

members of the Congregation in maintaining and propagating the Association of St. Joseph.

It will be understood that hereafter all money proceeding from the Association of St. Joseph be sent to Brother Gregory, who will employ it exclusively for the benefit of the Novitiate of St. Joseph—the primary object of these alms.

E. SORIN, C. S. C.,
Superior-General.

No. VI.

ROME, STA. BRIGITTA, January 15, 1870.

MY DEARLY-BELOVED OF THE NEW WORLD:

I have just mailed my acknowledgments of Christmas and New Year's letters to the first-born of our Religious Family in France. But I find that it scarcely expresses what I feel for those who either went with me, or were born, as it were, in my arms, beyond the great waters; those whom a long association of labors and fatigues, and like convincing tests of fidelity, have rendered to me precious beyond all expression. Here I have received, within two weeks, from all the parts where the children of Holy Cross have fixed their tents, the most gratifying testimonies of regard, affection and devotedness, placing me under great obligations to all. It has been, indeed, no ordinary consolation to me to find myself in Rome at this particular time to remember our beloved Family of Holy Cross before God, and solicit for all its dear children the blessings they need for the new year, at a time when the attention of the whole world is fixed on the Eternal City; when God Himself, we might readily fancy, listens to, and mercifully hears, the solemn supplications and the secret whisperings of chosen souls, which ascend from these renowned sanctuaries by day and by night to His Eternal Throne. At such a moment is consoling, it is encouraging, it is wonderfully rejoicing, to breathe a prayer for a friend, for a child whose welfare is as dear as that of oneself.

Shall I say it? why not? In thus charging the angels who carry from the Seven-hilled City such clouds of incense, the prayers of the Saints, daily to heaven, with my own special requests, I always find my heart engaged in praying for one or the other of those beloved ones in America. There is not one among those I know there whom I do not specially commend here, in one sanctuary or another; in these commendations I remove, as it were, or suspend for awhile, the pains of absence or the aching of separation. How often, and with what delight, I have assembled here all our dear children of the New World around the glorious tomb of St. Peter! Do you know for which of them I prayed the most? Do you see those I placed in my ceremonial nearer him? Natu-

rally those, I presume, I know to be most pleasing to him by their faith and their love; and at times, too, those who, like him, do not separate themselves from the Divine Master, but follow Him *a longe*—"at a distance," that he might invite Him to look upon them as He did upon him, and to change their hearts, and fill their eyes with tears and their breasts with an abiding and supreme love.

Thus I go, with my little and most interesting western family, from St. Peter's to Sta. Maria Transtevere, the first sanctuary dedicated here to our Blessed Mother; thence again to St. Cecilia's,—one of my most favorite churches. There is an imperishable marble representing the Saint (a few feet above her real and incorrupt body) lying sweetly in her eternal rest, in the most becoming posture, showing the terrible gash on her neck, but turning her angelic face from the eyes of the beholder, reserving, no doubt, its peerless beauty to the celestial Spouse alone. Oh! how I love this renowned palace of a Roman Christian family, so long the object of unbounded veneration! There I especially delight to pray for my best friends. There I pray for that "faith which overcomes the world;" for that purity which brought down an angel to shield the virgin saint, and open the eyes of the two souls she loved best; for that courage that feared no danger and made her a heroine of Christ. It does one good to come from the far West, where everything is so much of this life and so little of the next; it does one good to come and see the wisdom of those great champions of the faith "who chose the better part." They passed from a momentary tribulation into an endless joy; and even here, on the spot which they sanctified, an immense glory attaches itself to their precious remains. Oh! the folly of the world! oh! the wisdom of the Cross! Here is our study, our hope.

Rome is the martyrs' cemetery, and the glorification, in the highest degree on earth, of every hero and heroine who suffered and overcame on her blessed soil, all bedewed with the blood of God's saints. Here, then, it behooves the soldiers of the Cross to come, at least in spirit, and learn the great lessons which every corner and every inch of ground repeat and re-echo. It seems to me that no prayer can be sooner heeded than one addressed to the conquerors of the world, who laid down their life for their love of the Cross, in behalf of their remote successors enrolled under the same soul-stirring, divine standard.

