

Chapter 1 : Louise de La Vallière – Wikipedia

Louise de La Vallière (Française Louise de La Baume Le Blanc; 6 August - 7 June) was a mistress of Louis XIV of France from to She later became the Duchess of La Vallière and Duchess of Vaujours in her own right.

She is a sophomore Void aristocrat and the wife of her familiar spirit , Saito Hiraga. She was famously but negatively known as "Louise the Zero" throughout Tristain Academy of Magic because of her consistency in casting failures while performing magic. She was adopted by her childhood friend, Princess, and later Queen of Tristain , Henrietta de Tristain. At the Tristain Academy of Magic , Louise is a sophomore and the rival of Kirche von Anhalt Zerst as their families are rivals as well. She is very popular amongst the students, plebeians , and even the staff but in a negative way. For instance, if an explosion occurs, they conclude that it is caused by Louise, but is usually true. Louise temporarily stays in a dormitory at the Academy during weekdays. When Saito became her familiar spirit, he lives with her. It is unknown on what happened with Louise and Saito at his house, but she is probably introduced to his family and they lived together in their new home. On the day of the Exam, Louise was the last sophomore to perform the ritual. She summoned a human from another world and turned out to be unconscious. As the students laughed at a "plebeian" familiar spirit, Louise asked Professor Colbert if she could redo the ritual. She cannot do so as the ritual was very sacred, leaving her no choice to complete the contract. As the human woke up, he was forced to kiss Louise as the contract. Life as a Master As a master to her familiar spirit, Louise is vain to Saito, treating him like and calling him a dog. Whenever he does something rude or wrong, she whips him or sometimes beats him up with her magic. Though bossy sometimes, Louise cares and dearly loves Saito, being strict on him looking at other girls. For instance, she gave him an absolute rule to look at no other women but to his master only. Oftentimes, when Saito is with other women, Louise easily gets envious and irritated, beating and whipping him. When Saito looks at other girls, the glasses glow, giving Louise a hint and a reason to beat him up. While buying him a sword, she did not have much money then, buying him a cheap one. After the incident, it is revealed that the sword Louise bought is Derflinger, the talking sword. She was controlled during her marriage to him at Albion when she was supposed to give a letter to the Prince from Princess Henrietta. With the Prince officiating the wedding, Saito broke into the church to stop the almost-finished ceremony to save Louise. The spell was broken, but the Prince was stabbed to death by Wardes, revealing that his allegiance lies to Reconquista and that his mission is to steal the letter. In Romalia, the four were welcomed by Queen Henrietta and later by the Pope himself. Louise and Tiffania with other three women were assigned to be the priestesses of the Pope. When Saito returns to Halkeginia , he was of great help to Louise. Afterwards, Louise opened the portal Louise probably performed World Door all the way to Japan to live in their new home. Appearance Louise wearing her typical school uniform A sophomore at the academy, Louise looks like a young lass because of her height. She has long curly pink hair and corresponding color for her big eyes. Her uniform includes a long-sleeved blouse underneath a long indigo coat reaching her feet, a black skirt, and a pair of long black stocking-like socks and puts on a pair of black shoes. She is also shown to carry her wand with her all the time. Plebeian Attire Louise wearing a plebeian attire During their mission ordered by Henrietta, Louise and Saito heads out in a village, wherein Louise dressed as a plebeian. Her outfit consists of a brown cap, a silver, circular-shaped necklace and a brown-colored duster and a pair of sandals. Down to her legs, she wore black, long stockings and black sandals. Personality Saito Upon summoning Saito, Louise hates it so much, that it came from herself that she wanted a familiar spirit like a griffin or something. Some examples on how Louise expresses her "hate" towards Saito is by beating him up with her magic and by striking him with a whip. However, as the series succeeds, her love for Saito gets deeper and more intense. Henrietta As the two were childhood friends, Henrietta and Louise get along well. When Henrietta orders Louise commands, Louise accepts it enthusiastically, without doubts. Louise is also called by her first two names by Henrietta. With this, Louise hated Kirche, and Kirche hated Louise, too. When Louise bought Saito a sword for "protecting" himself from Kirche in the third episode of the first season, Kirche cannot accept it, and also bought Saito a sword. When Louise sees Saito with other women especially Kirche, Louise quickly gets jealous and envious.

