain and source of all grace and beauty. And yet, O Divine Goodness! despite all that He does not ask for the magnificence of the banquet of Ahasuerus nor the preparation he demanded of his wives six months before they were to sleep with him, but simply asks that we give Him our hearts and hope for no other love than His and that of our neighbor.

There is, then, no difficulty nor any kind of pain for those who prepare for this. The pain is for those who, with souls eaten away and filled with decaying, perishable attractions of the flesh and of the goods of this world, have, like a Prometheus, a deep regret gnawing at their souls because of their unworthiness, unpreparedness, and lack of devotion when they approach this sacred banquet.

The person who has to receive someone more important than himself takes great pains and the utmost care in thinking about how to receive him worthily. He gets his home ready, cleans it, lays down a rug, puts it in order, and gives instructions that nothing be unattractive in it. He must send to the butcher for meat, have someone go hunting for venison, and a thousand other details. For Our Lord, however, none of that is necessary—no work, no inconvenience—but, without moving, each can prepare, simply thinking in

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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.
his heart of how to empty the rubbish from his soul by contrition and making a firm resolution not to offend God any longer.

17. - RESIGNATION OF SAINT-LÉONARD DE CHAUMES ABBEY

(October 29, 1616)

Before the undersigned Philippe Richer and Jacques Fardeau, notaries and attorneys of our Sire the King at his Châtelet of Paris, the noble and admirable priest Messire Vincent de Paul, present in person and living in Paris on rue des Petits-Champs, Saint-Eustache parish, \(^1\) recognized and acknowledged, and does recognize and acknowledge, having donated, relinquished, handed over, transferred, and given up, and does donate, relinquish, hand over, transfer, and give up, from now and for always, to the noble person here present and accepting, Messire François de Lanson, priest, counselor, and chaplain of the King, and Prior of Saint-Étienne d’Ars Priory on the Île de Ré, living in Paris on rue des Cordiers, \(^2\) Saint Étienne-du-Mont parish, by an irrevocable donation made inter vivos and in the best possible form, with, however, no guarantee that this has been done only by a promise, each and every right, nomination, justification, lawsuit, petition, order, and restitution of benefits and other things without exception that are due or will fall due, present and to come, decided and to be decided, which the said donor may have claimed and may claim and request because of the use he formerly enjoyed as Abbot of Saint-Léonard de Chaumes Abbey and true titular of the abbey, in opposition to any persons whomsoever, both because of the restitution of the benefits and temporal revenues of the said abbey, which the said M. de Paul claims are due to him and for which he had instituted several lawsuits against various holders and usurpers of the domain of the ab-

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\(^1\) 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.)

\(^2\) A short street beginning at rue Saint-Jacques, and ending at the street today called rue Victor-Cousin.
bey alone, as well as anything else, in any manner or form whatsoever, pertaining to the benefits and revenues of the abbey, for which the donor formerly instituted various lawsuits against several persons, both before the tax collectors of the palace as before others, and for the restitution of the benefits the said M. de Lanson may claim because of the abbey, even from the time when M. de Paul was its Abbot, together with all costs, expenditures, damages, and interest that might be awarded to the donor against the holders and usurpers of the domain of the abbey, whatever sum to which all this may amount; without excepting, retaining, or reserving anything, for this purpose making M. de Lanson the true claimant, plaintiff, pursuer, recipient, and collector.

For all this he has certified, put, and substituted him, and does put and substitute him in his place, for every right, nomination, justification, and lawsuit so that, by means of these letters, the said de Lanson may pursue and recover payment of them and act and dispose of it as belonging to him. This donation, assignment, and transfer is made because of the deep affection the donor says he has and maintains for the donee, the sincere expressions of friendship he has received from the donee, and because such is his will. And, in order to have the present donation registered whenever necessary and in whatever place it is needed according to the ordinance, the donor and the donee, in the absence of one or the other, have substituted the bearer of the present letter as their irrevocable proxy and have given him authority and power to do everything pertaining to this matter that will be required and necessary, promising and binding, renouncing without exception, etc.

Drawn up in the house of the aforesaid donee, on the afternoon of October 29, 1616. The draft of this letter was left with the said Fardeau and was signed by Richer, Vigne, and Fardeau.

Saturday, January 25, 1617, the present contract of donation was brought to the registrar's office of the Châtelet of Paris and was registered, accepted, and approved with the responsibilities, clauses,
and conditions affixed to it, sealed, and contained in it, by Jacques Ceyffat, bearer of the contract.

18. - RESIGNATION OF THE PARISH OF CHÂTILLON
    IN FAVOR OF SAINT VINCENT

(April 19, 1617)

Reverend M. Jean Lourdelot, priest, personally constituted Pastor of the parish church of Saint-Martin in Buenens and of its annex, Saint-André Church in Châtillon in the Lyons diocese, has freely and on his own initiative made and constituted, and by this document does hereby so make, create, and constitute . . . 1 as his general and special proxies, in their absence just as if they were present, with no abrogation or diminution of general or special powers, and specifically and expressly so constitutes any one of them with full powers for the following purpose: in his name and on his behalf as the one constituting them willingly, freely, and without reservation or condition, to give up and resign into the hands of his Ordinary our Most Reverend Archbishop of Lyons, or his Vice-Chancellor, or of our Most Holy Father the Pope, or anyone else holding authority in this matter, the aforesaid parish church which he now possesses, in favor of Monsieur . . . , 2 but not in favor of any other person or in any other way; and also to swear that it was his intention as he constituted them that there was no fraud in this resignation, and there will be no trickery, sin of simony, or any unlawful agreement, and that all those things will be done which he, as the constituting party, would do if he were present. And he guarantees on oath that he agrees with and ratifies everything and whatever shall have been said or done by his aforesaid proxies in the preparatory steps as well.

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Document 18. - Arch. Dép. du Rhône, Institutions ecclésiastiques, 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).

1The space for the names was left blank.

2On April 19 Jean Lourdelot still did not know in whose favor he was resigning the parish of Châtillon.
as in the binding statements, relinquishments, and submissions required in such actions.

This document was drawn up in Lyons, at the house of the Congregation of the Oratory, on April 19, 1617, in the presence of Joseph Maurice and Joseph Dumont, clerics living in Lyons, who were called to act as witnesses.

LOURDELOT

JOSEPH DUMONT       JOSEPH MAURICE

And I, a sworn notary of the Archdiocese of Lyons, have recorded this document.

MICHAUD

19. - APPOINTMENT AS PASTOR OF CHÂTILLON

(July 29, 1617)

Thomas de Meschatin La Faye, [Head of the Household and Count of the church in Lyons, Counselor in the Court of the Parlement of Dombes, Officialis and Vicar-General in spiritual and in temporal matters for the Most Illustrious and Most Reverend Lord and Father in Christ Denis-Simon de Marquemont, by divine mercy and favor of the Holy Apostolic See Archbishop and Count of Lyons, Primate of France and] Councillor [in the Supreme Council of our Most Christian King], to our beloved in Christ, Reverend Messire Vincent de Paul, priest of the Dax diocese and Bachelor of Theology, greetings in the Lord.