I leave Rome in a few days, but never did I leave it with greater regret. We will meet again here in loving remembrance on these sacred and inspiring tombs, for none can be more eloquent for us, members of Holy Cross; yes, let us often meet, especially during this extraordinary year, before these immortal shrines to pray for the great Council and for our own beloved Religious Family. There we will easily forget our little personal sorrows

and trials, so insignificant in comparison with those so long and so richly rewarded; there we will secure strength and vigor to persevere to the end in the discharge of duty, in order to grasp the crown of immortality; there we will learn how to rise above the joys of a day, and secure everlasting enjoyments. May God inspire us all, as He did those noble men and women, for ages and forever the wonder of the world! May we, by their powerful intercession, walk and run in their glorious footprints, and leave behind us for our successors some of their bright examples! for we, too, are the descendants of the saints. Ah! some of my best friends I may never meet again here below, however brief my absence; but, thank God, the hope is laid deep in my bosom, I will meet them again and forever in heaven. God grant that we all meet there where separation is unknown!

E. SORIN, C. S. C.,
Superior-General.

No. VII.

NOTRE DAME, March 22, 1870.

REV. FATHERS AND DEAR BROTHERS IN JESUS CHRIST:

I have to inform you of the death of our dear young Brother Athanasius, who, but a moment ago, breathed his last before my eyes.

In one sense, I regret him sincerely; but such an edifying death leaves scarcely room for sorrow. Here he had been received into our Holy Church; last year he had been admitted into our Congregation, which he never ceased to edify by the most regular and exemplary conduct. When I reached home, on the 12th inst., I found him almost dying, in the last stage of consumption, but resigned, and even cheerful in his resignation to God's holy will. As he approached his last end he became daily more admirable in his sentiments of faith and piety. Last night at 12 o'clock he desired to receive once more Holy Communion, which I had the consolation to carry him myself. I frequently visited him since, and each time with new edification. Oh! how sweet it is to die young, in innocence and peace, in confidence and love of God! May our last moments be like unto his!

To-morrow, at 4 p. m., we shall consign his mortal remains to the grave; but while I live, I shall remember the edification he has given us all, and pray that when our last hour shall have come it may find each of us as well prepared.

With full confidence may we pray for the rest of his soul.

E. SORIN, C. S. C.,
Superior-General.

No. VIII.

NOTRE DAME, April 2, 1870.

REV. FATHERS AND DEAR BROTHERS IN JESUS CHRIST:

At 10.30 last night, after receiving the Sacraments and all the helps of our holy religion, our dear Brother Theophilus breathed his last here, in perfect submission to God's holy will. All who knew him will say that another exemplary Religious has been taken away from our midst. Let us all hasten, in return for the long edification he has given us, to offer in behalf of his dear soul the pious suffrages secured by the Rule to all professed.

E. SORIN, C. S. C.,
Superior-General.

No. IX.

NOTRE DAME, May 22, 1870.

REV. FATHERS AND DEAR BROTHERS IN JESUS CHRIST:

While I write these lines, the bell announces to the Community that another dear soul has left our ranks and gone to the bosom of our Heavenly Father. Brother Peter of Alcantara is the one who now calls upon us for the assistance he may need, and which we sweetly bound ourselves to offer each other in turn as Divine Providence may summon us to rest from our labors. He passed to his eternity a few moments ago, strengthened by the precious helps of Holy Church. Sweet, indeed, and most consoling, must be to a dying Religious the assurance that as soon as he shall have breathed his last, hundreds of fervent friends will fall on their knees and approach the Holy Table, entreating the Divine Master to grant His faithful servant the reward He has promised to those who, for His sake, have left father and mother, brothers and sisters, lands and all, and denied themselves, to take up His Cross and follow Him!

Such was literally the case with the good Brother whose cold remains are now awaiting the last sacred rites of religion. Although scarcely known during his long career in the Community, except by his unswerving fidelity and devotedness, he now carries with him to the tomb the universal regrets of all our Religious, none of whom, I may confidently say, he ever disedified by a wilful transgression of his vows. His path was in the humblest walks; he never commanded nor aspired to command anyone; he had come to sanctify himself in obedience; he brings to God's judgment no responsibilities but that of his own deeds. Happy soul! he will answer but for himself!

