Documentary Evidence for the Life and Works of St. Vincent de Paul

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DOCUMENTARY EVIDENCE FOR THE LIFE AND WORKS OF SAINT VINCENT DE PAUL

by

John E. RYBOLT, C.M.

I. INTRODUCTION

About 3 AM on the night of 13 July 1789, a mob of Parisians, angered by rumors of food held by the ancient priory of Saint Lazare-lez-Paris, forced its way into the grounds. After more than fourteen hours of unbelievable looting, the institution had been nearly destroyed. As Father Cayla reported it to the Community, "not a door was left, not a table, not a bed." Its marvelous library, portraits of early confreres, even the dispensary had all been ruined, and — more to the point of this discussion — its records from the time of Saint Vincent, were destroyed or dispersed, as well as the few from the ancient priory which escaped the English conquest (1415-1436.) "We lost the largest portion of our papers and our deeds." (Recueil 2, 221-223, Letter 24 July 1789; and the "Memoir," ibid. 562-577.)

Imagine the records which were lost: letters to Saint Vincent from the great names in Church and state, papal and royal documents, intimate notes from Louise de Marillac. One of the notorious letters to M. de Comet was stolen (either in 1789 or 1791), then sold, and later returned to the Daughters of Charity at Fontenay, who later brought it to the Rue de Bac. The mob destroyed records of the earliest confreres, accounts of their deliberations in council, the financial records of more than a century of service, land titles, records of rents and income from the remains of feudal rights, as well as documentary proofs of so much that we, in our own time, would wish to verify. The most serious of these was the work of the faithful Brother Bertrand Ducournau. As the secretary of Saint Vincent, he had arranged for the transcripts of the Conferences of the Founder. Fortunately for us, copies of Ducournau's manuscript exist, dating from the 17th and 18th centuries, and, besides, Abelly, Vincent's first biographer, used the originals in his work. "Register I" (so named by Coste), a collection of copies of letters of Saint Vincent, recalls on its tiplepage that they were taken from Paris in 1792.
In addition to the destruction of library and archives, even the Holy Founder's room and its contents were dispersed, thrown out the front windows to the crowds in the street below, or stuffed into bags or pockets as souvenirs of a revolutionary night. The present house of Turin shows visitors a painting, reportedly retrieved from a looter of that night and later restored to the Congregation. Despite the ruin, despite the many who drowned in the wine vats in the basements, was the reverence with which the looters removed the shrine reliquary which contained Saint Vincent's body from the domestic chapel to the church of Saint Lawrence across the street from the Maison-Mère. (Dominique Julia, L'expansion de la Congrégation, in Actes, Colloque International d'Etudes Vincentiennes, 1981, p. 416.)

Regrettably, this was not the first time that Saint-Lazare-léz-Paris had suffered from mob violence. The Seminary of Saint Charles also located on the property, was sacked during the wars of the Fronde on 1 July 1652. There must have been some loss of documents (Coste, Monsieur Vincent, II, 71, n. 2.) On 30 August 1792, the time of the confiscation of Saint Lazare, the documents which the confreres had managed to collect were then seized and moved to the national archives.

Further disgraces have been suffered. Under Napoleon's grandiose scheme to locate the center of the western world in Paris, most of the Vatican archives were removed from Rome to Paris. As is always the case, much was lost along the way, or simply dispersed before the materials were later returned to the Holy See. The present archives of the Maison-Mère, in fact, has a few volumes from that collection pertaining to the beatification of Saint Vincent, returned to the Congregation by some friendly and interested party. In 1903, as a result of anti-clerical legislation, the Community planned to move the General Curia to London. Records were removed at that time, and were stored in a warehouse. They were restored to Paris before 1914. Some financial records remained until the Curia moved to Rome.

During the Second World War, under the Nazi occupation, the archives were sealed. Naturally, determined confreres had private ways to enter. Lastly, and this time officially, a good part of the archives were taken at various times to the new General Curia in Rome. The exact division of the material between the Paris and Rome archives is not pertinent to this discussion here.

The hopes I have for this presentation involve, in the first place, some conscientization of the participants about the great document-
tary riches illuminating the life of Saint Vincent de Paul, the Congregation of the Mission, and other areas of our founder's interest. Following the repeated call for a return to the sources, we find that these documents illumine our past as well as our present in a way that a mere reading about them cannot do. I hope that we can catch a glimpse of who we are, and who we can be, by being consistent with the continuing charism of Vincent.

At the present day, we are just about at the chronological end of the second main period of the life of the Community. There were 164 years from 1625 to 1789. Counting back 164 years 1987 brings us to 1823, just four years away from the nomination of Father de Wailly as the first Superior General of the Congregation after the Revolution. This is not simply an historical conceit on my part, finding correspondences where none exist. Rather, I believe that renewed interest in our Community, its heritage, its charism, its personalities, and in particular its mission, heralds a third period in our common life as the Congregation of the Mission. We pray that Saint Vincent will be with us as we embark on this new journey together.

II. VOLUME XIII, "DOCUMENTS"

A. Introduction

It comes as a shock to read in the first publication of the documents (1844), the following words of Jean-Baptiste Etienne, superior general: "After consulting with my assistants, I have adopted the following resolutions: 4. The local superior will carefully keep this collection under lock and key; he will not let any extern see it; and if he lets a confrere see it, he will take all necessary precautions that it not be mislaid." ("Après en avoir conféré avec mes Assistans, j'ai adopté les résolutions suivantes: 4. Le Supérieur local aura soin de garder sous clef le recueil; il ne le communiquera à aucun externe; et s'il le communiquera à un confrère, il prendra toutes les précautions nécessaires pour éviter qu'il s'égare." "Collection des Conférences de Saint Vincent, de plusieurs de ses lettres, et de quelques conférences," Paris, 1844. Etienne wanted the conferences read once each month in every CM house but gave no indication about translating them!) As in so many other things, his successor, Antoine Fiat, followed Etienne's lead in the more extensive edition of 1888: "It is expressly forbidden to communicate this book to any extern, as well as the four volumes of letters and the conferences of Saint Vincent de Paul." This prohibition included such documents as there were. ("Il est expressément défendu de communiquer ce
It is difficult to imagine at this point what the motive or motives were for such restrictions: a traditional Community modesty, or perhaps some embarrassment at discovering the documentary truth about ourselves. At all events, in 1919, when Pierre Coste, began his publication of the Correspondence, Conferences and Documents, the climate for openness had changed considerably. A good archivist and researcher, Coste gathered up as many of the dispersed fragments as he could for his final volume.

He was constrained to make only a selection, since there were too many documents to use. For example, he omitted many contracts of foundation, and the notarial acts done by Saint Vincent in his civil capacity in society. This is clear from the sources he cites in his subsequent three volume life of Saint Vincent, which go well beyond the documents published by him in Vol. XIII. These lacks have been remedied somewhat by the recent Spanish edition (1982.) The "old" edition (1888) had added pièces justificatifs at the end of two volumes, but did not systematically publish available documents.

What I would like to do is to present Volume XIII by describing its organization and contents. This will be expanded by a more systematic analysis of some of the documents which, in my personal opinion, deserve greater recognition.

B. Organization

Coste has organized his presentation of the documents from the time of Vincent into five parts: I: Documents about Saint Vincent; II: Congregation of the Mission; III: Confraternities of Charity; IV: Daughters of Charity; V: Ladies of Charity. (I have provided a separate listing of all the materials in Volume XIII.)

PART I: Documents about Saint Vincent

Classification: These materials can be classified under various headings, to which I have added the numbers of the documents.

1. Ordination records, dimissorialis, testimonials for Saint Vincent, # # 1-8
2. Offices held: abbeys, resignations, parishes, Visitation nuns: 9, 10 (for Queen Marguerite), 11, 12, 13, 17, 18, 19, 20, 21 (history), 22, 23, 24, 30, 40, 55
3. Sermons, Conferences for Ordinands, Notes on his readings 14, 15, 16, 25, 41, 42, 43, 44, 45, 46, 47, 48 (Treatise), 49, 50, 51 (on Jean-Jacques Olier), 52, 54, 56
4. Financial matters: 12, 26, 27 (involving his family), 31
5. Ecclesiastical testimonials 28, 29, 32, 33, 34
6. Tuesday Conferences: 35
7. Dedications of books: 36, 37, 53
8. Notes on Saint Vincent by others: 38, 39
9. His last days, including minutes of meetings: 57, 58.

Analysis: A brief analysis of the documents will yield the following information, taken as a whole.
1. Titles of Saint Vincent.
   Counselor and Almoner to Queen Marguerite, 9
   Bachelor in Theology, 9, 11, 13, 23, 30
   Licentiate in Canon Law, 26
   Priest of the diocese of Dax, 19
   Abbé of Saint Leonard, 12
   Teacher of our children (De Gondi), 13
   Royal chaplain of the galleys, 23, 26, 29
   Principal of the Collège of Bons Enfants, 27, 31
   Superior of the Visitation, 30, 40
   Superior of the Congregation of the Mission, 32, 34
2. Early Residences in Paris. The records show a certain lack of clarity, especially in the first document (#9.) He moved from being the almoner of Queen Marguerite de Valois to the family of the De Gondi.
   rue de Seine, "in the house having the sign with the image of Saint Nicholas" (9)
   rue de la Monnaye, parish of Saint-Germain-de-l'Auxerrois (house of M. Jean de La Thane) (9)
   faubourg Saint-Germain-des-Prés, rue de Seine, next to the residence of queen Marguerite (10)
   rue de Seine, at Saint-Germain-des-Prés (12)
   rue des Petits-Champs, parish of Saint Eustache (17) (residence of the De Gondis.)
3. Sermon Methods. In 1666, in response to requests for it, Father Alméras published an account of the traditional methods to be followed in preaching. This has come to be called the Little Method, a term not used by Alméras. He asked that it be circulated among the confrères. Those without vows might read it if thought proper, but were not to make a copy of the method. Regrettably, we possess only a few sermons of our founder. It may have been the case, that Alméras did not have the materials available to us. In any case, we can see that that even the earliest materials from Saint Vincent followed, with flexibility and adaptation, a consistent method.
A manuscript collection, “Recueil de sermons pour les missions”, had been gathered under Saint Vincent’s guidance by Father Portail from the years 1652 and 1653. This manuscript, reportedly disappeared, was adapted and simplified. Father Jean Bonnet, in a circular of 3 September 1712, referred to this collection and to its new version of 55 sermons from Vincent and other early confreres which he sent out to each house. This collection was published by Jeanmaire, as *Sermons de S. Vincent de Paul et de ses coopérateurs et successeurs immédiats, pour les missions des campagnes, publié pour la première fois.* Paris, 1859, 2 vols. (See article, “Portail”, in [Edouard Rosset] *Notices bibliographiques*, pp. 205-206.)