The knowledge of letters, [integrity] of life [and morals, and other praiseworthy merits of rectitude and virtue for which you have been commended to us in testimony worthy of faith, lead us to

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1La 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).
grant you favorably those things which we foresee will be conducive to your advantage. In recognition of] and because of these merits, therefore, we have conferred and hereby do confer, with full rights, the parish church of Saint-Martin in Buenens and its annex Saint-André Church in Châtillon in the aforementioned Lyons diocese, which is free and vacant at this time because Messire Mathieu Chevallier having been personally constituted his proxy by Messire Jean Lourdelot, its most recent holder, tendered his resignation unconditionally and without reserve into our hands and into the hands of the undersigned Secretary of the Archdiocese of Lyons, in the presence of the undersigned witnesses (which resignation we have accepted and, by means of these letters, do accept), upon your being worthy and fit, here present and accepting, and promising that, having been advised and informed of this obligation, you will establish your personal residence at that parish church and will not absent yourself from it without lawful cause approved in writing, under pain of deprivation of that same parish church. We have made provision for this church and all its rights and hereby do make such provision, and we establish you in it, invest you with it, and, by tenor and concession of these letters, put you in possession of it as if we had already brought you into it, without injury to the rights of anyone else, and conduct the ceremony of installation, fully bestowing on you the government and administration of this parish church in spiritual and temporal affairs, with all the rights attached to it.

We have received from you the oath which it is customary to swear in such matters. By virtue of the aforesaid authority, therefore, we order that, as required in such matters, the senior priest or the public notary place you or, if you so choose, your proxy acting in your place and name, in the corporal, real, and actual possession of the aforesaid parish church and all the rights attached to it, and install you, observing all the customary formalities. In testimony of the present action, we have brought the seal of the household of the Most Illustrious Lord Archbishop to be affixed to these letters.

Drawn up and given in Lyons on July 29, in the year of Our Lord 1617, in the presence of Maître Bonet Alix, practitioner in civil law, and Maître Michel Combret, theologian, who reside in Lyons and
were called and stood by as witnesses to the foregoing, signed by V. Depaul, Meschatin La Faye, and Chevallier the proxy.

For the aforesaid Reverend Vicar-General.

LINET

20. - ACT OF TAKING POSSESSION OF THE PARISH OF CHÂTILLON

(August 1, 1617)

Be it known to all, that, on the afternoon of August 1, 1617, before me, the undersigned royal notary, and in presence of the undersigned witnesses, Reverend Messire Vincent de Paul, priest of the Dax diocese and Bachelor of Holy and Sacred Theology, presented himself at the main door of the parish church of Buenens, dedicated to Saint Martin and addressed the priest Messire Guillaume Sauvageon, Assistant of the church in Buenens and of its annex, Saint-André in Châtillon. He stated and pointed out to him that, in conformity with the resignation made of it to him by Messire Mathieu Chevallier the proxy, on behalf of Messire Jean Lourdelot, last holder of the pastorate of the church in Buenens and of Saint-André in Châtillon; and in consequence of the letters patent obtained by him from Messire Thomas de Meschatin La Faye, Chamberlain, Canon, and Count of Saint-Jean Church in Lyons and Vicar-General of the Archbishop of Lyons, that were dated this past July 29, signed by Meschatin La Faye, de Paul, Chevallier the proxy, and Livet, and sealed with the great seal in red wax, letters which he actually produced and presented to Messire Sauvageon; he requested him, by virtue of the said letters patent, to put him in

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


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

2Jean Linet (cf. Doc. 19, n. 2).
full and real possession and enjoyment of the pastorate of the churches of Saint-Martin in Buenens and Saint-André in Châtillon.

Messire Sauvageon accepted this and offered to do so, without prejudice to the benefits and revenues dependent on the pastorate, which he asserts having received until today because he served in this parish with Messire Hugues Rey, his associate. He then took the right hand of Messire de Paul and, after opening the main door of the church in Buenens, sprinkling holy water, and ringing the large bell three times, prayed before the main altar, then kissed it and examined and touched the church vestments. Everything having been done as best as it could have and should have been done, the said de Paul called upon me, the undersigned royal notary, to record every Act in order to make his right known in time and place as one might expect, which I granted him.

Drawn up in the aforesaid church of Buenens, in the presence of Messires Jean Besson and Pierre Genoud, members of the Society of Priests of Saint-André in Châtillon; the honorable Jean, son of the late esteemed Jean Beynier; and the esteemed brothers and citizens Jean and Jacques Beynier; all witnesses from Châtillon.

DEPAUL SAUVAGEON
BESSON GENOUD BEYNIER
BLANCHARD

On the said day, Messire de Paul left Buenens immediately and came to Châtillon, together with Messire Sauvageon, me the notary, and the witnesses. Then, having presented himself at the main door of Saint-André Church in Châtillon, produced and presented once again his previously indicated patents to Messire Sauvageon, calling upon him to put him in possession of the pastorate of Saint-André Church, in consequence of the resignation made to him by Messire Chevallier. Following this, Messire Sauvageon, on the declarations contained in the said Act, took the right hand of the said Messire, after which he entered the church and had Messire de

[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.]
Paul ring the large bell three times, kiss the main altar, examine and touch the vestments and other objects of the church, as indicated in the previous Act, after which he also asked me to record the entire proceedings, which was granted him.

Drawn up in the said church in the presence of the witnesses and signed by them, as indicated previously, and by me the royal notary, acting for Messire de Paul, at his request.

BLANCHARD

21. • REPORT OF CHARLES DEMIA ON SAINT VINCENT’S STAY IN CHATILLON-LES-DOMBES

(August 7, 1665)

After several meetings with the oldest and leading inhabitants of Chatillon, Messire Charles Demia, priest and Doctor in Canon Law at the University of Paris, who had formerly lived at the seminary of the Mission at the Bons-Enfants and at Saint-Sulpice in Paris, briefly summarized what took place during the stay of the priest Reverend Vincent de Paul as Pastor in Chatillon. What he heard was affirmed as true, and those who knew how to write consented to sign their names to it to give it a more authentic character when it will be needed.

In the year 1617, the parish of Chatillon-les-Dombes in the Bresse region was vacant because of the death of M. Soyront, 1 benefice holder of Sainte-Croix in Lyons and Pastor of Chatillon. The Comtes de Saint-Jean, on whom this parish depends, and, in partic-

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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), 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 Chatillon.

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., “Chatillon-les-Dombes et Saint Vincent,” in Bulletin des Lazaristes de France [henceforth cited as BLF], 163, April 1998, pp. 73-93.)

1Jean Sérand, priest and Doctor of Sacred Theology.
ular, the one to whom the nomination fell, prompted by zeal for the
house of God, went to see Father Bence, Superior of the Oratory,\(^2\)
to get the name of some good priest to fill the post, explaining to him
the extreme need of that large parish.

For almost forty years that parish had been in the possession only
of benefice holders from Lyons, who came to Châtillon merely to
collect the income from this one and so as not to give rise to a lapsed
benefice. Moreover, Messieurs Beynier, Garron, Guichenon, Alix,
and the leading inhabitants of this town were Huguenots. Only six el-
derly priests were there, members of the Society of Priests. They
were living in a very licentious manner, and there were no monks or
nuns in this town of almost two thousand inhabitants. Most of these
priests kept girls or women with them, to the scandal of everyone,
and there were a number of other abuses as well. When the Comte ex-
plained all this to that good Oratorian priest, the latter could think of
no one suitable to remedy so many evils, nor anyone who might even
be willing to take the matter in hand because that parish was a great
burden and had only five hundred livres income at the time. So, he
wrote to M. de Bérulle\(^3\) in Paris, asking him to let him know of some
upstanding man who, not seeking his own interests, might seek only
those of Jesus Christ. M. de Bérulle laid all this before M. Vincent de
Paul and persuaded him to accept that post. He set out immediately and
went to Lyons, where Father Métézeau,\(^4\) who knew Messieur Beynier,
one of the leading citizens of Châtillon, gave him a letter he addressed
to the latter on behalf of M. Vincent, asking him, out of consideration for
him, to be of service to him in whatever way he could.

M. Vincent arrived in Châtillon around Lent of the year 1617\(^5\)
and gave him the letter. M. Beynier took him into his own home and
wanted him to stay there, not only because of his good friend Father

\(^2\)Jean de Bence.