In vain do I look over his long, simple, innocent and useful association with us for a single deliberate cause of displeasure to me or to any of his Superiors. I find none. What a rich eulogy for

a departed soul! Surely such a one will find mercy before the tribunal of the Supreme Judge. While we pray for him, let us profit by his example.

E. SORIN, C. S. C.,
Superior-General.

No. X.

NOTRE DAME, IND., November 22, 1870.

REV. FATHERS AND DEAR BROTHERS IN CHRIST:

I learn this morning, by our Very Rev. Father Provincial in France, that our dear Brother Bernardine died of apoplexy, in our establishment at Lemberg, Poland, on the 9th of September, after a long and cruel agony of three days. He was yet a Novice, but had rendered important services to the Congregation, which, in justice, should now show him an appreciative and generous gratitude for his great devotedness. I commend him the more earnestly to your fervent prayers as the name alone of the terrible stroke which brought his mortal career to a close leaves but faint hopes that he enjoyed, at his last moments, the precious blessings which we so much desire for ourselves. May we take a salutary warning from our poor Brother Bernardine's sudden death, and keep ourselves ready; for we know not when we shall be called upon to render an account of our own stewardship.

On this sad occasion I must relieve my mind from a painful alarm which I cannot help feeling, at times, for a few members of the Congregation who do not seem to realize the obligations, any more than the advantages, of their holy state of life. The easy and unscrupulous manner with which they habitually dispense themselves from the community exercises, religious attendance, and almost all signs of *regular life*, directing their own movements as they please, and seldom, if ever, asking any permission, would lead one to suppose that when they solemnly pronounced their vows they meant but a nominal engagement—*nothing serious*. Yet, we know, and they, too, that God received their vows, and holds them bound by them, either for reward or punishment. Alas! a few thus disposed will always prove a prolific source of anxiety to their Superior, whose chief duty is to maintain the spirit of obedience and regularity as the vital element of community life. Indeed, should this element perish in their hands, they might well fear, "for a dreadful judgment awaits those who preside." While I tremble for myself in view of my awful responsibilities through these evil and critical days, I leave to those actually in charge whatever may have been the share of authority assigned them, to answer for that share before God. To a great extent, they hold

in their hands the destinies of the Congregation of the Holy Cross.

Let all our Religious understand it well; and instead of finding fault with their Superiors' scrupulousness and severity, they will esteem them and venerate them the more, when they see them so zealous for the preservation of religious discipline. Superiors' authority must be felt and feared at all times and in every place; otherwise, looseness will soon take the place of active regularity. A healthy community will always fare well in the close observance of its vows. May the grace of God be with you forever!

E. SORIN.

No. XI.

NOTRE DAME, IND., FEAST OF THE PRESENTATION, 1870.

We, Edward Sorin, Superior-General of the Congregation of the Holy Cross, after due consideration and prayer, make known to all the members of the Congregation the following prescriptions:

Whereas we intend to assemble a General Chapter as soon as peace and order shall have been re-established in Europe, we deem it one of our important duties to be prepared to present for its examination whatever is most needed for the welfare of the Congregation. Now, among our needs, the urgency of which is felt by all, we must name that of a complete and suitable plan of studies for all our Houses; and also that of a better-defined Rule for each officer, teacher or prefect in the Congregation. We are all constituted in obedience; and, therefore, each one must know, when he receives an *obedience*, what it exactly means and implies, both as to duties and privileges; what is required by it, and what means are given to fulfil it. We mean that from the first officer to the last in a House, everyone is *responsible* to the extent of his obedience, and must bear the consequences of it before the Community; everyone must acknowledge the hierarchy of powers, not only in theory, but in daily practice; obey his superior officers in order to be supported by them whenever occasion requires it. We need a rule for each and every office, ignoring nothing pertaining to it—a straightforward direction for every religious of sense and good will. Then, but not before, it will be comparatively easy to lay the blame and locate the praise at the proper door; then Superiors will be able to appreciate the respective worth of those under their charge.

