November 1959

M. Vincent, Father of the Poor, Apostle of Charity

Marie T. Aubuchon

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Recommended Citation

Aubuchon, Marie T. (1959) "M. Vincent, Father of the Poor, Apostle of Charity," The Linacre Quarterly: Vol. 26 : No. 4 , Article 4. Available at: http://epublications.marquette.edu/lnq/vol26/iss4/4
operation with a view to perserava-
tion of ovarian and generative
function is emphasized in an in-
structive article by Beecham. In
a series of 61 cases of endometriosis in patients under the age of
forty-five and with symptoms re-
quiring operation, he was able to
preserve the childbearing function in 32 (52 percent) and ovarian
function in an additional 14 (23
percent). In subsequent observa-
tions of one to six years, only two
patients had troublesome symp-
toms—a clear refutation of the
theory that endometriosis neces-
sarily requires ovarian ablation
to stop symptoms.

The use of radiation alone as
the initial method of treatment
should be avoided in most in-
stances. Surgery is preferable to
radiation because of the opportu-
nity it affords for conservatism with
removal of large endometriomas,
the correction of associated pelvic
pathology and often preservation
of ovarian function.

In summary, this brief analysis
of the complexities and inter-rela-
tionships of ovarian physiology
and pathology re-emphasizes the
greater need for conservatism in
the treatment of ovarian lesions.
Once it has been established that a
lesion is benign, every attempt
should be made to spare the nor-
mal structures. In the young fe-
nale, the needless sacrifice of
functioning ovarian tissue may re-
result in irreparable damage. Con-
versely, the sparing of only a small
wedge of functioning tissue may
preserve not only the endocrine
activity but, in some instances, be
rewarded by subsequent pregnan-
cies.

A long-range view of a patient's
total welfare is better medicine
than is the myopic approach which
may correct a relatively minor
pathology today, but at the cost of
more serious trouble tomorrow.

**FOOTNOTES**

1 Morris, J. M. and Scully, R. E.: Endo-
metriosis. Pathology of the Ovary, ed. 1.

2 Beecham, C. T.: Conservative Surgery
in Endometriosis. Am. J. Obst. and

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**International Congress of Catholic Physicians**

Munich will be host to the 9th International Congress of Catholic
Physicians to be held July 25 - August 1, 1960. The theme of the Congress
will be: The Physician and the Technical World. American Catholic physi-
cians are urged to attend. The Oberammergau Passion Play will be staged
in the summer of 1960. The World Eucharistic Congress will also be held in
Munich at the time of the Physicians' Congress. Those interested are urged
to contact:

Dr. Pius Müller
Ruperto-Kinik, Herzog Maxstr. 13
Bamberg (13a) Germany

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**Linacre Quarterly**

**M. Vincent**

*Father of the Poor*

Apologia of Charity

**N. Aubuchon**

My sisters, we are told that this piece of stone that is to be transformed
into a statue is too big. The sculptor makes the stone so violently that if
you were watching him, you would say he intended to break it in
pieces. Then, when he has completed the rougher parts, he takes a
smaller hammer, and over the years he uses other and finer tools to bring
it to the perfect beauty he has intended for his statue. You see, my daughters, God intended that

GOD WAS the sculptor who carved, with violent blows, the exquisite perfection that was to
teach the poor how to become two great saints: Vincent de Paul and Louise de Marillac.

Who was this Vincent de Paul? He was born of peasant stock, so he understood the hardships of
the poor. A few years after his ordination as a priest, he was captured at sea by the Corsairs and sold as
a slave in Africa. Because of this period of slavery, Vincent understood the suffering of the slave. He
lived in France at a time when the galley slaves manned the huge ships, and once he freed a young
man from the chains, exchanged clothing with him and set him free, putting the chains on his own legs
and taking the boy's place on the galleys. The wounds from those chains were to trouble him for 40
years. Vincent de Paul learned human suffering by sharing in it.

Mrs. Aubuchon is Director of Public
Information for The Catholic Hospital
Association

**November, 1959**
love of neighbor. For three years she journeyed through France and all the misery of the times and the perils of war. Then Louise began her School of Charity in Paris. She took in peasant girls, trained them in the service of the sick and the instruction of poor children. She taught them to read, cook, sew, and how to care for the sick.

In 1630 the cholera broke out in Paris, one of the worst sieges the city had known. Louise and her little group remained in the city visiting the severe cases and most infected districts.

Vincent’s little group of missionaries grew. To all who came to him, Vincent offered nothing but the hardiest of lives. His followers must never think of themselves. They must suffer great physical hardship, but more and more men came to join. Louise watched the rapid growth of this work with great interest and then, at long last, Vincent agreed to unite Louise and her peasant girls into a community under the guidance of a superior. Louise founded the community on November 29, 1633. In March, 1634, Vincent gave her the threefold vow.