\(^3\)Pierre de Bérulle (cf. VII, 224, n. 3).

\(^4\)Father Métézeau, 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.

\(^5\)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).
Métézeau, but also because the rectory was uninhabitable and in total ruin. 6

M. Beynier belonged to the so-called reformed religion 7 and was living in all the licentiousness which his youth and the many possessions with which he was amply provided inspired him, and which those leading a debauched life were stirring up by their companionship. When he was subsequently converted, however, he was an example of virtue, as will be seen further on.

No sooner had M. Vincent arrived in Châtillon, than some devout persons informed him of the state of that parish and, when he learned the truth about the disorders M. de Bérulle had described to him and discovered many others as well, he saw clearly that he needed some powerful assistance. This obliged him to get a good priest to help him: Messire Louis Girard, priest and Doctor of Theology, from the Jayat 8 parish in Bresse, who was respected, particularly in the province, for his virtue as well as for his learning, and who would later succeed M. Vincent.

In order, however, to proceed in a more orderly fashion to the declarations previously made to us by the inhabitants of Châtillon at different times, and the questions we asked them, it was deemed advisable to draw up a few specific articles dealing with the way he acted with regard to his household, God, himself and the priests, his parishioners, and lastly, toward his church.

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6The report of the episcopal visitation in 1614 states that the rectory "was in fairly good condition" (cf. Coste, Life, vol. 1, 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.)

7Jean 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.

8A locality in the district of Bourg (Ain).
FIRST ARTICLE

The way M. Vincent conducted himself with regard to his household, the conversions he made in it, and what happened to it.

Before beginning to root out all the abuses we mentioned, M. Vincent made a general visitation of the entire parish in order to become acquainted with the state it was in, trying to win over everyone either by extraordinary friendliness or almsgiving.

Knowing that the one who neglects his own servants is worse than an unbeliever, he set up regulations for the house of the person with whom he was living, as if in a religious Order. They rose at five o'clock and prayed for half an hour; then they each cleaned their separate rooms, which were on the third floor. Next, they prayed the Office and celebrated Holy Mass, and afterward he continued his visits in the parish. Still, not until the end was this schedule followed regularly.

Since, however, those who are closer to the sun or to fire feel the heat more and are more affected by it, in the same way the household and relatives of M. Beynier received so many blessings from the stay of this virtuous guest that it is easy to see and to say, in view of the extraordinary changes which occurred during the time he remained there, that the hand of the Lord was with him.

The whole family of the officer M. Jacques Garron, brother-in-law of M. Beynier and formerly one of the men-at-arms of the Duc de Montpensier, belonged to the so-called reformed religion. Through the great care of M. Vincent it was totally converted. Jacques and Philibert Garron were the first to convert. Their father had taken Messieurs Vincent and Beynier to court at the Chamber of the Edict in Grenoble as being responsible for this, and he died of chagrin because of it. M. Vincent had worked hard at his conversion, through the intervention of Jacques Garron his son, but was unsuccessful. René and Jean Garron were absolved from heresy shortly afterward by M. Vincent. Once Jacques, René, and Philibert Garron were converted, they immediately donated almost

9Henri de Bourbon, son of King Henry IV.
all their possessions to good works and accomplished outstanding deeds as a result of the instructions of M. Vincent, since the eldest became a Capuchin, and the daughter an Ursuline nun.

M. Beynier was also completely converted by the stay of M. Vincent. He left the so-called reformed religion and renounced being Abbot of Malgou vernés (?), where he had led a very dissolute life. He made restitution to private individuals, restored the church, and made a large number of very substantial bequests, on the advice of M. Vincent. He lived a celibate life until the age of forty-five, devoting himself to many works of charity, especially during the famine and plague that occurred in Châtillon; in a word, he impoverished himself by his alms, although previously he had been very well off.

SECOND ARTICLE

How M. Vincent acted with regard to God, himself, the priests, the Church, etc.

The witnesses state that they always saw M. Vincent with very short hair and wearing a very short rabat and a cassock reaching to his ankles. He was very modest and recollected in church and elsewhere, was extremely generous with poor persons, and did not dispute his rights. They also acknowledged his deep humility, as well as his extraordinary prudence and charity.

The priests of that time were in truth very far removed from the way priests act today: some kept women of questionable character, went often to the taverns, gambled, and did many other things to which M. Vincent brought about a notable change—in their actions and in their morals—and this took place in a most remarkable way. They sent those women away, thanks to M. Vincent, who put a stop to the communal confessions that were being made aloud, payment
that was being demanded for confession, a kind of relaxation called the Kingdom, which took place in the church tower, and several other abuses and scandals. He prompted them [the priests] to live in common and prevented church property from being squandered.

As for the churches in Châtillon, there were only two at the time, and their buildings and vestments were in poor condition. They have since been restored, thanks to the advice M. Vincent gave to certain persons. He saw to it that they used the canopy when the Blessed Sacrament was being carried to the sick, which they had not been doing. He put a stop to village fairs and dances on the feast of the Ascension and other days, as well as night baptisms, women entering the sanctuary, town meetings being held in church, and betrothals in the home, and did various other things for the good order and restoration of the church, which would be too long to describe here and difficult to report in detail.

As for the attention M. Vincent gave to the parish, he made the general visitation of it and also visited the male and female schoolteachers, inspiring them to great devotion. On Sundays and holy days, along with the Assistant, M. Girard, he gave the sermon or did the preaching, and taught catechism after dinner. For major feasts, he called in the Jesuits to preach and hear confessions. When administering the sacraments, he often gave instructions concerning the ceremonies. He was very assiduous in hearing confessions, to which a large number of persons from the neighboring areas came, who had not heard any sermons, attended catechism classes, nor received the sacraments for many years. To facilitate all this, he learned to speak the dialect of the Bresse region. He himself practiced well what he preached to others and impoverished himself by his excessive acts of charity.

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10 Is this another of Demia's exaggerations? "The 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.

11 While Saint Vincent's biographers affirm that he lived a community life with the priests, they erroneously attribute it 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).
It was noted that, through his words and example, the members of the Beynier family and the parishioners who had the greatest contact with M. Vincent—such as Messieurs Beynier, Garron, and Blanchard, and Mesdemoiselles Baschet de la Chassaigne, de Brie, and others—performed outstanding acts of charity.

The extraordinary change in M. Beynier, in the seigneur de Rougemont, and in the de la Chassaigne ladies mentioned above was also the result of his instructions. They gave up their worldly ways of acting and, having placed themselves under M. Vincent’s guidance, performed very Christian, exemplary acts. The Comte de Rougemont died wearing the Capuchin habit, after a long illness. He used his great wealth to found monasteries and for other good works, and the ladies also contributed to the foundation of the Capuchins in Châtillon. Lastly, since M. Vincent’s arrival in Châtillon, all the Huguenot families who were there have now been converted, and the inhabitants and the church are quite changed.

On December 8 of the aforementioned year, he established a society of Ladies of Charity for the assistance of some poor sick persons whom he had recommended in one of his sermons. It was approved by Archbishop de Marquemont. The poor were greatly assisted by it, especially during the plague and famine that raged in Châtillon. They still receive help from it every day. It would be difficult to report the spiritual profit this group has brought about through the conversions and changes among the sick whom those Ladies have aided. Similar groups, patterning themselves on the one in Châtillon, have been set up in Bourg and other neighboring areas.

So, that is how M. Vincent worked to uproot, eradicate, and destroy the abuses remaining in the vineyard where Providence had placed him; but just as he was preparing to do some planting there, a gentleman, believed to have been sent by M. de Bérulle and the General of the Galleys, delivered several letters to him; among

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12 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).