#14: Sermon on the Catechism, between 1613 and 1616

This little sermon follows the outline: Introduction, Nature, Motives (with objections), and Means. In the introduction, the preacher defines the nature of the catechism, lists its contents, describes its original purpose, and presents an historical background. As to motives for studying the catechism, he cites the ignorance of Catholics, comparing them with Huguenots, who teach catechism precisely to ruin Catholics, and speaks of the infinite usefulness of saving knowledge. In addition, other newly-evangelized nations, such as Canada, Brazil and Peru, have come to the faith through catechism. He cites the objection that, as Catholics, we go to Church and do what we should; why should we study further? As to means, he closes with an exhortation to both parents and children to be faithful to the catechism. He would follow the method of catechetical instruction in his parish missions.

#25: Sermon outline in preparation for an episcopal visit (undated)

This sermon follows the same outline: Nature and motives (its importance), means (leading to general confession), objection (to a general confession.) He closes with an apt story.

#49: An instruction given to the poor (1653)

This document is an account from Vincent’s later life of an instruction he gave to the poor of the Hospice of Nom-de-Jésus, an institution he helped found and finance. It includes questions about the Sign of the Cross; notes problems which his hearers might have in answering through shame or fear; speaks about the Trinity (taught through Augustine’s analogy of the sun with its body, light, heat, being three in one), and includes questions to a boy and gives his answers. Vincent speaks of how difficult it is to speak with poor savages (evidently in mission lands.) The boy offers the analogy of a candle, similar to Augustine’s analogy: the candle is one but has wax, wick and flame. Vincent questions a woman on creation. He closes with reasons to study, and gives a hypothetical objection and
its answer. He lists fruits to take away. Lastly, he asks his audience to pray for him, "miserable sinner," whom God has chosen to serve them. He closes with the prayer *Sancta Maria, succure miseris*. This little document is a treasure.

4. Tuesday Conferences. The undated rules for the members of the Tuesday Conference, (#35) offer interesting and valuable insights to his later thinking about the rules and practices for the Congregation. This document observes the following outline.


b. Purpose: to honor the life of Christ, his eternal priesthood, his holy family, and his love for the poor. The members are to conform their lives to his, procure glory of God as priests in their family and among the poor, even among the country poor.

c. Members: clergy in major orders.

d. Obligations: retreat and general confession; weekly confession to same confessor; daily Mass; yearly retreat; renewal of baptismal vows on Holy Thursday (a practice probably taken from Francis de Sales, *Introduction*, Part V, Chapter 1); to love, visit, and console each other in their afflictions and illnesses, attend burials of members, say three masses for souls of the departed.

e. Daily schedule: rise early, half hour of mental prayer, little hours of the Breviary, Mass; read New Testament on knees and say three acts of prayer; particular examen; modest and temperate meals, and always say Grace; general examen, with points of meditation.

f. Meetings: Tuesday at 3 PM, or send with excuses if a member cannot come; begin with *Veni Creator*, report on their lives (révision de vie), have a conference built around nature, motives and means, and end with an anthem to the blessed Mother. The members should be modest and simple in practice, offend no one, blame vice, and encourage one another in virtue.

g. Officers: they are to review rules, progress, etc., have best members attend sick in Hôtel-Dieu in Paris, exhort prisoners, give missions in city or country. They should monitor the conduct of the members when they are in the country. The document closes with rules for the officers.

5. Secular Vocation of a Lawyer. In addition to rules for clergy, Vincent, like his model Francis de Sales, was also interested in lay persons. Document #56 offers his views on the secular vocation of a lawyer, M. Loger, an attorney at Parlement.

Vincent notes that M. Loger could fulfill his vocation just as a pious Capuchin could fulfill his. Justice is established by God; so, to preserve justice is therefore Godlike. God is invisible, but
uses visible persons to do His will. He has established various ranks in society. The lawyer’s work is thus Godlike, since he helps preserve justice in his rank in society. Yet, Capuchins have it easier than he does, since their state is more perfect. Their mutual striving for perfection, however, makes lawyer and Capuchin equal.

6. Journal of the Last Days of Saint Vincent. An extremely valuable document is an account of the last days of Saint Vincent (#57.) This work includes minutes of meetings held in his time, and they show us how he exercised his authority, at least in his last days. It ends with a detailed presentation of his death. Here, I would like to present two cases discussed in Council to analyze his methods for decision-making.

First, the bishop of Narbonne wants to establish a seminary, and will give the Congregation the care of a parish church, to help with seminary with its functions. It is all right to accept the parish, but it is a “little beyon our Institute.” There are, however, two other conditions: first, the bishop could dismiss priests as he willed, and we would have to send others in their places; and second, we could not use revenue from the seminary without his consent. The response is: This is not our custom. If we will help him, it has to be according to our general usage. We can make no break with our usage. The bishop asks for two missionaries and one brother for missions; we can send only two. Note the emphasis on willingness to help even when the mission is somewhat new. On the other hand, we must follow our normal ways of acting, our “usage.”

Second, the bishop of Montauban is moving his seminary, and giving it to us, on condition that we give missions in his diocese. We will accept. There is a problem, however. The canons of the cathedral, who have financial responsibility, are reluctant and have posed four conditions. We cannot accept the first two conditions, but we can accept the third and fourth (administration of the sacraments only to members of our house, and restriction of burials to them alone), because they are already our usage. Note again the willingness to help, but within certain parameters dictated by our usage.

PART II: Congregation of the Mission

Classification: The documents in this section can be divided into several major sections, as follows.

1. Documents on the foundation and local or royal approval of the CM
59 Foundation contract with the De Gondis and Saint Vincent
60 Approval by Archbishop of Paris (does not mention Saint Vincent)
66 Faculties from Archbishop
61 First group of confreres, 4 September 1626
62 Royal approval (of 59, 60); further approval in 74
75 Opposition of the Paris clergy
76 Registration in Parlement
87 Approval of vows

2. Documents on Collège des Bons Enfants
63 Act of Union of Bons Enfants with CM
64 Canonical possession of Bons Enfants by CM
65 Royal approval of the Union

3. Papal approval of the CM
67 The part played by the nuncio; also 70, 71
68 Royal request for papal approval; also 69
72 Reports to Propaganda Fide, and approval, 73
81 Bull: Salvatoris nostri; royal approval, 88
110 On vows; also, 113; Ex commissa nobis, 114
120 Bull on the Vow of Poverty

4. Documents on Saint Lazare
77, 78, 80, 82, 83, 84, 112, 119, 123

5. Various rules and foundations for the CM by Saint Vincent
85, 86, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 107, 108, 109, 111, 115, 116, 117, 118

In this section, note:
a. Rules for particular groups: Military-85; Chaplains for the Galleys, 91, 95; in Barbary, 97; in Picardy, 103, and Palaisau, 108.
b. Rules for individuals: in Rome, 86; Algiers, 93, 94; in Tunis, 109, 115; a missioning, 99.
c. Rules for individual foundations: Marseille, 90, 96, 102, 111; Sedan (working against heretics), 92; Madagascar, 98, 100, 101; Poland, 107; Crécy, 116; Abbey of Saint-Méen, 117; Montpellier, 118.

6. Early Assemblies (1642, 1651)
89, 104, 105, 106

Analysis: Out of all these documents, Part II being the largest of the five sections, two texts deserve at least preliminary analysis. The first is the Bull of Erection, "Salvatoris nostri", of Pope Urban VIII, 1632, and the second presents rules for the confreres serving as consuls in Barbary. The first text has been studied in detail by others. What is presented here is a simple outline of its contents,
by paragraphs in the original. The second text is less well known.
(See José-Oriol Baylach, C.M. Vincentiana 27 (1983) 28-31; Miguel Pérez Flores, C.M., ibid., 32-38, and ibid. 326-363.)

1. The Bull of Erection (#81)
   1. General willingness of Pope to embrace new institutes.
   3. Role of Vincent; approval by the archbishop of Paris; name: Congregation of the Mission.
   4. To work only in the country, except for ordinands: retreats, general confession, worship of the Blessed Trinity, honor of the mystery of the Incarnation, veneration of the Blessed Virgin Mary.

5. Exempt from local ordinary in matters of internal discipline, but members can be sent by local ordinaries to give missions anywhere in their dioceses.

6. Conduct of the missions: Family-style sermons, to be understandable to the people. The catechism taught with permission of the pastor.

7. Establish Confraternities of Charity.

8. Receive pastors in our houses for retreats, instructions.

9. Hold discussions on Cases of Conscience.

10. Consists of lay, clerics and priests. The lay members are “content with the office of Martha,” confined to domestic matters; clerics: 17 or 18 years old, one year of novitiate, and have the intention of spending their life in the congregation (no mention of vows); they attend Mass daily, confess weekly. Priests: attend daily Mass. For all: one hour of meditation, have daily examination of conscience.

11. Next superior general after the death of Vincent; his powers are similar to other congregations.

12. History of the members so far, in Paris and countryside.

13. Work for the ordinands.

14. Good work so far, this is a proof of divine help. Examples: resolving problems of secret marriages, sins overcome, stolen objects restored, churches adorned, ceremonies correctly observed, Divine Office correctly celebrated.

15. Community has been requested elsewhere, outside of Paris; this led to Papal approval.

16-18. Procedures observed up to now for approval.

19. Results of the approval: include ability make statutes and ordinances, but these need the approval of the archbishop of Paris.
This bull is not to be changed, and is always to be observed.

20. Conclusion, with date, place.

2. Rules for the Consuls in Barbary (#97)

Far from the traditional work with the rural poor is the Mission, part civil, part religious, which some confrères undertook in Islamic lands. Vincent was able to station confrères in Tunis and Algiers to engage in service under extremely difficult circumstances, designed to benefit the most abandoned — in this case, principally Christian slaves. (While not absolutely proven to be so, this text is probably from Saint Vincent.) The document gives rules for the exercise of their duties, first for the consul as representative of the Crown, and second as priests in religious service of others.

A. Work of the consul: to protect the French and other Christians; to handle complaints for bad treatment; to arrange for redemption of slaves; to negotiate between merchants and (European) citizens; and to guard against contraband prohibited by canon law or royal decree.

B. Work of CM priests: They are apostolic missionaries. In addition, they are Vicars General of the Archbishop of Carthage, and as such have jurisdiction over priests and religious who are slaves. Lastly, they are pastors of Christian merchants and slaves. As such, they uphold the Christian religion, help the faithful, administer the sacraments, preach, instruct, and in general are of help to others.

PART III: Confraternities of Charity

All of this material deals with rules for the Confraternities of Charity, including the foundation at Chatillon, general rules for local areas; rules for women’s groups, a men’s group (apparently only #132, p. 484), and mixed groups for both men and women. An analysis of Vincent’s practical decisions about the sexes has been offered by Coste, Monsieur Vincent, Chapter XIV.

PART IV: Daughters of Charity

The documents in this section consist of rules, foundation documents, approvals. Coste includes the missioning of some sisters, and closes with a large section of council minutes (1646-1659.) These latter are instructive as to the actual exercise of Vincent’s jurisdiction with others: asking their opinions, weighing them in the light of experience and faith, and then making decisions. At the same time, he could both postpone decisions
as well as change them should that be required. (Because of the nature of this presentation, these documents are not presented here.)