Pentagon of the Five Elemental Powers, heed my summoning and bring forth my familiar! My divine, beautiful, and powerful familiar! I wish and assert from the bottom of my heart, answer my guidance! Pentagon that rules the five powers, bless this individual, and make him my familiar! That means, whatever your master orders you to do, you should nicely obey like a good dog. Louise has a record of 27 wins, 25 losses, and 2 ties with fights against Henrietta. In early Hindu texts, the symbol Sunya was used to represent "Zero". The meaning of Sunya is Void.

Chapter 2 : Tea at Trianon: Louise de La Vallière

Louise Françoise Le Blanc de La Vallière (Japanese: *あふ「あ、ま、あふ」あふ・あふ「あふ、あふ」あふ「あふ」あふ-あふ「あふ」あふ%あふ」あふ「あふ」あふ「あ、あふ、あふ」あふ* Ruizu Furansowāzu ru Buran do ra Variāru, pronunciation: /lɛ̃siz fransuaɛz lɛ̃™ blan dɛ™ la valɛ̃aɛr/ or /lɛ̃siz frɛ̃suaɛz lɛ̃™ blɛ̃ dɛ™ la valɛ̃aɛr/) is the main female protagonist of Zero no Tsukaima.

Louis de Bourbon, comte de Vermandois , the only one of her sons to live to maturity After the death of his mother in , Louis XIV publicly displayed his affair, which greatly displeased Louise, who, instead of the splendor of being a royal mistress, preferred demonstrations of tenderness aside. Becoming more sure of himself, claiming that the dowry of his wife was not paid, Louis XIV declares war on his brother-in-law, King Charles II of Spain , who was only six years old and reigns under the regency of his mother. Indeed, she was correct, for Louis XIV commented that legitimising their daughter and giving Louise an establishment "matched the affection he had had for her for six years" — in other words, an extravagant farewell present. Hypocritically, Madame de Montespan was the first who denounced the scandal in the battlefield. In a strange twist of fate, her relationship with the King started in much the same way: During this time, a devastated Louise wrote the Sonnet to the king: Constancy has laws that we do not want to hear; Desires of a great King nothing stops the course: What pleases today displeases in a few days; This inequality can not be understood. Louis, all these faults are wrong with your virtues; You once loved me, but you do not love me anymore. Love, to whom I owe and my harm and my good, What did you give him a heart like mine? Or what did you do mine like the others! A long period of cohabitation then began between the two mistresses. Despite having Louise as his official mistress and in the middle of his affair with Madame de Montespan, this did not prevent Louis XIV falling in love with the splendid Madame de Ludres ; hoping to win back the heart of the King of whom she was still deeply love with, Louise accepted all the humiliations inflicted by the new royal mistresses like Madame de Montespan demanded that Louise assist her with her toilette, and she did so without complaint, or whenever the King wished to travel with his real mistress, he made both Louise and Madame de Montespan sit in the same carriage with the Queen , but this tactic was unsuccessful: He created the child Count of Vermandois, and gave him the post of Superintendent of the Navy, but because he was still a child, the King retained his authority over the French navy. The strain of being forced to live with her former lover and his current mistress took its toll on Louise: However, as Monique de Huertas points out, "these Reflections are a mystical call of conversion, rather than a true conversion," which comes a few years later. She claims it "a poor creature still attached to the earth, and only crawl into the path of virtue Her love for the King is not yet dead: Obligated to seek permission from Louis XIV to withdraw, she attempted to leave in , fleeing to the convent of Ste Marie de Chaillot, only to be compelled by order of the King to return. In order to dissuade her to leave, Madame de Montespan urges the King to officially introduce Mademoiselle de Blois to the court. By giving an official status to their daughter, the King thinks that he compel Louise to remain and to continue to serve as a decoy for his double-adultery with Madame de Montespan. The new favorite, who fears scandal, also wanted to convince Louise to stay at court through Madame Scarron the future Madame de Maintenon , who say to the former mistress about the privations and suffering to which she would be expose herself during her stay in a Carmelite convent, as well as the scandal that such decision would not fail to provoke; in addition, she asked Louise if she had fully considered the discomforts that awaited her at the Carmelite convent which ended up including being forbidden to wear the shoes that allowed her to walk without a limp: In , she was finally permitted to enter the Carmelite convent in the Faubourg Saint-Jacques; the day she left the court forever, she threw herself at the feet of the Queen, begging forgiveness: Later in life, Madame de Montespan went to Louise for advice on living a pious life. Louise forgave her, and counselled her on the mysteries of divine grace. After 36 years of religious life, Sister Louise of Mercy died on 6 June aged She was buried in the cemetery of her convent. Sainte-Beuve considers that, of the three most famous favorites of Louis XIV, Louise was "by far the most interesting, the only one really interesting in itself. It was a popular fashion in the 19th century. Joan Sanders published a biography of Louise in entitled La Petite:

Chapter 3 : Category:Louise de La Vallière - Wikimedia Commons

Louise is named after Louise Françoise de la Baume le Blanc de la Vallière, Duchess of la Vallière and Vaujours who was a French noblewoman and mistress to Louis XIV of France from to Louise has a record of 27 wins, 25 losses, and 2 ties with fights against Henrietta.

Both parents claimed a distinguished lineage. Ecclesiastical vocations were common in her immediate family. In , she moved to the chateau of Blois for her adolescent education. At the moment of her arrival, court gossips were criticizing the excessive amount of private time Louis XIV was spending with his beautiful sister-in-law. The ruse quickly became fact as Louis XIV become infatuated with the cultured new courtier. The king later legitimized his two surviving children and ennobled them under the respective titles Mademoiselle de Blois and Comte de Vermandois. Her circle of close intellectual friends was dominated by thinkers of a libertine tendency, notably Benserade and Lauzun. After recovering from a serious illness, possibly smallpox, she made a confession of her sins and returned to the regular practice of the Catholic faith. Only in did the monarch permit his former mistress to pursue her vocation as a nun. On June 4, , Soeur Louise pronounced her vows as a Carmelite nun. They also contain an ongoing critique of the immorality, violent ambition, and practical atheism she had witnessed in her court years. In the convent parlor, Soeur Louise occasionally received acquaintances from her previous life: The erratic history of the commentary and publication of these two works indicate how easily the philosophical reflection of women authors has been erased from the canon. A semi-autobiographical work, this treatise studies the mercy of God for sinners, especially for courtesans who have renounced their sexual sins and sought a new penitential life in exile from the excesses of the court. The work studies how faith, hope, charity, and other theological virtues function in the life of those led to authentic moral reformation through the action of grace. Conversely, it dissects the false variants of faith, hope, and charity produced by the court culture of ambition and avarice. The influence of the theology of Bossuet, her spiritual director during the crisis of conversion, is apparent in the text, although the simple, limpid prose style differs markedly from the more rhetorical and periodic style of Bossuet himself. The first print edition of *Reflections on the Mercy of God* appeared anonymously in . A popular work of piety, the book had undergone ten editions by the beginning of the eighteenth century. Many editions published in her lifetime, such as the Frankfurt and Brussels editions in , explicitly named her as the author, with no demurrer from Soeur Louise or her associates. In the nineteenth-century, literary critics noted that the later editions of *Reflections* used a longer and somewhat more elegant version of the text than had the earlier editions. In , the literary critic Marcel Langlois made a more startling claim: Langlois based this claim on the argument that the rationalist tone of the work indicated that it was written by a man rather than by a woman. Furthermore, no woman of the period could have possessed the philosophical and theological culture which the author clearly displays. A careful look at the text indicates that there is no trace of a feminine style. On the contrary, on every page, we hear the voice of a man, of a director of conscience. The first edition of her letters was so full of errors, omissions, and interpellations as to be corrupt. Her alleged memoirs were a fabrication. Her correspondence explores the ascetical and mystical sentiments of the soul and continues the critique of the moral corruption to which the courtier is prone. She rejects the claims of pagan antiquity to have possessed authentic moral virtues, exalts the theological virtues, and criticizes the moral values of the court as a distortion of the theological virtues, altered to suit ambitious self-interest. Grace, rather than human merit, emerges as the cause of authentic virtue. The treatise also diagnoses the opponents and the distortions of the theological virtues in the aristocratic society of the period. Faith emerges as more than an assent to the truths revealed by God and proposed by the teaching authority of the Catholic Church; it entails a militant opposition to the world. This firmness of faith brooks no compromise with worldly allurements. When authentic, this militant faith comports two other virtues: A properly enlightened faith continually reminds the believer of the radical superiority of eternal God over the fleeting world in terms of glory. Three positions in particular earn her rebuke: Religious conventionalism has reduced to faith a matter of external ritual, shorn of interior moral conversion. For the conventional, faith is a simple matter of social conformity. Libertinism proposes a more