13 See Doc. 126 for the Rule of the Confraternity of Charity of Châtillon-les-Dombes.

14 Philippe-Emmanuel de Gondi.
others, one from M. de Bérulle, which really stirred up mixed emotions in his soul. After discussing the matter with him, however, and spending some time before the Blessed Sacrament, he left a short time later for Lyons in order to make some decision regarding this important affair, which he recommended to many devout persons, and to obtain the approval of the Archbishop for the Confraternity of Charity—which, as we have said, he did obtain.

When he returned from Lyons, he proceeded to put into operation and establish this confraternity on December 8, feast of the Immaculate Conception of Our Lady, in the chapel of the hospital. This was followed by the nomination of officers, as is seen in the Acts of December 8 and 12, a copy of which we have already sent to the Superior of the Bons-Enfants Seminary in Paris.

Shortly afterward, he distributed his clothing, even his linen, to poor persons in that parish and left for Paris, after stating in an exhortation that, when Providence led him to Châtillon, he thought he would not be leaving them, but, since things turned out otherwise, they—and he as well—had to conform themselves to God’s holy Will. He said he was begging for their prayers, which he greatly needed, repeating this several times with great tenderness. It would be impossible to describe the tears that were shed and the cries that were heard when they saw that M. Vincent was leaving them.

On the last day of January of the following year, M. Vincent made an unconditional resignation in the document signed by Messire Thomas Gallot, a Paris notary. Following this the Comtes de Saint-Jean named Messire Louis Girard, who had been the Assistant in Châtillon, but not until July 10 of the same year.

Lastly, the undersigned state that it would be impossible to indicate everything that was done in such a short time by M. Vincent, and even difficult to believe it, had they not seen and heard it. They esteem him so highly that they speak of him as if he were a saint. They proclaim publicly that they never had and never will have such a Pastor and that he left them much too soon for them. Knowing what he did in Châtillon, they believe there would be sufficient to canonize him and are sure that, if he acted everywhere as
he did in that place, he will be canonized some day. And in order to give a more authentic proof of all of the above, each of those who saw and heard him consented to sign this letter.

GARRON BLANCHARD BESSON
BUY ÉTIENNE TELY
MICHAUD, Rector of the Hôtel-Dieu DEMIA, unworthy priest

22. - TRANSFER OF THE PARISH OF CHÂTILLON TO LOUIS GIRARD

(July 18, 1618)

Be it known to all that, before noon of this July 18, 1618, before me the undersigned royal notary, and in presence of the witnesses listed below, Reverend Messire Louis Girard, Doctor of Sacred Theology, of the Lyons diocese, presented himself to Messire Combret at the main door of the parish church of Buenens, founded under the patronage of Saint Martin. The former stated and demonstrated that, in accordance with the authorization of resignation signed by the priest Reverend Messire Vincent de Paul, Pastor of the church and of its annex Saint-André Church in Châtillon, founded under the patronage of Saint Andrew, to resign the parish into the hands of His Holiness or to another having the authority, received by Messire Thomas Gallot, episcopal notary in Paris on the last day of January of the present year, he has been provided with Saint-Martin parish in Buenens... as he establishes by his letters... which he has shown to the priest Messire Pierre Genoud, of the Society of Priests at Saint-André Church in Châtillon. . . .


1Michel Combret.
Today, February 8, 1619, the King being in Paris, regarding what the Comte de Joigny, General of the Galleys of France, has indicated to His Majesty concerning the necessity of choosing some upright priest of known ability to be given the office of royal chaplain for the benefit and relief of those who are galley convicts now and for those who will be so in future, that he might be held in consideration and have charge of all the other chaplains of the galleys; His Majesty, out of compassion for those galley convicts and desiring that they make the best use spiritually of their physical sufferings, has granted and made a gift of the office of Royal Chaplain to M. Vincent de Paul, priest and Bachelor of Theology, on the testimony given by the Comte de Joigny of his good conduct, piety, and integrity of life, to hold and exercise the office, with six hundred livres paid annually and with the same honors and rights enjoyed by the other officers of the Navy of the Levant.

His Majesty desires that M. de Paul, in his capacity as Royal Chaplain, should henceforth be held in consideration and have charge of all the other chaplains of the galleys, and that in this capacity he be inscribed and entered on the records of his galleys, in accordance with the present decree, which he [His Majesty] has willed to sign with his own hand and have countersigned by me, Councillor in his Council of State and Secretary of his Commands.

PHELIPPEAUX

On the back is written the following:

Today, February 12, 1619, M. Vincent de Paul, priest and Bachelor of Theology, designated in the other section, has taken and sworn the required oath to carry out his duty of Royal Chaplain of the galleys of France, before the Comte de Joigny, Lieutenant Gen-
eral for His Majesty of the Seas of the Levant and General of the Galleys. This has been received in an Act separate from these letters, which were drawn up for him by the said gentleman, with me his secretary, the undersigned, being present.

DU FRESNE

23a. - LAST WILL AND TESTAMENT OF MADAME DE GONDI

(Febraury 25, 1619)

Jésus, Maria

In the name of the Father, and of the Son, and of the Holy Spirit, I hereby draw up my last will and testament, which I desire and intend to be carried out as my last and formal wish.

First of all, I commend my soul to God, my Creator and Savior Jesus Christ, thanking Him for choosing to give me my being and calling me to participate in His grace and His glory. I most humbly ask His forgiveness for the bad use I have made of this life and of the gifts I have received from Him, and for all the offenses I have committed since the first moment I had the use of reason until the last breath of my life. I implore the help of the glorious Virgin Mary, Mother of my God and Savior Jesus Christ, of all the angels and blessed spirits, especially Saint Michael, my guardian angel, and all the saints of paradise, specifically the saints whose names I bear, as well as Saints Peter and Paul, Saint Joseph, Saint Joachim, Saint Ann, Saint Mary Magdalen, Saint Barbara, blessed Mother Teresa, and Saint Catherine of Genoa, that they may be pleased to pray for me at the hour of my death.

I declare that I want to die in the faith of and in communion with the holy, Catholic, apostolic, and Roman Church.

I desire that my body be buried without pomp or ceremony, but that thirteen poor persons be clothed and my body be placed. . . .

I prescribe that, as soon as possible after my death, all the religious named below celebrate one low Mass for my soul, on the same day, if possible, and, if not, on different days, and that, in those monasteries where there are privileged altars for the souls in purgatory, those Masses be said there, if this can be done, with the intention of applying the indulgence to my soul. Where there are none of these altars, I ask the religious who have the privilege, when saying their Mass with some medal, of applying the plenary indulgence for the souls in purgatory, to be willing to apply it to mine. These Masses will be either those said for the deceased or the Mass of the day, according to what is stipulated for granting the indulgence. I desire also that in all these Sacrifices prayers be offered for the salvation of my husband, my children, and my sister, and that commemoration be made of the Blessed Mother of God, both for them and for my own soul.

The places where I am requesting that these Masses be offered are at the Capuchins of Paris, both at Saint-Honoré and Saint-Jacques—and even the ones in Meudon—the Récollets, 3 the Feuillants, 4 the Carthusians, the reformed Carmelites, the reformed Augustinians, the Jesuits at Saint-Louis as well as at the novitiate and the collège, the Oratorian Fathers, 5 and the Mercedarians. 6 I desire that each priest in the aforementioned monasteries and places offer one Mass for me in the manner stated above, and I entreat all of them, for the love of Our Lord Jesus Christ and His Holy Mother, not to refuse me this charity.