**PART V: Ladies of Charity**

The final section deals with Ladies of Charity, principally those of Hôtel-Dieu in Paris. The most instructive materials are the outlines of conferences given to them. A few rules and two letters of appreciation have been included.

**C. Conclusions**

By way of general conclusions to this presentation of the documents in Volume XIII, it seems appropriate to mention the location of documents as listed by Coste. Of the 202 documents, 58 (about 30%) are in the possession of the Community, and 36 (about 18%) are in the possession of the Daughters of Charity, a total of 46%. Beyond that, and representing in part the results of the sack of Saint Lazare, various French archives possess nearly 30%. It should be noted, however, that the group in the French archives and libraries represent some of the most important of the documents, such as the Bull of Erection, "Salvatoris nostri." The remaining 24% is scattered in various sources. Many other documents, in addition to those added here, could undoubtedly be uncovered, and probably will be as research continues.

Another appropriate conclusion deals with the dates of the documents. Including the documents added by the Spanish edition, most of the documents for which we have dates — as expected — date from the mature years of Saint Vincent. It is also noteworthy that the missing years, 1601-1610, are the years of the captivity, and other escapades about which we have little factual knowledge. The following chart gives a general division according to the five sections of Coste.

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III. SPANISH EDITION

The Spanish edition, Obras Completas. Documentos, Salamanca, 1982, is Volume X of the entire translation project, consisting of 991 pages. As a result of much labor and research, the editor has added 82 new documents to the previous total of 202 in Coste, giving a total now of 284.

The editor preferred abundance over a small selection. Items which were omitted are some which refer only indirectly to Saint Vincent, or which add nothing special to the picture (such as the notarial acts over which he presided.)

New materials have been selected from the French Annales de la Congrégation de la Mission, [available now in microfilm] Italian Annali, Mission et Charité, a publication under the direction of Father Dodin [ceased publication, but still available]; and Vincentiana. In addition, this edition includes the common rules of the Congregation of the Mission and the Daughters of Charity. Besides these materials, some items were moved from elsewhere in the Correspondence of Coste, thereby giving them a better placement. (They are #57, 59, 63, 68, 69, 78, 79, 174, 175, 196, 197, 279.)

(Out of these, one interesting document, #196, lists the foundations and superiors of the Congregation in the time of Saint Vincent. Analysis of the dates shows that superiors lasted in their position on the average 3.7 years. Apart from Saint Vincent, only eight confreres (out of 91) served more than 10 years as superior.)

IV. ADDITIONAL DOCUMENTS

Introduction

In this section, I will present the new materials included in the Spanish edition, and will add other documents from various sources which might be included in further editions of the Documents. These materials are presented according to their source or interest: A. from Saint Vincent, B. from confreres, C. from other individuals, D. from the Holy See and dioceses, E. from groups, F. from or about CM houses and works, G. about finances and legal matters, H. about Louise de Marillac and the Daughters of Charity, I. about the Ladies of Charity, J. missing items.

It must be stated, in addition, that the criteria for inclusion of one or other document remain difficult to identify. Some items definitely belong: they refer directly to Vincent, to the Congregation, etc. Others are illustrative of major issues, such as Jansenism,
the education of the clergy, nomination of bishops, and the condition of the poor. These can be regarded as worthy of inclusion to the degree that they help in our self-understanding. Others, lastly, may mention Vincent, the Congregation, individual confrères, and other works, but do so only in a peripheral or ordinary way, adding nothing significant to our knowledge. Documents in this last group have to be weighed for some other signs of interest to be included. In a life of nearly eighty years, one that was so closely bound up with the life of both the Church and State of his time, Vincent remains a fascinating character. Yet we must approach the issue of the presentation of documentary evidence about him with some modesty. In a word, not everything that has been written needs to be reported. After all, there must be some continuing work for scholars.

Given those premises, the material presented below represents a collection of interesting and worthy material, as well as some that may appear trivial. I would rather err on the side of including too many documents than of omitting some piece that will be of significance to another researcher.

A. Documents from Saint Vincent Himself

These documents go well beyond what has been customarily regarded as Vincentiana. Documents have been included here which focus on materials which circulated in the Community and became its heritage, and which had Vincent for their author; or other items which pertain to facets of his life and work.

1. Constitutions

The Common Rules of the Congregation are also known as Constitutions (Regulae seu Constitutiones Communes.) These (Common) Constitutions do not lay down regulations for the governance of the Community, such as the election of a superior general, periodic assemblies, the appointment of visitors, as well as rules of office for the superior general, visitors, local superiors, and assistants. It was clear that Vincent was interested in these questions, and made provisions for them. (See: Recueil des principales circulaires, I, 1877, p. 3).

These other Constitutions were put in final form after his death, and have come to be called "Grand Constitutions." The full published title is: "Constitutiones quae superiorem generalem totiusque congregationis missionis gubernationem spectant." These had been approved, as required, by the archbishop of Paris in 1665, and were revised by the assembly of 1668. The discussion on these is found
in #81 of the *Collectio completa*. For many years these were available only privately, and were restricted to visitors. Saint Vincent must have been referring to these in Documents #121 and #122, when he nominated a Vicar General, and gave his opinion about his possible successors. These Constitutions bear the stamp of his interest in order and in the peaceful exercise of authority.

Another set of Constitutions also exists, the "Select Constitutions." These are not additional constitutions, but are simply the most important parts of the Grand Constitutions, which were selected to be submitted to the pope (Clement IX) to have papal authority behind them. They were approved by Clement X in 1670, and were printed in the *Acta Apostolica in gratiam Congregatio Missionis*, 1876. (A later printing was prepared for the General Assembly of 1947 in its "Schema Constitutionum").

2. Particular rules
   a. Rules of Office

Saint Vincent referred to particular rules in document #106, "rogamus ... ut velit ... dictas regulas et constitutiones, tam communes quam particularles, sua auctoritate approbare..." (We request that with your own authority you would approve these rules and constitutions, both common and particular.)

Saint Vincent's successor, René Alméras wrote in April 1661:

"#6: Superiors will likewise be very careful to read, reread, examine and understand the rules, not just the common rules, but also and very particularly, the rules of their offices and those of all the offices of inferiors, to observe them and have them observed as they should be."

(Recueil I, p. 36) Also, #10, 7: they should have copies of the rules for the local superior, assistant, the admonitor, consultors, procurators and other offices. We can gather from these remarks that these rules came one way or another from Saint Vincent, and were known and available to superiors and others who needed to have them. Only after the Revolution were they revised and updated.

The *Explications sommaires* also notes that "Saint Vincent himself edited the first rules of office, which were then completed and approved by the general assemblies" (p. 4). The editors of that work clearly did not know of the Codex Sarzana, nor of the actual existence of any earlier documents. (These will be treated below, in section d.) The Assembly of 1668 approved new rules for visitors (Recueil I, p. 112), and later assemblies approved others. The com-
plete set of rules was published first in 1843 and 1849. A newer edition followed in 1890, printed in 1891. The traditional rules appear in two volumes: I: general staff, visitor, director of novices and students; II: local rules, down to minute regulations for brothers in the Maison-Mère for work in the sacristy, kitchen and caring for guests.

b. Rules of the Internal Seminary

The revised rules for the internal seminary were published in 1888. That edition refers to old texts, "received from the hands of Saint Vincent." The preface relates that a copy was found in Rome, and forms part of the beatification process. This was collated with other manuscripts found in different provinces. In so doing, it was discovered that nothing had been added except a couple of items taken from Saint Vincent, particularly from his conferences. The old codex had grown gradually from the time of the Founder, but most of the material, therefore, was original. The text, up to page 176 of the 1888 edition is mainly from Saint Vincent. The earliest edition to be found in the archives of the Maison-Mère, apparently a working copy, dates from about 1885. These documents should be studied further for greater accuracy, since the earliest rules have not been published.

c. Directory for Missions

The Assembly of 1668 requested that the confreres read the "Rules and order for missions" (Recueil, I, 87). Because of the presence of extern priests with us, table reading could include the general rules, but not the special recommendations for the director of the mission. Evidently, the Assembly was referring to a directory for missions, a document already in existence — and probably from the time of Saint Vincent. Father Zedde transcribed three documents constituting this directory, copied from Manuscript 632 in the Archives of the Maison-Mère, Paris. It is difficult to be precise about the dates of this manuscript, but it is clear that it contains old materials. It includes, for example, the daily schedule, rules about meals and how they are to be served, the use of free days, regulations about travel. It also specifies that the Director of the mission should bring along hour-glasses (to regulate the length of the sermons), with rosaries and pictures to be distributed to the participants.

d. "Codex Sarzana" (1655)

This extremely interesting item from the former house of Sarzana in Italy was only recently discovered, and has not yet been completely published. It contained an early version of the Common Rules, rules about vows, the formula for vows, and the conditions of the vow of poverty. In addition, it contained the all important approval of the archbishop of Paris. It also contained some rules
of office, rules for assemblies, and concluded with the approval of the archbishop of Paris, dated 23 August 1653. Various declarations by the notaries and the nuncio follow. (For more materials, see the Appendix.)

3. Formularies of Prayers

The traditional formularies for prayers for both the Congregation and the Daughters of Charity grew up in common usage. Saint Vincent refers occasionally to some prayers, such as the litany of the Blessed Virgin, and Alméras, 27 July 1662, recalls other prayers, such as the "Maria Mater Gratiae" (Recueil, I, p. 56). In the case of the Daughters of Charity, see their Common Rules, IX, 2 and 15 regarding the regular prayers for morning, daytime and evening. The rules clearly were referring to formularies of prayer known to all. It would be valuable to comb the writings of Saint Vincent to develop his perspective on various prayers to be said customarily by his confreres.

It is difficult to be precise at this point of research because of the lack of documentation. One Italian manuscript in the archives of the Maison-Mère (#681) is an undated book of prayers, coming after the canonization of Saint Vincent, but probably before the French Revolution. Evening prayer was well developed as it was practiced up to Vatican II. On the other hand, morning prayer was much simpler, and consisted primarily of mental prayer, plus the Litany of the Holy Name and the Angelus. In this it follows manuscript 632 (dealing with the prayers to be said by the confreres on missions.)

One traditional prayer was an "Act of Protestation for New Year's Day," begun by Vincent him at Saint Lazare about 1645. He composed it, but based it in turn on a prayer in Francis de Sales, Introduction to The Devout Life, Part I, chapter 20. Saint Vincent altered it from being a private prayer, said for a major change of heart, to being an annual corporate prayer, recited (if possible) in the presence of the Blessed Sacrament. Father Alméras asked that it be continued in practice. (Recueil, I, p. 58).

