

mooted this to his brothers, several of whom offered to second him. But to penetrate into the house it would be necessary to obtain the authority of the president of the civil tribunal, who at that time was a M. de Belleyme, and none of the young members had any means of approaching him. After some time they discovered some one who knew a friend of M. de Belleyme. Negotiations were entered into by means of this medium. M. de Belleyme received the overtures with great kindness, and, at the end of the month of July, 1834, granted the desired permission.

The work of the instruction of the young prisoners was immediately tried. Le Prevost, Ozanam, Lamache and Le Taillandier devoted themselves especially to it.

With the majority of these poor children, Lamache says in his report of 1842, they found the most utter ignorance of the elementary ideas of religion, and others were already advanced in impiety; they saw there those prodigies that Paris boasts of, Atheists of fifteen years of age, who are wonderfully conversant with their philosophy, and answered a question from the Catechism with a jest from Voltaire. Despite the little consolation offered to the members of the Conference, who went every week and shut themselves up for hours in this moral lazaret, they continued their lessons for more than two years, until the young prisoners were transferred from the Rue des Grés to the prison of the Madelonnettes, at the other extremity of Paris.

The work of the young prisoners was replaced later on, at the beginning of 1836, by the work of the orphan apprentices of St. Vincent de Paul.

The vacation of 1834 did not interrupt the visiting of the poor. From this time forward, several of the members were living in Paris and did not leave it, and amongst them was Le Prevost, a little older than his brothers, and of uncertain health, but with whom zeal made up for want of strength.

At the end of the scholastic year, the absent had only to resume their place at the common fireside. The meetings