1The sentence was left unfinished.
2An 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.
3Reformed Order of Franciscans.
4Reformed 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.
5Congregation founded in France by Cardinal de Béroule.
6The Order of Mercy, founded for the redemption of captives by Saint Peter Nolasco in the thirteenth century.
I prescribe these Masses only for the said monasteries and places situated in Paris or in the faubourgs; for those outside, only at Nigeon and the Bois de Vincennes. I desire furthermore that the same be done by the Capuchins of Joigny and the Carthusians of Val-Profonde, and that, in God's name, the Daughters of the Passion, the Carmelites of rue Chapon and the faubourg Saint-Jacques, and the Sisters of the Ave Maria of Paris all be asked to offer one Communion for my soul and to recommend it to God, along with the salvation of my husband, my children, my sister, and her family.

I wish also that, for a period of one year, a Mass be celebrated daily at Our Lady of Loreto, if possible, in the holy room of the Mother of God, that she might be pleased to intercede for my soul, for that of my late father and deceased relatives, and for the salvation of my husband, my children, my sister, and her family, asking the Blessed Virgin to be so kind as to keep them always under her special protection and to obtain paradise for them.

I prescribe also that, in all the places and villages belonging either to me or to my husband, one Mass be celebrated in each church for my soul, and the Office for the Dead be said on the eve, at which all my subjects are requested to be present and to say one Our Father and one Hail Mary for me. I request that the Pastors or other priests ask all of them, on my behalf, to go to confession and offer one Communion that God may be pleased to have mercy on my soul. I ask this charity from them for the love of God.

(The preceding is written by Mme. de Gondi herself; the next part of the text is written by the notary.)

Today, on the date of these present letters, the high and powerful Lady Françoise-Marguerite de Silly, wife and spouse of Messire Emmanuel de Gondi, Comte de Joigny and General of the Galleys of France, living on rue des Petits-Champs in Saint-Eustache parish in Paris, who is now lying in bed physically ill, yet sound of mind, memory, and understanding, as is apparent to the undersigned notaries, has given instructions to the said notaries, stating and declaring that she has written with her own hand what is on the three sheets of paper written above this page, which she has stated to be her last will and testament and which she desires to be implemented and
carried out according to her wishes and intention. She has had it read to her at present, word for word, by one of the undersigned notaries in the presence of the other one, adding to it and supplementing it. Whereas her physical indisposition has not allowed her to draw up entirely in writing the additions to her will and intention, she wanted the following to be drawn up in writing in this document by the said notaries:

Namely, that she asks her husband and all their servants to receive Holy Communion for her intention on the day of her death or on the day of her funeral and to pray for her; and, so that the subjects of the Lady may be better prepared to go to confession and Communion for her intention, the Jesuits or the Oratorians will be asked to come to her estates for this purpose, with indulgences, if this can be done.

Likewise, she gives, bequeaths, and leaves to her husband, by donation and testamentary disposition and in the best form possible, each and every one of her movable goods: acquests and acquisitions, real and separate, feudal and manorial, which belong and may belong to the said Lady and depending on whether the custom of the places where the lands and estates are situated allow this, both with regard to the ownership as well as to the usufruct of the said property, all this provided that, and in the event that, the testatrix die with no children, or her children die before her husband.

And in order to avoid the lawsuits that might arise between her husband and the heirs of the said Lady over the assessment of the separate, feudal, and manorial goods she is giving to her husband, the Lady prescribes that her heirs have the option and may repurchase her separate, feudal, and manorial goods, at the rate of one denier thirty.

The Lady likewise desires and prescribes that the plot of mature timber on her Picardy estates be sold to pay off the remainder of the debts of the late Messire and Mme. de Rochepot, her father and mother, which she still has to pay, along with the ones from Montmirail. The money is also to be used for the redemption of the annuity set up by her and her husband.
The Lady likewise gives, bequeaths, and leaves an income of one thousand livres tournois to be taken from the profits and revenues of her estates in Picardy, Montmirail, and Champagne, to be used in part for the sick poor of the Association of Charity which is, or will be, established on her aforementioned estates, and to have the Jesuits or Oratorians go to her estates once a year to give a mission with plenary indulgences and, during their stay in those places, to instruct and catechize the people. All this is to be done according to the order and distribution to be made by the executors of her present testament, who are named below. The estates in Picardy, Montmirail, and Champagne can be released from the one thousand livres tournois income in one or several payments, by designating other estates for the one thousand livres tournois income, or purchase one or several properties in the area from the income of the one thousand livres, used as has been stated.

Likewise, she gives, bequeaths, and leaves to the poor persons of the said Association of Charity in Montmirail a one-time payment of eight hundred livres tournois.

Likewise, she gives and bequeaths two hundred livres tournois to be used for vestments for Saint-Martin Church in Montmirail.

Likewise, she wills and prescribes that all her domestic servants be paid in full all the wages that will be due them up until the day of her death, and, in order to reward them and recognize their services, she gives them the following, namely, to Dufresne her secretary, the sum of fifteen hundred livres; to Toutblanc, also her secretary, the sum of two thousand four hundred livres; to Mlle. Caron, besides what she has given her previously, nine hundred livres tournois; to Mlle. de Saint-Aubin, the sum of two thousand five hundred livres tournois to be taken from the taxes on the Palletan estate, which she gave her previously, and on her other property as well; to Mlle. de Champetin, fifteen hundred livres tournois; to her chambermaid Marguerite, the sum of six hundred livres; to Françoise her children’s maid, the sum of three hundred livres; to Simon, treasurer of her household, and to his wife, the sum of three hundred livres; to Jacqueline the kitchenmaid, thirty livres tournois; to the major-domo named du Mont, three hundred livres tournois.
tournois; to La Barre the valet, three hundred livres; to Descluseaux also, three hundred livres; to Charles the cook, one hundred fifty livres. And for what concerns the men named de Launay and Gui Posts, the said Lady asks her husband to give them what he promised them, which is one thousand livres to Launay and whatever her husband pleases to give to Gui Posts; to Antoine Portail, for the trouble he has taken with her children, three hundred livres; to the coachman, one hundred livres; to the elder and younger Breton, fifty livres apiece; to Bertrand, twenty-six livres so he can learn a trade; to Toussaing the groom, thirty livres; to each of the other grooms, twelve livres; and to the kitchenboy, also twelve livres tournois.

Likewise, she gives and bequeaths to Messire Vincent de Pol [sic] her confessor and the tutor of her children, the sum of fifteen hundred livres tournois, previously lent to him by her and her husband and for which he gave his word, from which she wishes besides to release him; in addition, she gives and bequeaths to him a one-time payment of nine hundred livres tournois to remind him to pray for this testatrix, entreating him to continue to remain with her husband and children and not to leave their service. She also entreats her husband to retain Messire Pol in his service, along with Mlle. Caron for as long as she wishes to remain in his house, supporting her as at present, in recognition of the good and longstanding services she has rendered in the house; she likewise asks her husband to retain in his service the secretaries Toutblanc and Dufresne, who have given solid proofs of their loyalty. As for the gentlemen servants of her husband, she gives them nothing because she expects that her husband will reward them for their services.

Likewise, she declares that she has certain documents and notes concerning some cases of conscience which she understands have been settled and atoned for on the advice of Messire de Pol her confessor, to whom she has just now given them for this purpose.

And, so that her family will not be burdened by the bequests she has made to her servants by this, her last will and testament, she asks her husband to sell her pearls and jewels which she has given him in order to discharge in part these bequests; the other part can be taken
from the sale of the Montmirail woods, which could take place this
year.

Likewise, she gives to her sister Mme. de Fargis her small dia-
mond jewelry piece, which she wants to be given and handed over
to her immediately after the death of the testatrix. In addition, she
gives and bequeaths to her sister Mme. de Fargis the sum of two
thousand livres tournois, to be deducted from what she may owe her
on her word. In the event that there was no commitment for the one
thousand livres, the remainder that is owed will be taken and de-
ducted from another amount she has paid off for her sister.