Louise’s girls did not wear a religious habit, but all dressed alike in dark blue dresses with white collars, a white handkerchief around their heads. They arose at four every morning, went to bed at nine, and spent their days in prayer and work.

The hospital of Paris, Hotel Dieu, was a building that admitted more than 20,000 patients each year. Its management was in the hands of a few nuns, monks, and visiting doctors—all of whom had no more than an elementary knowledge of hygiene. Sometimes the hospital beds held as many as three occupants. The bedding was always too thin, the food inadequate. Now Louise received spiritual care unless it was thought that death was imminent.

Louise’s friend, M. de Marillac, went to the Archbishop of Paris, demanding that reforms be instituted in the hospital. The Archbishop spoke to Vincent de Paul and he in turn directed Louise to send her daughters to him. Soon the Daughters became familiar figures in the hospital. Then Vincent alerted Louise to the problem of the foundling homes.

Another great venture was begun. Several hundred children were being abandoned each year and being placed in a dismal shanty called “La Couche.” It was a habitat of horror rather than a foundling home, for the master sold children to beggars who would mutilate them to make them objects of compassion, for the rich to give more alms. Other children died of hunger and neglect.

A gradual removal of the children was begun and Louise and her Daughters took charge of the little ones. Foster homes were found for some; they cared for others who were left in their charge, and took in the steady stream of deserted babies, poured onto the Paris streets.

Vincent’s next project was help for galley slaves. He and his priests had done much for these convicts; tending prisoners was to be a new work for women. However, when Vincent told Louise of the problem, she did not hesitate. She and her Daughters went bravely into prisons and the ships to tend the sick, to bring food and messages from the outside world.

And so it was, that the lives of these two saints merged. Today, in the French national hall of fame, the Pantheon, there is a statue of M. Vincent giving mute testimony to the love even a secular world gives St. Vincent de Paul. Sociologists, social workers, nursing corps, organizers of philanthropy, all have acclaimed him. There is scarcely a modern work of charity he did not organize or form.

Louise de Marillac’s Daughters of Charity still carry on the great virtue of this man who has aptly been called the “Father of Charity.”

On September 27 of this year, the Vincentian Fathers and the Daughters of Charity began the celebration of the 300th anniversary of the death of St. Vincent de Paul which occurred on that day in 1660. The commemoration will extend through September, 1960. For Louise de Marillac’s Daughters of Charity, serving in hospitals all over the world, the chief part of the celebration will be in continuing to carry out the wishes of St. Vincent as their beloved foundress would have commanded them.

They recall his words to those first Daughters of Charity, “When you serve those little children.
when you nurse the sick poor... you are honoring the life of our Lord Jesus Christ, Who so often did the same things you do. And when you serve the convicts, you are honoring the sufferings and calumnies endured by our Lord on the Cross... It can truly be said of you, as of the Apostles, that you go from one place to another, and that just as they were sent by our Lord, so you are also in His name by order of your superiors."

Since St. Vincent de Paul belongs not alone, to his religious communities, but to the entire world, it is the wish of the Tercentenary Observance Committee that all the faithful join with them in honoring the anniversary of his death. There is still a great need for the charity of "M. Vincent" in the world. Perhaps in remembering his love for his fellowmen all men will find a new charity in their own hearts.

Remember someone with a subscription to The Linacre Quarterly as a Christmas gift. A remembrance of lasting value. A gift note will be sent in your name.

A LAWYER REVIEWS PLAN FOR LEGALIZED ABORTIONS

L. M. TAYLOR

For the past twenty years, Mr. Taylor, practicing Colorado law, has been on the part-time faculty of the University of Colorado law school. He represents clients in connection with medical-legal litigation. He addressed the following letter to the Linacre Quarterly Law Institute's Director of the work on legalized abortions. Mr. Taylor was a regular contributor to our journal and would encourage our readers to write letters to any members of the bar they might know to uphold high medical standards.

MODERN medicine is now refusing to accept decisions of the past. There is a modern movement giving unborn and vindicating humans, fact, a living human person. The Institute does not want to see medical standards lower. Ethical doctors subscribe to the Hippocratic Oath.

The original version provided: "I will not give to any woman anything to produce abortion." The Geneva version provides: "I will not give to any woman anything to produce abortion." The American Medical Association, comprising thirty-nine national medical societies including our own American Medical Association, in part reads: "I will maintain the utmost respect for human life from the time of conception." The International Code of Medical Ethics, in defining the doctor's duty to all persons, provides: "A doctor must always bear in mind the importance of preserving human life from the time of conception until death."

Modern medicine has encouraged protection for the unborn. November, 1959