An allied item was the Manuel des cérémonies romaines qui s'observent dans les plus ordinaires offices divins ... par quelques-uns des prêtres de la Congrégation de la Mission, Paris, 1662. It had been planned in April 1660 by Vincent, but was not published until after his death, under the guidance of Father Alméras. Vincent's purpose was to guarantee uniformity in the celebration of the Mass and other rites, in conformity with the Roman Rite, only recently introduced in its vigor in France. This manual was published and sent out in April 1662. (Recueil, I, p. 52.) It enjoyed great populari-
The new material added to the traditional book of meditations by Jean Buys (Busée), under the guidance of Saint Vincent would also illumine his outlook. Published originally in Latin, it was revised by Antoine Portail, who composed the 90 new meditations. He published it as *Manuel de méditations dévotes sur tous les évangiles des dimanches et festes de l'année. (mis. ... en français par un ecclésiastique de Paris.)* Paris, 1644, 2 vols. (See Coste *Monsieur Vincent*, III, 13, nn. 2-3. The edition of 1647 is more explicit: "augmenté de plusieurs méditations par le P. Alméras, de la Mission." A Spanish translation exists, Barcelona, 1833.)

The manuscript "*Coutumier de la Congrégation de la Mission propre à la maison de Saint-Lazare*" (Book of Customs of the Congregation of the Mission specifically for the house of Saint Lazare) would undoubtedly illumine this area of prayers and liturgical life in greater detail. The copy as it now exists is to be dated before 1691. It does not mention Vincent, nor even the date of this death as a day worthy of mention. It consists of two calendars (for moveable and immoveable feasts,) and prescribes the customs to be followed on those occasions. As such it goes into matters of food (such as feast-day dishes), and special days, such as the Assumption of the Blessed Virgin. Little is made of either Christmas or Trinity Sunday, a fact remarkable for the veneration to be given to the mysteries of the Incarnation and the Trinity within the Community. Lastly, the book notes that the scholastics are in classes from 9 October to the following 2 September.

4. Seminary Rules (Bons-Enfants)

These rules, from the Recueil Thoisy, *Bibliothèque Nationale*, Paris, were published for the first time by Maurice Roche, Fribourg, 1964. They date from 1645, and occur in two somewhat different forms. Roche has studied, in addition, several other early seminary rules, and demonstrated their organic connections with the rule of 1645. (Coste, *Monsieur Vincent*, I, 303, n. 2, 34, cites what is possibly another rule; original in Cahors, copy in archives of the Maison-Mère, Paris.)

5. Method of Preaching

The circular of Father Alméras of October 1666 (*Recueil*, I, p. 75, 76, 77), presents the basic materials for the development of discourses such as sermons and catechetical instructions, according to the pattern traditional in the Congregation. His testimony,
as well as an attentive examination of the few sermons and instructions we have from Vincent (not to speak of the conferences from his later life), all show that Vincent developed the Little Method, but used it with flexibility. The document itself, however, does not come immediately from Saint Vincent. An original, or at least an early copy, is manuscript 658 of the archives of the Maison-Mère: "M. Alméras. Coutumes locales, cérémonial, mémoires, avis, lettres circulaires, petite méthode, moyens de conserver l'esprit primitif."

6. Work for the Ordinands at Saint Lazare

This material was first published by Maurice Roche (see no. 4 above.) The discourses for the ordinands are available in several manuscripts, but none had been previously published. Each one follows the usual pattern for the development of a discourse ("Little Method"), but they were developed by various preachers, who could have included Saint Vincent himself. The items published by Roche are:

a. Conferences of the ordinands (ms. at Buglose,) morning talks; simple outlines given by Saint Vincent. (Coste, Monsieur Vincent, II, 340, n. 3.)


c. Conferences for the ordinands, ms. 85, Bibliothèque de Beaune, no date, but around 1703-1711; afternoon talks. (See: Coste XII, 290, note 1.)

d. Conferences for the ordinands, ms. 1328, Bibliothèque de Lyon; 10 simple discourses.

e. Conferences on moral theology. Copies and developed by Laurent Bouchet, dating from 1655. The original was destroyed in 1944, but had been copied in 1908. (Roche gives except on pp. 148 ff.; see notice below also on Bouchet.)

f. Conferences for the ordinands, ms. 1186, Bibliothèque Orléans (from early years of 18th century); afternoon talks.

7. Repititions of Prayer

The manuscript entitled "Quelques avis et maximes des plus importantes recueillis tant des répétitions d'oraison que des conférences pendant que M. Vincent parlait" [Some of the most important recommendations and maxims gathered from repetitions of prayer and conferences while M. Vincent spoke] was published by Father Dodin in his edition of the Conferences. (Entretiens, pp. 1023-1031, published 1960.) The manuscript itself dates from the seventeenth century. Some of the 106 items had been published by Abelly. Dodin presents the previously unpublished materials, as well as those whose content or presentation differ notably from the previous publication.
8. Conferences for the Ladies of Charity

Dodin published the outlines of two conferences for the Ladies of Charity of Hôtel-Dieu in Paris (in Mission et Charité, 19/20, January-June 1970). One took place between 1638 and 1642; and the other dates from 1647, parts of which were in XIII, p. 802, #197. Out of the large number of Vincent's conferences given to these charitable women, the texts of only a few have survived. The outlines, unfortunately, give only the barest hint of his approach.

9. The Confraternities of Charity

Manuscript 632 in the Archives of the Maison-Mère, Paris was published in part by Zedde, p. 14. This included an instruction for the establishment of a Confraternity, how to visit a Confraternity, on the order to be followed when a Confraternity cannot be established, and a sermon on the Confraternity of Charity.

In addition, a text on the founding of the Confraternity of Charity at Châtillon was omitted by Coste from Vol. XIII. He included it in Vol. XIV, p. 125, note. Spanish ed., #197. (Coste, Monsieur Vincent, I, 105, n. 2.)

10. Letters and Records

a. Saint Vincent's will (of 7 September 1630.) (See Annales 101 (1936), 704; Spanish ed., #41.) Identified as Licentiate in Canon Law, Principal of Bons-Enfants. Commends his soul to God and to the Blessed Virgin; mentions "Saint Vincent his patron," [i.e., Saint Vincent de Xaintes, first bishop of Dax, patron of the diocese; whose feast was kept on 1 September; martyred in Dax], and all the Saints. Leaves the inheritance received from his parents to his brothers Bernard and Menion (living at Poy near Dacqs). Wants money invested for his nephews. To his sister Marie he leaves the house, woods and lands in the parish of Saint Paul near Dacqs. Mentions how to handle the income. Names as his executor Louis de Saint Martin in Dax.

b. Record of vows, (Registrum votorum) including the vows of Saint Vincent. These vows were made according to Brief of Alexander VII. The document includes the acceptance of the brief, and was signed by Vincent and other members. (See Vincentiana 16 (1972) 266.)

c. Letter of Vincent and four other confreres, approving a book by a priest, with the purpose of putting an end to blasphemies. 28 August 1645. (Annales 99 (1934) 252-253; Spanish ed., #62.)

[Note: Other letters from Saint Vincent have continued to come to light, most of them not yet published. One published letter is in Vincentiana 17 (1973) 99, to M. Jolly, 23 May 1659; another, appointing a confrere pastor in the suburbs fo Warsaw, was omitted
by Coste; published *Annales* 105 (1940) 73; Spanish ed., #189.]

d. His diplomas, produced at time of his beatification, but now lost. (Coste, *Monsieur Vincent*, I, 171.)

e. Notarial acts. These have almost nothing to do with the Congregation or with the apostolate, but help us to locate him at certain dates. Some items were published in *Annales* 106-107 (1941-1942) 262-265, dated 28 May 1611, Spanish ed., #11; also *Annales* 114-115 (1949-1950) 128-129, Spanish ed., #44, witnessing a contract, giving a proof of his presence at Liancourt, 11 June 1635.

B. Materials from Individuals: Confreres

1. *Brother Louis Robineau*

A manuscript, "Notes et remarques sur les vertues de M. Vincent de Paul" (Coste, *Monsieur Vincent*, III, 433, n. 1), was not recognized as Robineau’s work until recently. His manuscript was composed before 1667; we know it was made after 2 February 1661. It is currently found in 12 folders, each having a specific title, making of a total of 180 pages. This material, consisting of 393 remarks, was possibly prepared for Abelly, who then used much, but not all of it, verbatim. (Dodin, *Légende*, p. 99. Ibanez, p. 359, says that Abelly used only one-third of it.) This document should be studied in greater detail and published in its original form.

2. *Guillaume Delville*

In a letter of 7 February 1657 to M. Delville, Vincent complains that Delville published an unauthorized account of the Congregation. Its full formal title is: *Petit aperçu de l’Institut de la Congrégation de la Mission, approuvé et confirmé par nos Saints Pères les Papes Urbain VIII et Alexandre VII. De son origine, de ses fondations et de sa manière de vivre pour arriver à sa fin. Envoi de Paris à une personne de piété en la ville de Lille, qui l’avait ardemment désiré pour estre informé des particularités des façons de vivre dans cette Congrégation.* Douai, 1656. This item was recovered and published for the first time in *Annales* 79 (1914) 307-319. The notice itself was dated 16 June 1653, and received civil approval for publication 13 December 1656.

Delville gives an accurate picture of the Community in that period and reviews its purpose, the history of its foundation, and its procedures under three headings: "To work for one’s own perfection," including notices on its devotional life and rules for those in France as well as overseas; "To work for the salvation for the poor country people," describing the conduct of missions; and "To work for the advancement of the ecclesiastical state," describing work for ordinands in Paris and elsewhere, as well as in seminaries.
Saint Vincent is mentioned only in the first part, the history of the foundation, and includes the account of the confession of the dying peasant and the first sermon of the mission (at Folleville.) A similar work has been noted by Luigi Mezzadri, written by Pier Francesco Giordanini in Italy, and reflecting conditions there on the first generation after Saint Vincent (See the notice in Vincen
tiana 31 (1987) 199, n. 26.)

3. Letters of Confreres

Many letters to and from confreres contemporary with Saint Vincent are still in existence, and deserve systematic publication. Only a few have already been published.

** René Alméras to Lambert aux Couteaux (Coste, Monsieur Vin-
cent, II, 71, n. 4) (in Cracow; several others remain in that archive; see also Annales 123 (1958) 628-629, and 124 (1959) 197-200; Coste, Correspondence, VII, 627-628, and his introduction to his entire work on the Cracow dossier.

** Bertrand Ducournau (Coste, Monsieur Vincent, III, 450, nn. 3-4, and appendices to Correspondence;)

** Antoine Portail (Coste, Monsieur Vincent, II, 113, n. 1, and 153, n. 4; and H. Simard, Saint Vincent de Paul et ses Oeuvres à Marseille, Lyon, 1894, pp. 463-466.)

Letters from other companions of Saint Vincent are largely un-
published, but some materials are available in Notices sur les prêtres, clercs et frères défunts de la Congrégation de la Mission, Première Série, 2 vols, Paris, 1881, 1885.

C. Materials from Individuals, Non-CM

These materials consist in original records as well as in printed materials.