Likewise, she gives to Mme. Fourche the sum of one hundred
livres; to the daughter of the Provost of Villepreux, fifty livres; and
she prescribes that each month some wheat be given and delivered
to her husband’s wet nurse, named la Courtesse, for food during
during her lifetime. Along with the wheat, she shall be given thirty sous
tournois for as long as she lives.

Likewise, she gives to the poor persons in the Hôtel-Dieu of
Paris a one-time payment of fifty livres tournois.

And because, in her testament, which she had begun to write in
her own hand, she had left blank the place of her burial, she now
wills and ordains that her body be buried and interred in the church
of the Carmelite nuns in the faubourg Saint-Jacques, near the door
of the church, and that the convent of the church be given a one-time
payment of the sum of three hundred livres tournois.

Likewise, she gives to the Carmelite nuns of rue Chapon in Paris
a similar one-time payment of the sum of three hundred livres

Likewise, she gives and bequeaths to the house and hospital of
the Charity in the faubourg Saint-Germain a one-time payment of
the sum of fifty livres. In addition, if it should be discovered later
that the said Lady is bound anywhere to the restitution of something
she may not recall at present, she asks her husband and each of her
heirs to pay it as soon as it is brought to their attention.

Likewise, to carry out the terms of the testament begun in her
own hand, and of this document, the said Lady has named and ap-
pointed as executors her husband the General of the Galleys, and
M. Berger, Counselor in the Parlement court, to each of whom, in
the presence of the other, she has given and does give power and au-
thority for this last will and testament and the one written in her own
hand, to carry out and implement, point for point, in accord with
their form and terms, revoking all other testaments and codicils she
may have drawn up before the present last will and testament, wishing
that this take effect and become operative. She relinquishes into
the hands of these executors, for the year that it is customary, all her
property, until the full execution of the testaments.

Drawn up, dictated, and appointed, word for word, by the testa-
trix to the said notaries, and read and reread to her by one of them
with the other present, together with the one written in her own
hand, all of which she asserts to have understood very clearly, in the
residence of the said General, located on rue des Petits-Champs in
Saint-Eustache parish, on the afternoon of February 25, 1619.

FRANÇOISE-MARGUERITE DE SILLY

MOREL TURGIS

24. - POWER OF ATTORNEY TO TAKE POSSESSION
OF SAINT-NICOLAS DE GROSSE-SAuve PRIORY

(February 7, 1624)

In the presence of the undersigned not[aries] and attorneys¹ of our
Sire the King, at the Châtel[et] of Paris, p[resent] in person was the
priest Maître Vincent de Paulle [sic], Pastor of Clichy-la-Garenne,
appointed by His Holiness to Saint-Nicolas de Grosse-Sauve Priory,

¹Denis Turgis, a notary in Paris. No information is available for Morel.

pp. 269-70. Coste used a different source: “Saint 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.

¹Messieurs Ogier and Motelet.
of the Order of Saint Augustine, Langres diocese, who has made and constituted as his proxy and to whom he has given power and authority, in his name and on his behalf, to receive the transfer of Saint-Nicolas de Grosse-Sauve Priory; to take real and actual possession of this priory; to make for this purpose the customary submissions required in such cases; to request, if need be, a written record of this; to insert and register it wherever it shall be deemed advisable; and, in general, to do for the taking possession all that the constituent would do if he were present in person. Promising, binding.

Drawn up and signed in the offices of the undersigned notaries on February 7, 1624:

OGIER V. DEPAUL MOTELET

25. - OUTLINE OF A SERMON TO ANNOUNCE THE VISITATION OF A BISHOP

To announce the visitation of the Bishop and to exhort the people to prepare themselves well in order to profit by it.

John 12: Blessed is He who comes in the name of the Lord!  
Luke 1: Blessed be the Lord the God of Israel because He has visited and ransomed his people.

2It 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-Mantes, 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.

3The space for the name was left blank for Saint Vincent to fill in later. The parchment published in 1897 reads: Messire Pierre . . . Maitre de Langres.

4The 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.

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

2The prophecy of Zechariah at the naming of Saint John the Baptist. Cf. Lk 1:68. (NAB)
We will deal with three points:
(1) The importance of preparing yourselves for the visitation of the Most Illustrious and Most Reverend Bishop your Prelate.
(2) What will be done during this visitation.
(3) The means of benefiting from it.

Its importance is clear:
[1] Because the Church, inspired and guided by the Holy Spirit, ordains that Bishops will make the visitation of their people from time to time and, consequently, obliges the people to welcome them.

[2] Because of the great advantages accruing from this to the Church and to the people: to the Church, because it is an opportunity for him [the Bishop] to see whether everything is in good condition and to do everything possible to put the people into a proper state; to the people, because he brings them great graces and blessings, as you will see later.

[3] Because he placed Bishops to guide the Church of God. If men who come to rule over the bodies and property of the province are given such great honors, how much more should they be given to those who are to guide souls in the provinces!

[4] Because he must render an account of all your souls, with the result that he must suffer for yours if they are lost through his fault. Obey your leaders who keep watch over you as men who have to render an account of your souls. 4

[5] Because whoever receives his Prelate receives God Himself. He who welcomes you welcomes me. 5

Second point: What is done during the visitation.
(1) The people go in procession to welcome him. The Pastor gives him the cross to kiss, offers him the sprinkler so that he may take holy water, then gives him some incense. After this, the Te

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3Cf. Acts 20:28. (D-RB)
4Cf. Heb 13:17. (NAB)
5Cf. Mt 10:40. (NAB)
Deum is intoned and chanted as far as the church; at the entrance the response of the patron saint is sung. The Prelate is led to the altar, where the Pastor says a suitable prayer. Then, the Prelate gives the blessing, makes a visit to the Blessed Sacrament, and examines the baptismal font, the holy oils, the altars, the vestments, and the cemetery, where he prays for the dead. Next, he sees that an exhortation is given and the acts of contrition said in order to receive general absolution from any venial sins. He then makes enquiries concerning the life of the priests and of the people and gives orders regarding the complaints made to him either by the people or by the priests, distributes Holy Communion to the people and confirms them after dinner, attends or recites Compline, if he has time, etc.

From this you see the benefits that arise from it, which are:

1. That he puts God's house in the state in which it should be.
2. That he reconciles the people with God by a good confession and Holy Communion.
3. That he reconciles the people among themselves.
4. That he gives orders regarding prayers, services, and all that concerns divine worship.
5. That he grants you the indulgences for the living and the dead per modum suffragii.
6. That he confirms you and makes you true soldiers of Jesus Christ.
7. In a word, that he removes from a parish anything that is bad and establishes good there.

The means to help each person to benefit from this visitation.

1. Ask it of God. Let us all say to Him from the heart, "Lord, grant us the grace to prepare ourselves well in order to benefit from the visit of our Prelate."
2. Stir up the will; resolve to do all you will be advised to do and say to God, "Yes, my God, I resolve to do all I will be advised to do by this preacher, the precursor of my Prelate, as Saint John was the

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6 A hymn of praise of fifth-century origin.
7 By means of suffrages.
precursor of Our Lord, and to do whatever he tells us to do for that purpose."

[3] Make a general confession of your whole life, or at least of the principal sins, in order to receive a general remission of all your sins. I mean of all, and here are the motives:

(1) Because in these general confessions we have the power to absolve you from all your sins, even though they may be reserved to the Bishops.

(2) Because it is to be feared that your previous confessions were not good if you did not abide by the four required conditions:
   [1] Failure to examine your conscience.
   [4] Not having taken the resolution never to offend God again.