All this, we trust, shall soon be secured to the Congregation; and as a means to hasten it, we have decreed as follows:

1. The Rev. N. H. Gillespie is hereby named Prefect General of Studies for the Congregation, in the full sense of the XXVth Constitution, and is enjoined to enter immediately upon his office,

conformably to the same Constitution, and to the 16th of our Rules, and to report to us with the shortest possible delay. We want a plan of studies in keeping with the progress and the demands of our age, and as an earnest of the importance we attach to this charge, the Provincial Council shall designate for our approbation two able members to assist Rev. Father Gillespie, and form with him a permanent committee, to meet at least twice a week until the final sanction of its labors in the General Chapter.

2. As we do not pretend to know better than those personally concerned what amendments should be made in the present Rules governing our teaching community, in order to embody in the new edition all such amendments, which experience may have found necessary, we direct that in each Province and Vicariate the Provincial or Vicar, in his Council, examine, one by one, all the Rules referred to, and send a conscientious report of every change to be made in the same. Such reports are to be forwarded to us before the 25th of March. As the Provincial Council deliberates upon a Rule, let the Religious, who has it to fulfil, be sent for and heard on the subject. Where such means shall have been employed in honest sincerity, it would be a matter of surprise if our revised Rules do not meet our wants. Then Superiors will have something to enforce, and no one will be permitted to justify his neglect by saying that our Rules were never made to be taken literally.

E. SORIN.

P. S.—We learn this moment by a letter from our Very Rev. Assistant-General in France the sudden death of Bro. Alexis, and also that of Bro. Edward. Both were professed. Until further details may reach us, we commend those precious souls to the fervent prayers and suffrages of the Congregation.

E. S.

No. XII.

NOTRE DAME, Nov. 29, 1870.

REV. FATHERS AND DEAR BROTHERS IN CHRIST:

If it is a duty for the children of the Church to pray often for their common Father, the Vicar of Christ upon earth, it must be more strictly binding on Religious Orders, especially at a time when all human assistance has failed him. Properly speaking, Religious Orders, by their direct and immediate dependence on the Holy See, form, as it were, the Body Guard, the "Noble Guard," the Guard of Honor, around the throne and august person of their Royal Pontiff. Once approved by him, admitted by him into his Religious Family, they acknowledge him, in a special sense, as their Father, under whose immediate authority they have sought

to live, and whose personal protection has been pledged to them in return for their sacred engagements to the Holy See.

Hence, the special relations and duties of Religious towards the Holy Father are quite distinct from those of the faithful at large. Whoever will reflect for a moment on the constitutions of religious congregations, or their canonical existence in the Church, will readily understand the particular claims of the Pope upon the spiritual, and even the temporal, assistance of communities; the obligations of the rest of the children of the Church are evidently not as great as those of Religious, and can produce an equal devotedness only when met with a greater love.

The time, unfortunately, has come to test the sentiments of communities on this important question. Our most beloved and venerated Father Pius IX is a prisoner in his own palace and depends for the means of existence on the support of his spiritual children. Our duty is clear, and, with God's grace, the children of Holy Cross will not fail to fulfil it.

In the first place, we must pray for him; no one of us will prove so lost to the sense of his sacred obligations as to leave this unheeded. It is written of St. Peter (Acts, xii, v. 5) that "he was kept in prison, but prayer was made without ceasing by the Church unto God for him." In answer to this incessant prayer, "God sent His angel who delivered him out of the hands of Herod, and from all the expectation of the people of the Jews." Peter's successor has now met with the same fate. To the same affliction the Church will apply the same remedy, and, undoubtedly, with the same happy result.

The unbeliever and the enemy of the Church may rejoice and exult in the grave and truly distressing events now taking place in Europe. In such a calamity they will see evident signs of approaching dissolution; the wisdom of a carnal-minded world will imagine, and even feel confident, that at last the end of Catholicity has come, and that soon all will be over with it. Catholics should not yield to such conclusions from actual premises. The storm, indeed, is violent; but its fury is of itself a warrant that it will not last long. The bark of Peter has been assailed before, but has never sunk. Jesus may seem to sleep in it, and not to mind the fierce tempest that rages around it; but, let us remember what has been written by St. Matthew (c. viii, v. 23): *When Jesus entered into the boat, His disciples followed Him; and behold a great tempest arose in the sea, so that the boat was covered with waves; but He was asleep, and His disciples came to Him and waked Him, saying: "Lord, save us, we perish!" And Jesus saith to them: "Why are ye fearful, O ye of little faith?" Then, rising up, He commanded the winds and the sea, and there came a great calm.* This will be the subject of our daily meditations in

these days of trouble; and every time a sad report reaches our ears, let us remember the waves threatening the boat in which the Saviour slept, and we will, as often, turn to Him and cry out, from the depths of our hearts: "Lord, save us, we perish;" and He will awake and still once more the winds and the sea.