1. Manuscript Materials

a. Laurent Bouchet

Bouchet was a member of the Tuesday Conferences, and for many years compiled a list of the conferences given (1650 to 1675,) and included minutes of some of them, particularly those which involved Saint Vincent. Some of these have been published in Anneales 101 (1936) 429-458; also 100 (1935) 293 ff. (See Coste, Monsieur Vincent, II, 340, n. 3.) More work could be done with his texts.

b. Françoise-Marguerite de Silly, Madame De Gondi

The will of Mme. De Gondi, 25 February 1619. (Annales 98 (1933) 139-144; Spanish ed., #27. The notarial acts with signature of Saint
Vincent are found in Vincentiana 15 (1971) 46 (not yet published.) She distributes her goods and money to many groups of religious, both men and women, and to individuals, including Antoine Portail (in consideration for the help he gave to her children.) She remits a debt which Vincent de Paul owed her and her husband. In addition, she grants another gift to Vincent. She also makes donations to Confraternities of Charity in her territories.

c. André Duval

Robert Duval, the nephew of André Duval, describes the close relationship which existed between his uncle and Saint Vincent. Of particular interest is the account of the origin of the Congregation due to Duval: "Saint Vincent de Paul, founder and superior general of the priests of the Mission, humbly said on various occasions that the origin and beginning of his Company was due in large measure to the venerable Andre ...". (Ibáñez, p. 339). This manuscript remains unpublished, except for excerpts.

d. Other contemporaries

** Adrien Bourdoise, manuscript life (Coste, Monsieur Vincent, I, 284, n. 2,) as well as other printed lives.
** M. de Cordes, a wealthy magistrate and benefactor of Saint Lazare (Dodin, Légende, p. 33.)
** Jean Duhamel, his will, 23 April 1643. He was a priest, former member of CM. He distributed his goods in favor of Saint Lazare; specifies simple casket, in keeping with his priesthood; gives money for Masses, and his books to Saint Lazare (Annales 101 (1936) 698; Spanish ed., #55.)
** Mme. Goussault, her will asks for a simple funeral, and distributes funds to several groups. She has a codicil involving the Daughters of Charity (Annales 98 (1933) 670; Spanish ed., #268.)
** Antoine le Maître, letter to Jean-François De Gondi, archbishop of Paris, about Vincent and Port-Royal (Annales 122 (1957) 670-673; Spanish ed., #45.)
** Mazarin (Cardinal.) The role of Vincent in the Council of Conscience (with comments by Mazarin,) see Annales 105 (1940) 462-466, Spanish ed., #55, which has one example; also Annales 119-120 (1954-1955) 184, Spanish ed., #61; Coste, Monsieur Vincent, III, 98, n. 2. The archives of this Council deserve more systematic study.
** Michel le Tellier, letter to the Viceroy of Cataluña, 8 July 1645, involving the work of Saint Vincent on the Council of Conscience (Annales 118 (1953) 508-509; Spanish ed., #60.)

2. Printed Materials

a. Dedications of books
In testimony of the reputation of Saint Vincent during his lifetime are several dedicatory letters in books. Among these are books by Aubert, on the honor due parents (Annales 106-107 (1941-1942) 273-274, Spanish ed., #64;) and by Dognon, a life of Isidore the Farmer, in which the author includes a long dedicatory letter, recalling the Confraternity of Charity and describing it carefully. (Translation of Dognon, English ed., Correspondence, I, #102a.) Others mentioned in Annales ibid., 273-281; see Coste XIV, 347-348. Also, a translation of the Sinner’s Guide was dedicated to Vincent, 28 June 1645; Coste XIV, 347; Spanish ed., #59.

b. Pietas Parisiensis

An English convert, Thomas Carre, (a pseudonym for Father Miles Pinkney,) published his Pietas Parisiensis, in Paris, 1666. Written in English, and doubtless designed for readers in England, about half of this book, 123 pages, deals with Saint Vincent. Carre’s work is based largely on Abelly, but he also relies on his own experience. (Notice published in Colloque 13 (Spring 1986), pp. 74-77.)

c. Louis Abelly

For some reason (perhaps because the chapter had been submitted to the Sulpicians for review and never returned,) what would have been Abelly’s Chapter XXXII (or XXXIbis) was omitted from the 1664 publication. It was included in his edition of 1891 (Vol. I, pp. 216-222), and had previously been published by Abbe Faillon, Vie de M. Olier, Paris, 1853, Vol. II, pp. 607-612. The chapter deals with personal relations between Vincent de Paul and Jean-Jacques Olier, as well as their relations concerning various works of piety. More material could be unearthed in the Sulpician archives, such as the “Acte d’élection du successor de M. Olier (13 avril 1657),” which bears the signature of Vincent, among others. He signed himself as the “mainteneur” of Saint Sulpice. (See Assistance Publique, p. 181, #457.)

“La vraie Défense des sentiments du vénérable serviteur de Dieu Vincent de Paul...” is the response of Abelly to an anonymous (but Jansenist inspired) pamphlet published against his Life of Vincent de Paul, and the changes which Abelly made in his first and later editions. This was published in 1668, and found in the (Pembratin) edition of 1890, Vol. II, pp. 642-673.)

d. Others, religious and seculars

(These materials are a simple selection from much more that is available in print.)

** Angélique Arnauld (Coste, Monsieur Vincent, II, 672, n. 1.) Lettres Utrecht, 1742-1744
** de Bérulle, manuscript collection, (Coste, Monsieur Vincent, I, 185, n. 3.)
** Camus, bishop of Belley (on the good effect of missions, and other brief comments in two books, 1641 and 1643, see Annales 106-107 [1941-1942] pp. 61-63.)
** Racine on Saint Vincent and Port-Royal (see Ibanez, 413.)
** Richelieu (Cardinal de,) Lettres ..., Paris, 1853-1877.

One group of writers should also be included for the information they give on the spirituality of the time of Saint Vincent. As Dodin has pointed out on many occasions, Coste’s appreciation and use of the currents of spirituality in Saint Vincent’s time was minimal. Much work remains to be done in this area of scholarship.

D. Materials from and to the Holy See and Dioceses

1. Nomination of Bishops

As a member of the Council of Conscience, Vincent was asked for his recommendations concerning candidates for the episcopacy. Some of these are known: Perrochel, Sevin (Vincentiana 12 (1968) Supplement, p. 56; Spanish ed., #53 and #87. In addition to these, many more significant and previously unknown materials were published in Pierre Blet, "Vincent de Paul et l’épiscopat de France," in Vincent de Paul. Colloque, Paris, 1981, 81-114.)

2. Reports by Nuncios and Others

Part of the private correspondence of nuncios and other officials has been published, such as certain reports on Saint Vincent or the work of the CM, and his death (Annales 103 (1938) 59; Spanish ed., #98.) Also, a corrected version of the bull "Salvatoris Nostri" has come to light (Annales 106-107 (1941-1942) 31; Spanish ed., #135.) Two letters mentioning Vincent (called Pauli, or de Paulis) among the papers of the nuncios to France, in Vincentiana 15 (1971) 125-128. A brief notice about the work of the Congregation in Ireland is to be found in the documents of the Propaganda Fide. Vincent is asked to send Irish members "to instruct clergy, especially those to be ordained to the priesthood, as is the custom of the Congregation, [while] dependent on the bishops." (See Boyle, p. 303.) Research will, undoubtedly, turn up more such material.

3. Request for Church of Saint-Yves

The Congregation requested the use of the church of Saint-Yves in Rome, and this request generated a certain amount of correspondence. Reasons for and against were given. Interesting com-

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ments about the work of the confreres for priests are included: the CM is to form the people and also to form the priests, and to give priests information on spirituality, practical theology, ceremonies, preaching, catechetics (Annales 101 (1936) 408; Spanish ed., #154.)

4. Papal Approval

For a letter on Papal approval of the CM, July 1632 see Annales 91 (1926) 139-144; Spanish ed., #136. Note: the basis for CM has been ignorance of the truths of faith on the part of the people (Trinity, Incarnation;) and ignorance of confession. This led in turn to sermons on confessionis. The Community does other works, such as Confraternity of Charity. Its help for the clergy is ultimately to help the CM to do the same work, i.e., to help the poor with their faith. What to do after the death of Vincent?

A special collection of materials from Holy See, previously unknown, was published by Coppo in Annali della Missione 3-4 (1972); Spanish ed., # #103, 105, 107, 110, 111, 112, 114, 119, 121, 124, 125, 126. It is simply listed here, as symptomatic of the kinds of materials which are probably available for future research.

a. First request, 1627, for approval of the CM, given to Pope Urban VIII. This gives the history of the foundation, particularly the 20,000 écus to guarantee that the missions will be given without problems for pastors, parishes, locations.

b. More requests to Vincent for information, 5 June 1627.

c. More, about finances.

d. Response of the nuncio on the character of Vincent, 26 September 1627: he is worthy, much fruit expected.

e. Approval by the Pope, minutes of the session; Founders are the De Gondis. 5 November 1627.

f. Response of the nuncio; Vincent given faculties, but requires approval of the archbishop of Paris. 13 November 1627.

g. First petition of Vincent, 1628.

h. Second petition of Vincent, 1 August 1628.

i. Letter of Nuncio to Ingoli, recommends the letter of the Queen Regent about the CM; 17 August 1628.

j. Sacred Congregation to Nuncio, 1 September 1628; fear that Vincent wants to found a new religious order.

k. Nuncio to Ingoli, 11 September 1628; on behalf of CM.

l. Sacred Congregation to Nuncio, 30 September 1628; no change.

5. Jansenism

A large volume of material on the Saint-Cyran affair exists in the archives of the Holy See. Some extracts have already been published. See notes in Coste, Monsieur Vincent, III, 152, n. 1.

Further unknown material about "L'affaire des Hibernois"
(Irish Student-Priests in Paris,) and their relationship with Saint Vincent can be found in a study by Thomas Davitt, in *Colloque* 15 (1987) 197-209.

6. Request for Indulgences

Vincent made a request for special indulgences which could be granted to the CM for use in its mission work. This generated several documents, which have now been published. (*Vincentiana* 17 (1973) 105-113; Spanish ed., # #141, 145-148.)

7. Beatification and Canonization Materials

The materials gathered for the process of beatification and canonization of Saint Vincent were used for that purpose. Some of them are still unpublished, or at present unavailable, such as the first enquiry (1664) about Saint Vincent at Châtillon-Coste has only the second (1665), but see Roman, *Biografía* p. 122, n. 6. Others have been made available. See, for example, Coste, *Monsieur Vincent*, I, 30, on incidents from his college days; the account of Mandatum on Holy Thursday, *Annales* 103 (1938) 475; Spanish ed., #83.)

The published materials are noted in Coste, *Monsieur Vincent*, III, 587. See also the study of Fernand Combaluzier on the beatification in *Divus Thomas* 63 (1960) 523-552; and the canonization, by Sjef Sarneel, *MEGVIS* 16 (1987) 42-64.

8. Diocesan Archives

Father Dodin uncovered records of Saint Vincent as pastor of Gamaches (*Mission et Charité* 8 (1962) 495; Spanish ed., #15.) This parish in the diocese of Rouen came to Saint Vincent on the death of the former pastor. In the document Vincent was identified as a priest of the diocese of Dax, but no other titles (academic) were given. Dated, 28 February 1614. (Original in the diocesan archives of Rouen.)