Now, the remedy for that is to make a general confession of your whole past life.

Objection: "O Monsieur! But how can I remember all my sins?"
Response: "All you need is good will; the confessors will help you."

It will be well afterwards, by way of conclusion, for me to recall some story.

25a. - POWER OF ATTORNEY AUTHORIZING ANTOINE PORTAIL ¹
AND BLAISE LE FÉRON ² TO TAKE POSSESSION
OF THE COLLEGE DES BONS-ENFANTS ³

(March 2, 1624)

In nomine Domini. Amen. Be it known to all by virtue of this public document, that, on the afternoon of Saturday, March 2, in the year

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¹Antoine Portail (cf. VIII, 105, n. 3).
²Blaise Le Feron, 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-Pey. (Cf. Abbé Joseph Beauhaire, Divoire de Chartres. Chronologie... 1892, p. 9.)
³Collège des Bons-Enfants (cf. VIII, 61, n. 2).
of the same Lord 1624, before me the undersigned, Thomas Gallot, cleric of Paris, Licentiate in Canon and Civil Laws, sworn notary by apostolic authority and the authority of the venerable archdiocesan curia of Paris in the registers of the archdiocese and of the Prefecture of Paris, residing in Paris in the new quarter of the Blessed Virgin Mary, the excellent man Reverend M. Vincent de Paul, priest of the Dax diocese, Licentiate in Canon Law, 4 chaplain and principal of the Collège des Bons-Enfants, located and founded at the University of Paris near the Porte Saint-Victor, residing in Paris and agent of the hospice in the district and parish of Saint-Sauveur, came to me and presented himself in person to implement the royal edicts. In the presence of two witnesses, he voluntarily and freely named, made, and constituted his general and special proxies, though in such a way that specialty does not derogate from generality nor the contrary, Messires Antoine Portail, a priest, and Blaise Féron, also a priest and Bachelor of Theology, to be written in the text of the present letter as bearers of the present letter, acting absent as present, either one independently, specially and expressly, in the name and on behalf of the same Maître Vincent de Paul, chaplain and principal, who appointed them for the purpose of taking, entering, gaining, and achieving the corporal, real, and actual possession of his aforesaid chapel and office of principal of the said college, with each and every right, appurtenance, and dependency that may be connected to them, or to request and obtain that he be placed and introduced into the same possession, observing, moreover, the ceremonies to be observed, and which are customarily observed on such occasions, as well as the rest of the observances. Likewise, the taking of such possession and the kind of vacancy must be published and made known by royal edict, or care must be taken that it is published and made known. Likewise, divine worship and other rites must be observed in a praiseworthy manner in the chapel, and care taken that all that is required is observed. They must take care also to ask and to obtain all the particular and general Acts of execution for this possession, stating, carrying

4 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.
out, procuring, and providing what the gentleman would state, carry out, procure, and provide if he were personally present, and everything else that might be required by the particular mandate that is entrusted to him. Promising . . . of which . . .

All this was drawn up in Paris in the house of my aforesaid notary, in the place mentioned above, in the presence of Maitres Mathurin Guyonneau and Gilles Flamen, clerics respectively of the dioceses of Le Mans and Amiens, residing in Paris in the new quarter of the Blessed Virgin Mary, called and requested as witnesses to the draft of the present letters, which they have duly signed along with the said Lord constituent and me, the aforesaid notary, in the aforementioned place, year, month, and day. Signed as follows:

T. GALLOT

25b. - ACT OF TAKING POSSESSION OF THE BONS-ENFANTS
BY ANTOINE PORTAIL
IN THE NAME OF VINCENT DE PAUL

(March 6, 1624)

Before noon on Wednesday, March 6, in the year of Our Lord 1624, before me the undersigned, Thomas Gallot, cleric of Paris, Licentiate in Canon and Civil Laws, sworn public notary by apostolic authority and the authority of the venerable archdiocesan curia of Paris in the registers of the archdiocese and the prefecture of Paris, residing in Paris in the new quarter of the Blessed Virgin Mary, designated and registered to carry out the royal edict, in virtue and with the authority of certain letters of conferral or provision of the office of principal and chaplain of the Collège des Bons-Enfants, founded in the University of Paris near the Porte Saint-Victor and now made vacant by the resignation of Maître Louis de Guyard, priest and Doctor of Theology and the last immediate principal and chaplain and peaceful possessor of the same office of principal and chaplain, made into the hands of the Most Illustrious and Most Rev-

erend Jean-François de Gondi, by the grace of God and the holy Apostolic See Archbishop of Paris, Councillor of our Most Christian King in his State and Religious Councils, Grand Master of the Royal Chapel, unconditionally made by Maître de Guyard and admitted by the same Most Illustrious and Most Reverend Archbishop of Paris, given and granted to Maître Vincent de Paul, priest of the Dax diocese, Licentiate in Canon Law, dated Paris March 1, in the year of Our Lord 1624, and signed as follows: By mandate of the Most Illustrious and Reverend Lord Archbishop of Paris, J. Baudouyn, and duly sealed with red wax, I have declared Maître Antoine Portail, priest of the Arles diocese, the legitimate proxy with letters of delegation from the said Maître Vincent de Paul, and placed him in the real and actual possession of the aforesaid office of principal and chaplain of all lawful annexes and appurtenances, with free entrance and exit to and from the church or chapel of the collège through the door of the chapel of the collège; to pray while kneeling before the venerable image of the Crucifix, that of the Blessed Virgin Mary, and the altar of the chapel; kissing and touching the same altar; sitting in the chair of the principal and chaplain of the same collège; ringing the bell in the same chapel as is due and customary; free entry and exit into and out of the house and rooms of the principal and chaplain; and other prescribed ceremonies.

I have duly published this possession and resignation and have given and granted to M. Portail a document concerning the above matters, to which no one objected or contradicted, and which he requested specifically from me.

These Acts have been drawn up at the Collège des Bons-Enfants, in the presence of Nicolas Pluyette, cleric of the Paris diocese; Pierre Pluyette, scholarship holder at the collège; Gérard Rouyer, porter of the collège, and Blaise Rouyer, brother of Gérard, both of whom live at the same collège; Maître Blaise Fortin, priest of the Coutances diocese; François Creté, citizen of the Paris region, living at the collège, all witnesses called and requested for the aforementioned.

Signed as follows:

T. GALLOT
25c. - VISITATION REPORT OF THE CHURCH IN CLICHY
BY THE ARCHBISHOP OF PARIS

October 9, 1624

The aforementioned Most Illustrious and Most Reverend Archbishop of Paris made a canonical visitation of the parish church of Clichy-la-Garenne in the Paris diocese.

Pastor: Maitre Vincent Pol [sic], priest, attested Licentiate in [Canon and Civil] Laws.

Assistant: M. Grégoire Le Coust, approved priest of the Coutances diocese.

Chaplain: Pierre Pasquier, approved.

Sacred objects, altars, sacristy, vestments, and sacred vessels: clean, suitable, and kept in order.

About three hundred communicants.

No heretics.

Church wardens . . .
Marie Boulon, midwife.
A duly attested midwife to be appointed.
The Divine Office is celebrated correctly.
No complaints against the Pastor and the priests, nor from the Pastor concerning his people.
The catechism is being taught.
The registers are kept up to date.
About one hundred confirmed.