explicit rejection of the virtue of faith. Its posture is marked by contempt for the very enterprise of religion. The libertinism censured in this passage is clearly that of the courtier. The destruction of reputation by malicious gossip and the vanity of proximity to power are the vices of the libertine courtier who holds traditional religion and its allied virtue of humility in contempt. More subtle than libertinism, rationalism erodes faith by subjecting what lies beyond human reason to the judgment of fallible human reason. This critique of rationalism defends the supernatural nature of the object of Christian faith by refusing to remove the miraculous and the mysterious from the content of faith. Tellingly, it attacks historical-critical analysis of the Scriptures, which would undercut the historical veracity of the life of Christ. True hope emerges as trust in the redemptive power of God. Hope can easily deteriorate into presumption when the sinner forgets divine justice and uses divine mercy as an excuse to delay repentance and moral reform. In court society, theological hope has been eclipsed by the predominance of a purely secular hope for political and economic advancement. The egocentric hopes of ambition have crowded out the authentic hope of eternal life in Christ. The danger of such a careerist hope is that it ignores rather than explicitly opposes the theological hope of immortality. In such a purely terrestrial version of hope, the promise of eternity simply vanishes from concern. The opposition to authentic charity is not generic hatred or indifference; it is specifically the contempt of others manifest by an ambitious aristocracy. We consider as of no consequence words which attack the very soul of our neighbors, which mockingly dissect their faults and which make them appear ridiculous. In this passage, the aristocratic society of wit is unmasked as the determined enemy of authentic charity, which finds its apotheosis in the humble sacrifice of the cross. Reflections on the Mercy of God argues that traditional moral virtues, even the cardinal virtues, are only masks for various vices. The alleged virtue of prudence, for example, dissembles the human desire for security. This disjunction between apparent natural virtue and authentic supernatural virtue extends to the realm of intellectual virtue. By following them, instead of being a humble Christian, my self-love would turn me into a socialite philosopher, filled more with false maxims than with the science of the cross. This is the wisdom God hides from the haughty and reveals to the humble. In the exercises of the intellect as in those of the will, only grace can permit the human agent to embrace actual, rather than counterfeit, goods. Rather than being suppressed, the human passions should be presented to God for transformation in the itinerary of religious and moral conversion. Prayerful meditation constitutes the privileged locus for the human agent to undergo this grace-inspired emotional transformation. Rather than abolishing the human quest for pleasure, contemplation substitutes spiritual pleasure for the physical pleasures once sought by the sinful. We come to lament before You about all of these passions that tyrannize us, about all these worries that upset us, and about all this sadness that exhausts us. In this dialogical form of meditation, the meditant may present his or her emotional distresses before God for healing, just as he or she presents sins for forgiveness. Many commentators celebrated her as the French Magdalene and compared her to earlier examples of courtesans who had become public penitents, such as Saint Mary of Alexandria. Illustrated by the works of Cornut, Langlois, and Eriau, the protracted quarrel over the authorship of Reflections on the Mercy of God reflects this literary approach. References and Further Reading All French to English translations above are by the author of this article. Secondary Sources Conley, John. The Suspicion of Virtue: Women Philosophers in Neoclassical France. Cornell University Press, , An Interdisciplinary Journal 1: De Versailles au Carmel.