Weak and nominal Catholics will probably find grounds to fear for the Church in the great storm now raised on all sides against it. But the rock on which it is built precludes all serious danger. Earthly kingdoms may pass away, never to return; but our Holy Father's trust rests on promises which no other ruler ever heard or received. For true Christians, the present and terrible tempest now sweeping over Europe is only the forerunner of a great calm, the harbinger of a new triumph, the token of new victories, of peace and prosperity.

Christ rules His Church now as ever. When our Blessed Lord expired before the eyes of His cruel enemies, they, too, felt confident that all was over with Him and His doctrine. We all know what happened three days later. Satan had deceived himself; by his inspirations and hateful exertions among the Pharisees and the princes of the people he had only secured the fulfilment of the declaration: "Behold the prince of this world is already judged, and he shall be cast out—*et ejicietur foras*." Where he had expected to obtain a lasting success, he found his own perpetual defeat.

In the same manner did the world deceive itself, for three hundred years renewing again and again the most terrible persecutions against Christians, each time expecting to drown the new sect in a deluge of blood, until at last, towards the close of the third century, they could no longer entertain a doubt of its utter annihilation, and they erected a monument, with the following inscription: *Christiano nomini deleto*—"to the final extinction of the Christian name." This occurred on the eve of the final and lasting triumph of Constantine. Here again the enemies of the Church of God were wonderfully disappointed in their expectations; they had imagined never again to see that Sign of the Crucified, when, lo! on a sudden, the same glorious Sign appeared in the air, bearing, in characters of fire, a solemn promise of victory: *In hoc signo vinces*—"By this sign thou shalt conquer!" Let us, therefore, place our confidence in God. He will not forsake His beloved Spouse, the Church, nor His Vicar upon earth. We should rather hope, even against hope.

In the second place, we should assist him substantially, according to our means. Dutiful children will not stop at praying for their parents in distress and in need, when it is in their power to afford them substantial relief. It is there especially the fourth Commandment stands in full force. We have in our days as ever, thanks to God, abundant and striking proofs that the voice of nature, on this point, gives among our people a cheerful response to the above

mandate. Honor and blessing to the child who cares for an aged parent!

We need go no further to persuade the true children of the Church that they are now in presence of a great and self-evident duty towards our common and venerated Father in Rome. Cold, indeed, must be the heart that would not feel for the Vicar of Christ, now kept a prisoner by those who should be his faithful protectors. In the measure of our scanty means we will offer him our mite, and help to save him from the humiliation of accepting—as he has so nobly refused—even a farthing from a power that has robbed him of all his possessions; we will cheerfully give what we can spare, and solicit in his behalf wherever we may hope to meet with hearts sincerely devoted to the cause of Pius IX.

Until otherwise directed, all the members of the Congregation of the Holy Cross shall recite daily for the Pope, at the Particular Examen, the Litany of the Blessed Virgin, with the invocation "Our Lady of the Sacred Heart, pray for us." After the Community Mass, the priest shall say the "Our Father" and "Hail Mary" thrice for the same intention. The priests shall add at Mass, whenever permitted by the *rubrics*, the Collect *Pro Papa*. The general Communion, which follows the day of Confession, shall be offered for the same object.

May the memory of the Holy Father's sufferings be ever present to our minds and animate our zeal, until we hear of his triumph over his enemies!

E. SORIN.

No. XIII.

NOTRE DAME, IND., December 21, 1870.

REV. FATHERS AND DEAR BROTHERS IN CHRIST:

Our good Brother Justin died here last evening, fortified by the last Sacraments and all the helps of our holy Faith; his mortal remains have just received the honors of a Christian burial in our cemetery. He was in his seventieth year, and had come from France with the second colony, in 1844. After a short sickness of nine days he breathed his last, almost without a struggle, and thus closed, by a calm and sweet death, a spotless career of long and silent labors, an innocent and harmless life, never disturbed by an act unworthy a true Religious.

