

to experience the happy effects of this divine liberality. Wherever he went, he beheld great numbers of erring souls return to God. Women of licentious lives excited his compassion more than all others on account of the difficulties and dangers which attended their perseverance. He therefore conceived the idea of founding houses of refuge, where every healthy influence would be brought to bear upon the newly-converted. This idea was not a new one, but up to that time the attempts made to put it into effect had unfortunately failed. Father Eudes was the first to succeed.

### THE FIRST REFUGE.

The First Refuge was opened at Caen, about the year 1641, and fifteen years later received the approval of the Holy See; it was intrusted to a religious community founded to look after the new work, namely, the Institute of Our Lady of the Refuge, afterwards changed to Our Lady of Charity. This first establishment served, in different cities, as a model for subsequent foundations, made possible by the coöperation of local initiative and of bands of Sisters furnished by houses already existing. At the outbreak of the French Revolution, there were seven refuges: Caen, Rennes, Guingamp, Vannes, Tours, Rochelle, and Paris. The house at Vannes disappeared during the disturbances, but between 1804 and 1811 three others sprang into existence, — Versailles, Nantes, and Lyons. Once founded, each monastery became independent, and had to provide for itself.

In 1825, the Refuge of Tours chose for superior a young woman of twenty-nine years, Sister Mary of St. Euphrasia Pelletier, whose rare talents and virtues had won from her