There was an official canonical visit to Clichy during Saint Vincent’s pastorate, 9 October 1624, and the brief notes on the report have been published. (*Annales* 94 (1929) pp. 729-730. Spanish ed., #33.) The text mentions “Magister Vincentius Pol,” licentiate in canon law. He has a vicar and chaplain, and about 300 communicants. There are no complaints from the people, the catechism is being taught, and the parish registers are in order.

The lengthy current project, currently under way, of writing the history of the dioceses of France, will also bring to light many interesting and valuable items of interest to the Congregation.
E. Materials from Groups

1. Religious Communities of Women

Vincent had been designated an ecclesiastical superior of the two Visitation convents in Paris, and was involved in the lives of many other religious communities of women. Texts available to us include records of his canonical visits to convents. (Coste, *Monsieur Vincent*, I, 161-162, nn. 3, 1, and III, 198-199, nn. 1, 1; *Annales* 99 (1934) 650; Spanish ed., #42; *Annales* 101 (1936), 707; Spanish ed., #49.) The involvement of Saint Vincent in an official canonical inquiry into the Visitation had been lost, but has recently been published. The study includes four letters from Saint Jane Frances de Chantal to Saint Vincent which were previously unknown. (See Roger Devos, "Le testament spirituel," *Revue d'histoire de la spiritualité* 48 (1972) 453-476; 49 (1973) 199-226, 341-366.)

In addition to the Visitation nuns, we have published records concerning the Hospital Sisters of the Charity of Notre-Dame (*Annales* 124 (1959) 401; Spanish ed., #84; Coste, *Monsieur Vincent*, II, 451, n. 3) and the monastery of Saint Mary Magdalene, (Coste, *Monsieur Vincent*, III, 247, n. 1.) It is regrettable that the Visitation nuns apparently did not copy his conferences given to them regularly over many years. If they did, the manuscript has not yet come to light.

2. Company of the Blessed Sacrament

The Company of the Blessed Sacrament counted Vincent as one of its members, though less and less active over the years. It was also influential in several aspects of the religious and social life of France. See the *Annales de la Compagnie du Saint Sacrement* (published: Marseille, 1900); original in ms. (Coste, *Monsieur Vincent*, III, 312, n. 1.) Another analogous group that Saint Vincent was involved in was the "Congregation of the Exaltation of the Holy Cross for the Propagation of the Faith," established 1632. (Coste, *Monsieur Vincent*, I, 350, n. 2, and its publication *Commencement, institution, règles et statuts de la Congrégation de l’Exaltation Sainte-Croix...*, Paris, 1635.)

3. Public Press

"Mercure francais" from various years (Coste, *Monsieur Vincent*, I, 143, n. 1,) and "Gazette de France" (see *Annales* 126 (1961) 493-495, for notice of the death of Saint Vincent.

4. Other "Charities"

Besides the "Charities" which had Saint Vincent for their inspiration, others existed in Paris and elsewhere. The rules for these
charities avec been gathered. (See Coste, *Monsieur Vincent*, I, 320, n. 4.) They would undoubtedly offer interesting parallels and insights into Vincent's own work.

5. Religious Communities of Men

Our founder took a lively interest in other religious communities, and interacted with founders and reformers regularly. Much research remains to be done in this area. At the moment, note a history of the Canons Regular, which also deals with Saint Lazare, (Coste, *Monsieur Vincent*, I, 196, n. 1;) the problem which the Community had with the Benedictines of the abbey of Saint-Méen associated with seminary (Coste, *Monsieur Vincent*, II, 143, n. 4;) the Capuchins and their involvement with galley slaves, under Saint Vincent's guidance (see Mireille Forget, "Saint Vincent de Paul et les galères. Sources d'information," in *Vincent de Paul. Colloque, Paris, 1981," pp. 144-151.) Vincent's interest in the Society of Saint Sulpice is noted above in this presentation.

6. Institutional Histories

Histories of institutions which had Vincentian connections can be a rich source of information. For example, the seminary at Montauban (Coste, *Monsieur Vincent*, II, 148-149,) and materials on Vincent's involvement in the founding of the Maison de la Providence (under the leadership of Mme. Pollalion) (Société de Borda, 1982, pp. 20ff.).

F. Materials from CM Houses and Works

1. Bons Enfants

The official records of the taking possession of Bons-Enfants by the Community, dated 2 and 6 March 1624, are to be found in *Annales* 105 (1940) 457 ff., Spanish ed., #32. Saint Vincent is called Licentiate in Canon Law, with residence in rue Saint Sauveur. The third document on Bons Enfants, 20 July 1626, records the approval by Jean-François De Gondi, archbishop of Paris of the union of Bons Enfants with the Congregation of the Mission. Coste has only 1627 version. (The Spanish edition needs to be corrected on the references at this point.)

2. Saint-Lazare

The house of Saint Lazare, involving Vincent de Paul, entered into many financial contracts. Only a few are available for us. One, involving the Congregation, Louise de Marillac, and Giles Guérin, is dated 26 August 1631 and was published in *Annales* 102 (1937) p. 239; Spanish ed., # 130. Another with the same parties, 26 August 1639, p. 241, Spanish ed., # 144. Much more extensive manuscript material was used by Jean Jacquart in "La politique foncière de Monsieur Vincent," *Vincent de Paul. Colloque, Paris, 1981*, 129-143.

A recently discovered document dealing with the farm property at Orsigny should be added here. It is undated, but appears to come from the period 1645-1650. It is in the possession of the Community in Belgium.

The old priory of Saint Lazare had ancient rights to the control of the Foire Saint Laurent, a fair held in property across the street from the main buildings of Saint Lazare at the time of the feast of Saint Lawrence, August 10. A document was discovered in Châtillon-sur-Seine, dated 1633, involving Saint Vincent and Adrien Le Bon, who granted permission to various tradespersons. (See *Annales* 104 (1939) 414-415; Spanish ed., #140.) For another, not yet published, see the notice in *Vincentiana* 15 (1971) 45.

Jean-Baptiste de Buddes, Count de Guébriant and Marshal of France, died of war wounds, 24 November 1643. His remains were transferred to Saint Lazare, and later given up by Saint Vincent 7 June 1644. His heart had been buried separate from the rest of his remains. Both were handed over by Vincent for reburial elsewhere, according to the documents published in *Annales* 100 (1935) 574-575; Spanish ed., #54.

A document, not yet published, records the opposition of the house at Saint Lazare concerning a matter of the farm at Gonesse, signed by Vincent. It has been noted in *Vincentiana* 15 (1971) 45. Dated 12 Dec. 1644.

Vincent was involved in several legal cases throughout his life. One of these, between Vincent and the Marquise de Vieuville, 2 April 1647, has been published. (*Annales* 104 (1939) 416-418, Spanish ed. #67.) Many more could be found through patient research.

The intricate financial dealings of Saint Vincent to assure the good foundation for work for the poor in the Hospice Nom-de-Jésus need further investigation. For the time being, see Coste, *Monsieur Vincent*, II, 488, 490 for mention and location of various contracts, dated 1653.
The library holdings at Saint Lazare at time of Saint Vincent have been mentioned, on the basis of a catalogue already available. Further study of this document would help researchers understand the sources available to Vincent and to the early confreres to help them with their exegesis, theology, patristics, and homiletics. (See André Dodin, "Les sources de l'enseignement de Monsieur Vincent de Paul," in SIEV. Mois Vincentien, 1984, p. 544.)

3. Madagascar

The Madagascar mission generated both legends and documents. On the documentary side, we have an interesting list of goods going to Madagascar by ship: books, altar (with vestments, linen) clothing, medicine, tools, utensils, personal items, etc. (Annales 104 (1939) 191, Spanish ed., #183.) Several letters from Madagascar deserve to be noted as well. (Annales ibid., 194, Spanish ed., #186.)

For a printed work, see Henri Froidevaux, Les Lazaristes à Madagascar au XVIIe siècle. Paris, 1903.

4. Seminaries and Dioceses

The records of all important houses dating from the time of Saint Vincent should be reviewed to yield information. Some have been published. In the case of the seminary at Toul, there are letters used by Collet (about 1747) (see Coste, Monsieur Vincent, I, 148, n. 1; II, 608, nn. 3-4.) For the seminary at Cahors, we have accounts of the Synod dealing with a future seminary (Annales 104 (1939) 415; Spanish ed., #143.)

Documents from the diocese of Rouen trace the activity of Saint Vincent there. See the bibliographical notice elaborating on Coste, Monsieur Vincent, in Annales 104 (1939) 626; Alex Feron, Saint Vincent de Paul, Vicaire Général des Richelieu-Vignerod, abbé de Saint-Ouen de Rouen, 1939. Some unknown texts were presented in this privately-printed work of only 15 pages.

We know of the work of Saint Vincent and the Congregation in Lorraine, through the researches of Joseph Girard, C.M., "Saint Vincent de Paul, son œuvre et son influence en Lorraine," Annales 116 (1951) 321-368; and 117 (1952) 96-145, 367-408.

The departmental archives of Côtes-du-Nord have shed an interesting light on the seminary of Tréguier. See G. Minois, "Le séminaire de Tréguier," in Annales de Bretagne et des Pays de l'Ouest, 84 (1977) 553-575. This study is the probably the only systematic study of a French seminary dating from the time of Saint Vincent.

The archives of the diocese of Rennes, too, have given us significant new information on missions in that area in the time of Saint
5. Foundation Contracts

The original foundation contracts of houses are often to be found in official archives, along with deeds to property for houses and other operations. See *Annales* 103 (1938) 611-614: for the contract for Luçon, 7 December 1641, founded by Cardinal Richelieu (Spanish ed., #151.) For missions in Angoulême, see Coste, *Monsieur Vincent*, III, 42, n. 1. For notices of more contracts, see various other places in Coste, *Monsieur Vincent*, II, 94, n. 2; 96, nn. 2-3; 121, n. 1; 122, n. 2; 129, n. 1; etc. It would be valuable to have copies of these documents in one place for the benefit of researchers.

6. Other Works

A history of the generals of the galleys was written in 1640. Coste, *Monsieur Vincent*, I, 152, makes passing reference to it. This and similar papers from that work would probably yield rich results about the involvement of Vincent and the early confreres.

Coste, *Monsieur Vincent*, II, 332, n. 1, mentions additional voluntary chaplains taken by Saint Vincent from among members of the Tuesday Conferences, destined for service in Hôtel-Dieu of Paris. The manuscript is at present unpublished.

Vincent’s work for a hospital for foundlings in Paris is treated in Coste, *Monsieur Vincent*, II, 471, n. 2, manuscripts in the archives of Public Assistance. Two documents in the same archives, previously unpublished, have surfaced. The first, to be dated before March 1640, treats of the conditions under which Vincent would take responsibility for the foundlings. The second is a receipt for 1420 livres, 13 April 1638, to be used for the same work. (See also Marcel Candille, "Saint Vincent de Paul et les enfants trouvés," in *L'Hôpital belge*. Brussels, 1961, pp. 7-16; Albert Dupoux, *Sur les pas*, Paris, 1958. Other manuscript information on the spiritual government of the general hospital for the years 1656-1657 are quoted or summarized on pp. 92-95 of Assistance Publique, *Vincent de Paul*, 1960.