26. - RECEIPT FOR A SUM OF MONEY

(October 20, 1625)

In the presence of the undersigned notaries of our Sire the King at his Châtelet of Paris, the priest Messire Vincent de Paul, Licentiate in

Document 26. - Berceau-de-Saint-Vincent-de-Paul (Landes), original.
Canon Law, living in Paris on rue Pavée, Saint-Sauveur parish, \(^1\) acknowledges having received in cash from the noble gentleman \(...\) \(^2\) the King's Counselor, \textit{Receveur Général}, \(^3\) and payer of the annuity allocated on the \textit{gabelle} and the salt \textit{grenier} \(^4\) of France, the sum of six hundred fifty livres thirteen sous four deniers \textit{tournois}; that is, one hundred fifty livres thirteen sous four deniers for the income due from last June 3 to the last day of the month of June, and five hundred livres \textit{tournois} for the three months of July, August, and September, also now overdue, all of which because of the income of two thousand livres \textit{tournois} sold to him or constituted by the Provosts of Tradesmen, magistrates of this city of Paris, on the third day of last June, to be taken on the said salt \textit{greniers} by a contract signed before [Guillaume] Herbin and Charles, notaries at the said Châtelet, of which from the sum of six hundred fifty livres three sous four deniers the said Messire de Paul . . .

Drawn up and signed October 20, 1625, in the offices of the said notaries.

\textbf{VINCENT DEPAUL}

\textbf{CHARLES HERBIN}

\section*{27. - DEED OF GIFT OF SAINT VINCENT TO HIS RELATIVES}

\textbf{(September 4, 1626) \(^1\)}

Present was Messire Vincent de Paul, Counselor and Royal Chaplain, Principal of the Collège des Bons-Enfants, founded at the

\begin{itemize}
\item \textit{In an agreement dated December 22, 1625 (Office of Maitre Paul Tollu, 70 rue Saint-Lazare, Paris, reg. fol. 550), mention is made of "Messire 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.}
\item \textit{The place for the name was left blank.}
\item \textit{Chief officer responsible for the collection of provincial taxes.}
\item \textit{The \textit{gabelle} was a tax on salt; \textit{grenier} indicates the rent for the storage of the salt.}
\end{itemize}

\textbf{Document 27. - Office of Maitre Paul Tollu, 70 rue Saint-Lazare, Paris.}

\textit{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?}
University of Paris, living there in Saint-Nicolas-du-Chardonnet parish, originally from the parish of Poy, Dax diocese, in Gascony. Willingly and of his own free will, with no constraint, as he stated, he has recognized and acknowledged having donated, handed over, given up, transferred, and relinquished, and by this document donates, hands over, gives up, transfers, and relinquishes by an irrevocable deed of gift made *inter vivos*, with no expectation or intention of being able to revoke it or take it back in any way or form whatsoever, beginning now and for always, and for greater security has promised and does promise to guarantee from all disorders and impediments in general Bernard and Gayon de Paul, brothers of the said Vincent de Paul, who are absent but are living in the parish of Poy in the said region. The undersigned specified notaries stipulate and accept, on behalf of them, their heirs, and beneficiaries in the future, each and every one of his possessions, both movable and immovable paternal goods located in the parish of Poy, belonging to Messire Vincent de Paul, the donor, and all he can give them, in accord with the custom of the region of Gascony. In particular he gives to each of them the sums which M. de Saint-Martin, ² Municipal Counselor of Dax, will have used on his behalf and in his name for the payment of debts amounting to nine hundred livres *tournois*, advanced by M. Vincent de Paul in this city, on his order, to M. de Saint-Martin, ³ son of the previously-mentioned M. de Saint-Martin, and which he gave instructions to be used to pay off the debts of Bernard and Gayon de Paul and to purchase a small holding located in Saint-Paul parish, consisting of a house and about thirty or forty measures of land from the heirs of the late Messire Pierre de la Maignère, when he was living as master mason in the town of Dax, and which small holding the said Maignère had previously bought from Grégoire, husband of Marie de Paul, ⁴ sister of Vincent de Paul. To this Marie de Paul his sister, Messire Vincent de Paul gives the same as stated above, and instructs the *sieurs* of the said small

²Jean de Saint-Martin.
³Monsieur de Saint-Martin d’Agbs.
⁴Saint Vincent had two sisters named Marie; they are distinguished in this document only by the names of their husbands.
holding to pay each year for fifteen years two conchs of rye to Gayon de Paul his second brother, given that the donee has declared that he did not get as much as his older brother. He also gives, as is stated, to his nephew and niece de Paillole, children of the late Jean de Paillole and another Marie de Paul his sister, two other conchs of rye for a period of fifteen years only. In the event that Grégoire’s wife, Marie de Paul, should die without grandchildren, or should her grandchildren die without heirs, the donor wills and intends that the small holding return and revert to the children and heirs of his brothers, their heirs and beneficiaries, for the above-mentioned things, given to be enjoyed by the above-named persons, their heirs and beneficiaries, and to do with and dispose of them as they please and will, as of something belonging to them by means of this document. This donation is made in virtue of his close friendship with the above-mentioned persons and because it has been and is his will and pleasure to do this for them, transferring, relinquishing, willing as proxy the bearer, giving power, etc.

And to have this document introduced at the Châtelet of Paris and wherever else it shall be deemed advisable, the said Messire Vincent de Paul has made and constituted his irrevocable and perpetual proxy the bearer of this document, to whom he gives authority to write and request letters for this, promising, obliging, renouncing, etc.

Drawn up and signed in the offices before noon of September 4, 1626.

VINCENT DEPAUL

CHARLES SAULNIER ³

³M. Charles and M. Nicolas Saulnier were notaries in Paris.
At times, God in His goodness is pleased to perform miracles through His saints in order to manifest their sanctity. I shall set forth here one of them, of which I am a witness, that happened to Sister [Claire-Marie Amaury], ¹ a Visitation nun in the monastery of the faubourg Saint-Jacques in Paris.

The fact is that about six years ago this nun was tormented by a horrible temptation of loathing for God, the Blessed Sacrament, and all the practices of holy religion, with the result that she blasphemed against God and cursed Him as often as she was told she should praise Him or heard Him praised by the other nuns. When she was in choir, she could be heard uttering quite loudly and distinctly peculiar blasphemies and curses against God. And when her Superior tried to have her make some act to offer herself to God, she replied to her that she had no other God but the devil. In brief, she experienced within herself so much fury and rage against His Divine Majesty that several times she was on the point of suicide, in order, she stated, to be sooner in hell, where she wanted to be, so as to have the means of cursing God eternally as she wished, and that all her delights were in that.

Now, the Reverend Mother Superior had her see Prelates, Order priests, and other persons versed in interior matters, and on their advice had even had her seen by physicians, on whose instructions she had her take a great number of remedies. All that was useless; in the end, that good Mother, fully confident that, if she touched her with a bit of the rochet of the blessed Bishop of Geneva, she would be cured, did just that. The conversion followed instantaneously a few

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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.

¹Cf. II, 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).
days later, with the result that her mind, which had been so troubled by this, became very peaceful all of a sudden; her body, which had become weak, regained its strength; her appetite and the sleep she had lost also returned. All that took place in an instant, so much so that her mind has also been good and strong since that time, and her body as well, as if she had no illness in the past, and there has been no trace of it since. Her condition was so changed that she took on successfully the principal duties of the monastery and is still the Novice Mistress today.

Now, what causes me to believe that this cure is miraculous, and that it resulted from applying the rochet of the blessed Bishop of Geneva, is that human remedies had no effect, her illness became worse after the rochet had been applied—which usually happens in miraculous cures—and she was cured instantaneously because of the perfect confidence of the Mother Superior. In addition, she herself believes, as surely as if she saw or touched Him, that Our Lord granted her this mercy by the merits of that blessed Bishop and by the application of his rochet. I attest to this because I spoke to the nun during her serious illness and after her cure, and learned the details of it from the Mother Superior and from the nun herself. This took place shortly after her cure, which occurred the day I was making the visitation of the monastery, by authority of the Most Illustrious and Most Reverend Archbishop of Paris. 

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