

lations, which still form the constitutions of this noble foundation. Defining first the nature of their work — the seeking out and succoring the miserable, nursing the sick, burying the dead, and attending criminals to their execution — he goes on to insist on the value of personal service, both private and public ; on the humility and abnegation required of each brother ; that each, on entering the hospital should forget his rank, and style himself simply servant of the poor, kissing the hand of the oldest among the sufferers, and serving them as seeing Jesus Christ in the person of each.

His hospital built, and his poor comfortably cared for, Don Miguel turned his attention to the church which was in ruins. A letter of his, still extant, will show the difficulties which he had to overcome in this undertaking : “ I was inclined to despond about it ; he writes, when the next morning at eight o'clock, a poor beggar named Louis asked to speak to us “ My wife is just dead, ” he said, she sold chestnuts on the Haga, and realized a little sum of eighty ducats. To bury her I have spent thirty : fifty remain ; they are all I have ; but I bring them to you that you may lay the first stone of the new church. I want nothing for myself but a bit of bread, which I can always beg from door to door. ” Don Miguel refused ; the beggar insisted, and so the church was begun : and the story spread, and half a million of ducats were poured into the laps of the brothers ; but, as Manara added, the first stone was laid by God Himself in the “ little all ” of the poor beggar.

On the wall of the *Vatio* or court, where the poor patients sit out half the day, enjoying the sunshine and flowers, is the following inscription from the pen of Manara : “ This house will last as long as God shall be feared in it, and Jesus Christ be served in the persons of his poor. Whoever enters here must leave at the door both avarice and pride. ”