Chapter 4 : La Valliere, Louise de | Internet Encyclopedia of Philosophy

Louise-Françoise de La Baume le Blanc, duchess de La Vallière, (born Aug. 6, , Tours, France—died June 6, , Paris), mistress of King Louis XIV (reigned) from to

Consequently, Louise spent her childhood with young girls that would become great ladies - including the Grand Duchess of Tuscany and the Duchess of Savoy. Louise was beautiful with her blond hair, blue eyes and soft complexion but one of her legs was shorter than the other which meant that she had to wear specially-made heels to avoid limping through the great halls of Versailles. After a mere two months at Fontainebleau with the King, Louise and Louis fell in love. This was the first time that Louise had ever been in a romantic relationship which meant that she did not exhibit the same open flirtatiousness that other royal mistresses did. In February the couple faced the first complication in their relationship when Louise refused to tell Louis about the affair between Princess Henrietta and the Comte de Guiche. To escape she ran away to the convent of Chaillot but Louis did not want to let her go - he eventually convinced her to return to court with him. The couple had four children in total but only their two youngest children would survive. When Louise found out that she was pregnant for the first time, she was released from her service to Henrietta. The birth of their first child - a son named Charles - caused the people of Paris to openly show their discontent during a Mass on Christmas Eve. When Louise returned to court everyone knew why she had been absent. Louise herself felt ashamed around her Queen and tried to behave with as much humility as possible but the Queen responded with cold dignity - understandable in her position. Louise and Louis had been a couple for five years but their time was running out. At this point their two children had already died when Louise gave birth to a daughter whom Louis legitimised. Louise was rewarded with the title of Duchesse de Vaujours - this was not a sign of a rising affection but a goodbye present. Louise was sent to Versailles while the King went with the court to a battlefield; but Louise disobeyed the King's orders and followed him. When she reached him she threw herself at his feet sobbing. Once again, Louise was given the role of a decoy. The King was facing some problems with installing his new mistress since the Marquis de Montespan was not interested in giving his wife up for the King and wanted her back. Louise often begged the King to send her to a convent and even began wearing a hair-shirt. It was not until three years later that she was finally allowed to leave court and then became a nun at the Faubourg Saint-Jacques convent in Paris. Life at convent meant that Louise was no longer allowed to wear the special shoes that she needed to avoid limping. When Madame de Montespan asked her if she had not considered how uncomfortable a convent life would be, Louise simply replied that the discomfort of the convent would be nothing compared to court. But Louise - ever with a guilty conscience - wanted to make amends with the Queen. Some years later, Madame de Montespan came to visit Louise to ask for advice as how to live a pious life - Louise forgave her for her offences against her.

Chapter 5 : Louise de La Vallière : la première passion de Louis XIV

Louise de la Valliere is the middle section of The Vicomte de Bragelonne, or, Ten Years After. Against a tender love story, Dumas continues the suspense which began with The Vicomte de Bragelonne and will end with The Man in the Iron Mask.