The "Recueil Thoisy," a collection of materials in the National Archives, has offered valuable materials to José María Ibáñez, in his *Vicente de Paúl y los pobres de su tiempo*. His work has given a picture of poverty and the poor from outside the normal sources available to us. Ibáñez translated and published relevant materials, including a fundraising talk; descriptions of the poor (their condition as a result of the war,) and on the poor of Blois; raising money
for the Daughters of Charity; items sent to relieve the poor (for 1652,) including a peace treaty; and a detailed report on the use of alms in Paris (mentioning CM.)

Father Mezzadri has reviewed the contemporary and hitherto unpublished accounts of the popular missions given by Italian confreres in the time of Saint Vincent. See Luigi Mezzadri, "Le missioni popolari della Congregazione della Missione nello stato della Chiesa (1642-1700)," *Rivista di storia della Chiesa in Italia*, (1979) 12-44. A more general and extensive study is his "La Congregazione della Missione di s. Vincenzo Depaul e le missioni popolari," *Vinceniana* 31 (1987) 153-201.

A small notice on the mission of 1634 in the region of Bordeaux has come to light, and was published with annotations by André Dodin, "Critique des missions au temps de Monsieur Vincent," *Mission et Charité* 26-27 (1967) 281-283.

7. *Printed Sources for History of Houses*

Román has studied the history of the earliest houses of the Community in his study "Las fundaciones de San Vicente," *Vinceniana* 28 (1984) 457-486. He reviews the relevant documentation, including a selection of several monographic studies of individual houses or regions where the Community was active in the time of Saint Vincent. In addition, he treats of the doctrinal principles for the foundations, their chronological pace and geographical distribution, the initiatives for their founding (bishops, laity, teams, royalty, Holy See, and Vincent himself,) their objectives, personnel, financial endowment, and the difficulties which these entailed. An English translation of this interesting and valuable study will be published in *Vincentian Heritage*.

G. *Financial and Legal Matters*

Many other financial and legal documents have come to light, and are instructive on the real life that Vincent was forced to lead as the head of a large and powerful religious community, with its financial endowments, lands, tolls and rents, many salaried workers and tenants. See *Annales* 104 (1939) 416; Spanish ed., #67; and *Annales* 105 (1940) 464-466; Spanish ed., #70,) for receipts of money, grain sales, land sales, employment records, stock sales, banking records (See also *Annales* 101 (1936) 708-709, Spanish ed., #52; 116 (1951) 107, Spanish ed., #56, #91.) A document in the archives of the Province of Belgium, dated 23 May 1644, deals with property in a legacy. Vincent signs as a notary, but also as an interested party. This document is unpublished. Saint Vincent was chosen as the executor of the will of Claude d’Heuse, Seigneur of Chaudebonne (see the note and references in Dodin, *En prière*, p. 231, n. 122.)
H. Materials on Saint Louise and the Daughters of Charity

Because of the large volume of materials available to the other half of the Double Family, I have omitted here many of those documents, leaving that research to others more qualified. What is presented here is simply a few items indicative of further possibilities, and which have already been published.

1. Establishment of the Daughters of Charity at the hospital in Angers, 1 February 1640. (Annales 105 (1940) 99; Spanish ed., #217.)

2. A conference given by Antoine Portail, substituting for Saint Vincent, to Daughters of Charity in Angers, June 1646 (Annales ibid., p. 189; Spanish ed., #221.)

3. Letters patent (draft) for Louise de Marillac, establishing the Daughters of Charity, 1646. (Annales ibid., 467; Spanish ed., #223.) Final approval was given in 1658, 12 years later.

4. Letter of Pére Guissot on the hospital at Cahors before the arrival of the Daughters of Charity, 23 June 1657 (Annales ibid., 367; Spanish ed., #229.)

5. Particular rules for the Daughters, as for foundlings (see Coste, Monsieur Vincent, II, 466-468,) for sisters teaching in schools, working in villages, in parishes (the object of the conferences of Saint Vincent of 24 August and 19 October, 1659.) See Coste, Monsieur Vincent, III, 82-84 with notes. Also, Ibáñez, pp. 344 ff. For a study of many of these, see Sœur Blandine Delort, "Du 'Réglement' de Châtillon aux 'Règles' des Filles de la Charité," in Vincent de Paul. Colloque, Paris, 1981, pp. 64-80. The complete text of the rule of the Daughters of Charity has recently been published for the first time. See Luigi Mezzadri and Miguel Pérez Flores, La Regola delle Figlie della Carità di S. Vincenzo de Paoli, Milano: Jaca Book, 1986.

6. Rules for the Daughters at the Hospital of Liancourt, and for Fontenay-aux-Roses (Cited in Zedde, p. 14.)

7. Letters from and to Daughters of Charity about Vincent remain in existence. Two in particular, dealing with his last illness and death, were written by eye-witnesses. Sister Julienne Loret (2 September 1660) and Sister Marguerite Chantal (3 October 1660) to Sister Mathurine Guérin. The originals are in Archives Nationales, L 1054, n. 16, 17, and were quoted in (Assistance Publique,) p. 183, nos. 464-465. Others could likely be uncovered.

I. Materials Involving the Ladies of Charity

Documentary materials about the Ladies of Charity are less available, but would still be interesting to researchers. The few items listed here have come to light in addition to those in Coste XIII.
1. Recueil des relations de ce qui s'est passé pour l'assistance des pauvres, published monthly, 1650-1655. (See Coste, Monsieur Vincent, II, 624-629.) Saint Vincent was not the author, but perhaps was an initiator. Then the Ladies of Charity followed up on it, printing these leaflets with collections of letters to aid in fundraising.

2. Printed copy of rules for the Ladies of Charity in Hôtel-Dieu, Paris, destined for formation of other groups outside Paris. Published as: Mémoire de ce qui est observé par la Compagnie des Dames de la Charité de l'Hôtel-Dieu de Paris pour en former de semblables et autres villes du royaume. (Coste, Monsieur Vincent, I, 335, n. 7.)

J. Missing Documents

1. Généalogie de Mr. Vincent de Paul, a manuscript used by Collet, as noted by Coste, Monsieur Vincent, I, 148, n. 1, but now lost. It reported the recollections of the people of Pouy. As noted above, systematic study of the additional sources used by Collet would repay the labor involved.

2. Regulations written by Vincent, 15 April 1639, on the relief of Lorraine; see Coste, Monsieur Vincent, II, 588, n. 1.

3. Brother Ducournau recorded incidents of a journey in a document used by Abelly and Collet. It, too, is now missing. (See Román, Biografía, p. 572, n. 24.)

4. According to Román (Biografía, p. 493, n. 7) a diary of a Daughter of Charity supposedly employed by Jean-Baptiste Capefigue was, in reality, a (pious?) fraud. It related Vincent's wanderings at night looking for abandoned infants.

V. NON-DOCUMENTARY EVIDENCES

In this section, I will set down briefly a different type of "document" from those previously presented. Here we can look at evidence for the life and times of our Founder in physical or artistic remains of his period. Each one has something to tell us.

1. Condition of Saint Vincent's room after his death (Coste, Monsieur Vincent, III, 463.) The early confreres preserved Saint Vincent's room, and added certain items to it which would illustrate his life. The room was in a poor part of the building, and had to be destroyed in 1683 during renovations. At this point, we can only regret the revolutionary fervor which took from us much of what remained of this precious "document." Coste brings together such information as we have. Father Coppo published a description of Saint Lazare, probably to be dated between 1675 and 1739. It was discovered in the house at Casale Monferrato, and can offer some
information about the house and lands of Saint Lazare. (See Angelo Coppo, "De antiqua S. Lazari from iuxta Casalense ms. nuper reper-

2. Music and other artistic expressions. Much of the official music that Vincent heard and probably admired has been recorded and made available to us. Irretrievably lost, however, are the melodies and dances of the common people with whom he spent so much of his life. In keeping with the schools of spirituality of his time, Vincent insisted on the solemn celebration of the liturgies of the church; this included a good understanding of liturgical music. The same can be said by analogy of other arts.

3. Buildings and Land. Much of what we admire in Paris and in other French cities was built after the time of Saint Vincent. It is in the small towns, however, like Buzet near Toulouse, where we can catch at least some glimpse of what Vincent saw with his own eyes, besides the inevitable churches and castles—the tourist route. The land has not changed much, and the natural arteries of communication remain for us to be examined for understanding of what he and the earliest confreres experienced.

4. Relics, Clothing, Portraits. The condition and whereabouts of the remains of our Holy Founder have been described at great length by Coste. Of more immediate interest, at least in my opinion, are Saint Vincent’s personal possessions, which are available in different locations, notably in the Maison-Mère and in Turin where they were taken for safekeeping at the time of the Revolution. The iconography of Saint Vincent has been studied, at least concerning the presumably authentic portraits. More could be done to ascertain (and possibly purify) the image of the saint presented to the world.

5. Descendants of the De Paul Family. Descendants still live in the area near Pouy (now called Saint-Vincent-de-Paul,) although none live in the town itself, but in Pontonx. Is it mere romanticism to see something of the traces of the visage of our saint in his relatives? Why did only one De Paul ever join the his famous cousin’s community?

7. Early community houses. The earliest community houses have much to tell us of the actual conditions in which the Mission was exercised. The house at Genoa is the only one still in use which goes back to the time of Saint Vincent. The former house in Richelieu is well preserved.

8. Museums. Several museum collections, such as those of the Musée de l'Assistance Publique in Paris, are illustrative of the life and times of Vincent. Humble artifacts, in particular, are more instructive for us than the well-preserved remains of the life of the nobility and the upper-classes.

VI. DOCUMENTS WE WISH WE HAD

By way of conclusion, I have added a wish list, like a child would at Christmas. Imagine how much our knowledge of our Saint would be increased if we had the following materials. Many more items could be added to this list.

** Baptismal and other sacramental records of Vincent, his parents and family 
** Academic records of Saint Vincent 
** Materials on Folleville, and the family records of the De Gondis 
** Conferences to the Visitation Nuns and other religious 
** House Council records from Saint Lazare, other houses 
** Letters and papers from André Duval, Cardinal de Bérulle, and other influential persons 
** Vincent's exeat from the diocese of Dax, permitting him to leave the diocese to which he rightfully had belonged 
** An account of the actual sports and recreation taken by the confreres (and by Saint Vincent,) apart from required walks. (See Jean-Jules Jusserand, *Les sports et jeux d'exercice dans l'ancienne France.* Paris/Geneva; Champion-Slatkine, 1986 (repr. 1091.) 
** An account of his work for the prisons under his jurisdiction (Coste, *Monsieur Vincent,* II, 514.)