Mit ihm kam Louise nach Blois an Gastons Hof. Louise wurde mit diesen drei Prinzessinnen erzogen und war deren Gespielin. So lernte Louise die Hofetikette, ferner zu singen, tanzen, reiten und orthografisch korrekt zu schreiben. Sie hatte blondes Haar, blaue Augen und eine melodische Stimme, avancierte zu einer gewandten Reiterin und verstand es, treffsicher mit einer Pistole umzugehen. Wegen dieser Vorhaltungen durchlebte die fromme Louise innere Konflikte. Der bei einer am Ihre ersten beiden Kinder starben schon vor dem Herbst im Kleinkindalter, doch gebar sie am 2. Ludwig begann wahrscheinlich damals seine intime Beziehung mit Madame de Montespan. Oktober gebar sie im Schloss Saint-Germain-en-Laye in aller Stille einen Sohn, Louis , der sofort weggenommen wurde, um die Geburt zu verheimlichen. Louises Beziehung zu Ludwig endete so in derselben Weise, wie sie begonnen hatte; denn hatte sie anfangs den Hof von Ludwigs Beziehung mit Henrietta von England ablenken sollen, so nun von jener mit Madame de Montespan. Jahrhundert von Schmitz, , heute: Mit der Zeit schien sie sich mit dem Aufstieg ihrer Rivalin abzufinden. Indessen war sie auch deshalb noch nicht zu einem Ordensleben bereit, weil sie noch immer sehr an Ludwig hing. Daneben fand sie in dem Marschall de Bellefonds, einem bedeutenden Vertreter der devoten Hofpartei, einen Vertrauten. Sie wollte nach der Ordensregel der heiligen Teresa leben und in das Karmelitinnenkloster in der Pariser Vorstadt Saint-Jacques eintreten. April begann Louise ihre Abschiedsbesuche, wobei jener bei Ludwig zuerst auf dem Programm stand. Ihre Kinder liebte Louise sehr. Ihre Tochter Marie Anne heiratete am Es kamen mehrere revidierte Auflagen heraus, so jene von Romain Cornut Paris, sowie eine kritische Edition von Ferdinand Daulnoy November an hohem Fieber; er war nur 16 Jahre alt geworden. Sie musste seine Nachlassenschaft in Ordnung bringen; dabei sah sie, dass die Ehe ihrer Tochter sehr wenig zum Guten ausgefallen war, und schon am 9. Aus dem Kloster heraus nahm Sr. Louise erlegte sich entgegen dem Rat der Priorin viele Entbehrungen und Zusatzarbeiten auf. Mit der Zeit starben viele ihrer Bekannten, und Sr. Louise erhielt immer weniger Besuche. Insgesamt 36 Jahre lebte sie als Karmelitin. Von ihren Mitschwestern betrauert, starb sie am 6. Juni im Alter von 65 Jahren, nachdem sie die Sterbesakramente empfangen und nochmals ihre Tochter gesehen hatte. Sie wurde auf dem Friedhof des Konvents beigesetzt. November , comte de Vermandois, wurde legitimiert.

Chapter 6 : Louise de la Vallière | Versailles Wiki | FANDOM powered by Wikia

Louise-Françoise de la Baume Le Blanc, marquise de La Vallière (1644-1711) A mistress of Louis XIV, who became a Carmelite nun, Mademoiselle de la Vallière has long fascinated historians and novelists by her picaresque life.

Unlike its predecessor, this book is aptly titled because the focus moves away from our beloved musketeers and onto court intrigues, particularly surrounding the titular Louise, who has been un lucky enough to capture the attention of King Louis XIV. There are still some fantastic characters, but the action is less and the politics more. Ah, how I missed him and his invaluable sense of honour! Thank god for de Guiche, who compensates a little for the loss of these two illustrious figures, even if he loses his own head to love. I loved the interactions between these young fellas. You can kind of see a shadow of our musketeers in their friendship. And man, is there drama. The sister is Henrietta, who is loved by basically every male who meets her, causing all kinds of drama. Buckingham, de Guiche, and even the king, who is her brother-in-law. Everyone in this book seems to do stupid things in the name of love. Boys were so much more romantic back in the day. That boy loves her with his whole heart and Louise gets carried off by a fancy for the king? It made me so mad that she barely stops to consider him. Raoul totally deserves better. Aramis, the sly fox - or master spider, rather - is tangled up in his own little webs, manipulating everyone in favour of Focquet. I have enough loyalty to love him no matter what, but I really question his actions. Then poor old Porthos is stuck in the middle, unaware! I have so much respect for our friendly giant. There are some seriously interesting dynamics between that constantly evolving friendship of our four musketeers. There are still some great moments in this book, and de Guiche had a few at the end that had me pretty anxious and biting my lip! Even all the plots are so twisted that they keep things interesting.