VII. BIBLIOGRAPHICAL SOURCES


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Zedde, Italo G. *L'Evangelizzazione dei poveri secondo San Vincenzo*
APPENDICES

I. CODEX SARZANA

Original from 1655 preserved in Sarzana, a house (now closed) serving a college and seminary in the Lombard (Turin) province, and dating from 1734. Its recovery was reported by Coppo in "La prima stesura delle Regole e Costituzioni della Congregazione della Missione in un manoscritto del 1655," Rome, 1957; various other reports in Vincentiana 6, 7-8 (1957), pp. 62, 73-74; 16 (1972), 115-124. Coppo's death, 9 August 1973, precluded further publication, although it would be interesting for the entire Congregation.

a. Regulae communes, pp. 1-39; these are almost the same as 1658 edition (i.e., the official one,) with exception of having only 11 chapters not 12 as we have now; many verbal differences.

b. "Regula sive ordinatio ..." pp. 39-41. This is an unknown text, but related to XIII, 283, and was edited by Coppo. It gives the oldest proof of Saint Vincent’s interest in vows. Another identical copy was found in Genoa.

c. Formula of vows; edited by Coppo, p. 41. Virtually the same as the one in general use.

d. "De conditionibus dicti voti paupertatis” p. 42; a previously unknown text; has been edited by Coppo. It has a stricter view now than later appeared in Saint Vincent’s official decisions. This text was inserted into the Register of Vows.

d. [Approbatio Ordinationis ab Archiepiscopo Parissensi die 19-X-1641 data,] pp. 46-64. This text was untitled in the codex; edited in XIII 283-286, but with some corrections.

e. Regulae Officiorum, containing
   1. R. superioris generalis, pp. 46-55
   2. R. visitatoris, pp. 55-82
   These have been unedited up to now.

f. De Conventibus, in 4 chapters:
   1. De Congregationi generali quando de electione sup. gen. agitur (pp. 99-109)
   2. De Congregatione Generali quando non de electione generalis sed de alis rebus agendum est (pp. 109-110)
   3. De Congregatione provincialis (pp. 110-112)
   4. De Triennali Congregatione seu convocatione, pp. 112-114.
   This has been unedited up to now.
II. CONFERENCES

Dodin has done a great service to the Congregation by analyzing the elements of the “Entretiens,” which are, in fact, more than just Conferences. The items to be considered are:

a. Conferences: we have 31; probably he delivered about 1000, from 1625-1660; lasting about 1 hour. Only rarely did he have a secretary note down something of importance from a conference; others were handled privately by others.

b. Repititions of Prayer: We have only 52, from 1655-1657; probably presided at about 2000. 10-15 minutes.

c. Advice given at Chapter: We have only 4 texts; probably presided at about 1200 chapters.

d. Advice given to groups or to individuals: 1. To departing missionaries (to Poland, Hebrides); 2. To individuals (we have 2), e.g., to a dying brother (our copy is a heavily edited version.)

e. Words (All have been cited by Dodin from Abell; these were based on previous memoirs, like those of Robineau.)

f. Items which Dodin took from the manuscript: “Quelques avis et maximes des plus importantes recueillis tant de repetitions d’oraison que des conferences pendant que M. Vincent parlait.” Dodin used 58 items either not used by Abell, or which differ notably from previously edited texts.

Note: Brother Ducournau’s work was lost in the sack of Saint Lazare but:

1. Copies exist from 17-18th c., in 2 collections (A, B) of which B is more detailed;
2. Abell’s Life made use of all the documents available.

Conferences had been edited: 1844 (Etienne,) 1881 (Fiat,) 1924 (Coste,) 1960 (Dodin.)

Lastly: pp. 1043-1086, a list of subjects dealt with in the conferences at Saint Lazare 1650-1660 (23 September 1650 to 25 June 1660,) plus other undated items. Two lists exist, written by:

1. René Alméras, assistant. superior, 1656-1660;
2. Jean Gicquel, sub-assistant, 1650-1660. There are some differences in the parts where they overlap, but usually are supplementary. (Material reproduced from Coste edition.)

III. TRANSLATIONS

In this section, I will limit myself to a brief description of the major editions of the works of Saint Vincent in French, and then of the major translations: Italian, Spanish, and now English.

* Pierre Coste, to whom we owe so much by way of gathering and publishing documentary evidence, was far from the first confrere to undertake a dissemination of the works of our founder. The preface to his fourteen volumes of *Saint Vincent de Paul. Correspondance, Entretiens, Documents* reviews his predecessors. Pride of place goes, of course, to Louis Abelly, the saint’s first biographer (1664.) Fortunately for us, he made considerable use of some 200 original letters and documents, many of which have now disappeared.

Pierre Collet followed Abelly (1748,) and used, in turn, about 250 letters and documents. As in so many other ways, the two great names of the nineteenth century, Fathers Etienne and Fiat, both did their part to make Vincent better known through his writings (although restricted, as we have seen, to members of the Congregation.) Etienne’s editions of the conferences and then the letters were published in 1844, 1845 and 1855. Fiat sponsored the work of Pémartin, who published about 700 letters in 1860. In 1880 his research had expanded into four volumes with 2039 letters. The work of the latter had certain deficiencies, recorded by Coste, but Pémartin’s pioneering work set the standard and provided a model for further research. In particular, he arranged the letters chronologically, annotated them, and provided an index.

Coste’s publication, forty years later (1920-1925,) made use of the previous edition, but also brought to light nearly 500 letters or extracts of letters which had remained unknown until then. Out of some 30,000 letters written by him, we have a little more than ten percent. Coste strove for scientific accuracy, but felt obliged to modernize Saint Vincent’s spelling.

The next great name in this litany of researchers is André Dodin. Issue 19-20 of *Mission et Charité* (January-June 1970,) written with the help of Raymond Chalumeau, Dodin regards as constituting a Volume XV, completing Coste’s work by the addition of 144 letters and the outlines for two conferences. Most of these letters are from Saint Vincent; a small number written to him are also included. Most of them had appeared in print after the edition of Coste, normally in the French *Annales.* Dodin’s volume ends
with a valuable bibliography of works in French about Saint Vincent, 1661-1969, composed by Chalumeau. A Volume XVI was promised (p. ii,) but has not yet been published.

* As the Congregation grew more international, and as the knowledge of the French language declined within the Community, it became necessary to provide materials in other languages. The most consistent source of information was the translations of the *Annales de la Congrégation de la Mission*. Editions were published at various times in Spanish, Italian, English, German, Polish and Dutch. The Spanish and Italian editions continue, and the Dutch and Polish versions continue different titles.

To our Italian confere, Bishop Alcide Marina (1887-1950,) goes the honor of fostering many Vincentian studies in Italy, based on the editions of Coste. An edition of the conferences to the Daughters appeared in 1931, to be followed by the conferences to the confreres. Marina then succeeded in enlisting the services of Professor Fornciari, who then translated the Correspondence into her beautiful Italian. Various confreres have overseen the publication of the complete Correspondence, beginning in 1952. The conferences to the Daughters appeared in 1931, and those to the confreres in 1959.

The Italian edition comprises sixteen volumes, the last published in 1982. The editors included newly published letters in their proper chronological order. The number of letters in each volume (published in a handy portable size) does not correspond, however, with Coste’s edition. The final volume includes a supplement with the letters which appeared in Dodin’s edition after the previous volumes had been published.

The recently published Spanish edition of the complete works of Saint Vincent (*Vicente de Paúl. Obras Completas*) is finished in twelve volumes. Previous translations of the conferences to the Daughters and the confreres appeared in four volumes beginning in 1928. For the present edition, the work of translation was confided to A. Ortiz Garcia (not a confere,) with the editorial help of various scholars within the Community. It closes with an extraordinary index volume itself a valuable work of research, even apart from the translations. The index has made use of various other studies (by François Garnier, “Enchiridion spirituale,” in *Vincenziana* 23 (1979 153-220; and [Carlo Ricardi] *Perfezione evangelica*, Rome, 1964, 1967, 1983.)

Like the Italian edition, the Spanish edition does not follow the order of volumes in Coste exactly. Neither does it follow the same enumeration of the letters. Fortunately for researchers, there is a concordance to the two editions (French and Spanish) in each
volume. The edition would have been more significant had the translator been more familiar with the French language of the seventeenth century, and with the institutions of that period.

* Early English translations date to at least 1851, the date of the publication of Manual of the Daughters of Charity, Paris, which included some conferences and a few letters of Vincent. The Anglican author, R.F. Wilson, included translations of 21 letters from Abelly and Collet in his biography, dated 1873. American confreres prepared a translation of Maynard, Virtues and Spiritual Doctrine in 1877. This, too, contained texts taken from some correspondence and conferences. A more elaborate edition was Spiritual Conferences for the Daughters of Charity by Saint Vincent of Paul, Their Institutor, Market Weighton, England, 1922. This was based on the French edition of 1844, and contained conferences and some letters of Saint Vincent. Volumes two and three, with different titles, included conferences of the directors, superioresses general, and other materials. (The Irish confreres also published an English translation of the 1844 edition, which included 69 letters.)

Our Irish confere, Joseph Leonard, published a selection of Vincent’s letters in English (1937,) followed by a complete edition of his conferences to the Daughters, and then to the confreres. He also translated all the correspondence, but this has not been published. The first volume of the English edition of the correspondence has at last appeared, in 1985, after nearly ten years of planning. A lengthy introduction details the work of developing this edition.

The English edition is characterized by the exacting scholarship of its presentation, and its readability. Each volume is designed to stand by itself, with complete and detailed footnotes, particularly rich in biographical and historical information. To the work of Coste and Dodin, the editors have added other letters, or have based their translations on several originals where Coste had relied on copies. Up to this point, 18 letters and 8 documents unknown to Coste or Dodin have turned up through different channels. Two of the letters have already been published, and the others will be published in due time. The editors have discovered, however, that some originals published by Coste have disappeared. At the present rate of publishing, however, none of us will live to see the final volume!

* The conferences to the Daughters were translated into Slovenian, and published in 1931. The Austrian Daughters in Salzburg published a translation of the correspondence between Vincent and Louise in 1960. Translations into Polish by Pawel Kurtyka of conferences to the confreres and Daughters have been printed; a Polish
version of Antonino Orcajo and Miguel Pérez Flores, *San Vicente de Paúl. II. Espiritualidad y selección de escritos*, Madrid: BAC, 1981, has recently been printed as well. Dutch translations of the conferences to the Daughters exist. Some conferences by Saint Vincent have been prepared in Malgache, the main language of Madagascar. Apart from these, the bibliographical sources available to me did not allow me to study translations available in other languages. Where translations of only few or none of the texts exist, work should be done to make more of them available for our common nourishment.

* We can conclude with the words of Pierre Coste:

"We hope that [this work] will be of assistance: first of all, to scholars who will find in these pages a great deal of new information; the the Saint's future biographers whom it will spare long and often futile research; and finally to our readers, for Saint Vincent is one of those men whom we esteem and love more when we know them more intimately. Now, when we esteem him and love him, do we not already feel drawn to imitate him?" (From the English edition, pp. xlvi-xlviii.)