Chapter 7 : Louise de la Vallière | The Familiar Of Zero Wiki | FANDOM powered by Wikia

Louise de La Vallière was born on August 6 to the officer Laurent de La Baume Le Blanc (he changed his name to La Vallière) and Françoise Le Provost. When Louise's father died, her mother remarried this time to the Marquis de Saint-Rémy.

Laurent overleed in Louise werd opgevoed met de jongere prinsessen, de stiefzusters van Anne, hertogin van Montpensier, "la Grande Mademoiselle". Na Gastons overlijden verhuisde zijn weduwe met haar dochters en Louise naar het Palais du Luxembourg in Parijs. Louise was nu 16 jaar oud. Entree in het koninklijk milieu en de koninklijke affaire[bewerken] Door de invloed van een ver familielid, Mme. Om verder schandaal te voorkomen werd besloten dat de koning een andere relatie zou beginnen, en hiervoor werd Louise gekozen. De relatie, die als afleidingsmanoeuvre begon, groeide snel uit tot echte passie. Het was Louises eerste serieuze relatie. Dit verstoorde de relatie zodanig dat ze naar een klooster in Chaillot vluchtte, maar waar Lodewijk haar al snel volgde. Haar tegenstanders, met name Olympe Mancini , de nicht van kardinaal Jules Mazarin , wilden haar te schande maken door details over haar relatie met de koning door te geven aan de koningin, Maria Theresia van Spanje. Ze was echter niet zo populair meer. Ze had een tweede kind gekregen in , maar beide kinderen waren in de herfst van overleden. Een dochter die in Vincennes werd geboren in oktober , Marie Anne, later bekend als mademoiselle de Blois, werd in een brief door Lodewijk erkend als zijn dochter. Hij maakte Louise een hertogin in mei , en ze kreeg het landgoed Vaujours. Louis de La Baume Le Blanc â€” Marie Anne van Bourbon , Mademoiselle de Blois, die huwde met Louis Armand I van Bourbon-Conti prins van Conti Louis de Bourbon, graaf van Vermandois Klooster en later leven[bewerken] In trachtte ze van het hof te vertrekken, en vluchtte ze naar het klooster van St. Marie in Chaillot, maar werd gedwongen terug te keren. In werd ze uiteindelijk toegelaten tot het karmelietenklooster. Ze overleed in Haar dochter trouwde Louis Armand I, prins van Conti in De hertog van Vermandois, haar jongste kind, overleed tijdens zijn eerste legeropdracht bij Kortrijk in Haar leven was de inspiratie voor de tussen en als feuilleton verschenen roman Le Vicomte de Bragelonne van Alexandre Dumas.

Chapter 8 : Karin de la Vallière | The Familiar Of Zero Wiki | FANDOM powered by Wikia

Louise de La Valliere is another fine prequel to The Man in the Iron Mask, even if you have already read that classic. Louise, Raoul, Athos, and many other characters are understood more easily when The Vicomte de Bragilonne, Louise de La Valliere, and The Man in the Iron Mask are taken in the proper order.

Chapter 9 : Louise de La Vallière by Alexandre Dumas

Louise Françoise Le Blanc de La Vallière is the main female character. She is a second year student at the Tristain Academy of Magic and a terrible mage who is often scorned by her fellow classmates. Because every spell she casts fails, she is nicknamed "Louise the Zero" after her zero percent.