What a consolation for those who loved him (and who did not in the Community?) to look over that long, placid existence, without the slightest apprehension of meeting a single deed or word by which they might be scandalized or grieved! In his perfect willingness to die were beautifully reflected, during his last illness, the virtues and religious dispositions of his pious soul through life.

Who was ever offended or disedified by Brother Justin? Ah! rather let us ask who does not readily acknowledge the beauty of his childlike innocence, his unceasing devotedness, his promptitude and unconcealed happiness in obedience, his regularity as a Religious, and his real eagerness to oblige and give satisfaction to everyone around him? Indeed, in this he was particular to a fault. Many of us will remember with edification how greatly distressed he sometimes seemed to feel when led to fear that he had not given full satisfaction, in spite of his good will.

Dear, precious soul! would to God that all of us would emulate the same unfeigned candor and genuine sentiments of faith and humility, of sincere charity and unchangeable cheerfulness in the faithful discharge of duty!

For several years Brother Justin worked here single-handed in his shop, frequently spending recreations and late hours at night to meet necessities and demands from all quarters, and never counting the cost, if he could make others content and happy. Never did the Community possess a member more heartily devoted to its interests, and more scrupulously economical in his personal expenses. Naturally saving, his own wants were so easily supplied that a thorough examination of his yearly expenses for twenty-six years would clearly show, I am sure, that while he ever stood among our most laborious members, not one in the Community could have been less expensive for personal entertainment.

For my own part, I shall never forget the smile on his countenance when I asked him, only a few hours before he expired, if he was willing and resigned to die: "Yes, Father, yes; I am ready; I am happy to die." His face, glowing with happiness, said even more than his lips. This was not, however, the beginning, but the end of the long and uninterrupted edification he had given us all.

We, too, must all die. When that supreme hour shall come, how much consoled we shall feel if we can read in the hearts of all our companions the same testimony; the same confidence entertained in every bosom around us, that we are not surely going to punishment, but to reward! May this new and striking example of candor and simplicity create among us a new impulse for the same! It is written: "He who walks before God in simplicity shall be saved" (Prov. xxviii, 18). And again: God's communication is with the simple" (*Ib.* iii, 32). And again: "*Qui ambulat simpliciter, ambulat confidenter*" (*Ib.* x, 9).

I feel confident that all who knew the dear deceased will consider it a pleasing duty to offer for the release of his soul the suffrages marked in the Rule for deceased Professed.

I cannot close these lines without remarking that I was pained, at the burial service in the church, to notice the absence of some members who ought not to have denied this last mark of esteem

and love to one so deserving and so long tried. Let us remember our friends, not alone through life, but especially in death. The world itself, with all its coldness, would scarcely ever forgive or excuse such indifference. "Do good to thy friend before thou die. Remember that death is not slow" (Eccles., xiv, 12, 13).

E. SORIN.

No. XIV.

NOTRE DAME, IND.,

FEAST OF THE FINDING OF THE HOLY CROSS, 1871.

REV. FATHERS AND DEAR BROTHERS IN CHRIST:

Yesterday, at the hour of the first Vespers, the following telegram from Paris to the New York *Herald* of the 27th ult. was handed to me:

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"The houses of Neuilly are torn open by shells, railings and lamp-posts are ripped up, and trees cut down. Many dead horses were seen at the barricades, where, in spite of the armistice, the insurgent Nationals are working. The devastation is horrible. At the point of junction of the Avenue Roule and Rue Orleans nothing with life was to be seen; and it was evident that nothing with life could have existed in this locality under such a storm of iron hail as was poured into it.

"I visited Ste. Croix, and found the institution all in ruins at the top. I found a young man there appearing very much emaciated. He has lived in the cellars for three weeks. Last week the National Guards came and demanded the plate and money. The next day the priests removed to the English convent next door. On Friday last the Communists returned and went to the English convent, where they made a demand for the priests. The Concierge attempted to save them, but he was seized and bound, and the priests were discovered and taken to the Mazas prison. The Nationals attempted to set the convent on fire to-day."

This is sad, very sad news, which I hasten to communicate to the Congregation in order to secure at once the most fervent prayers of all its members. There is nothing in the telegram, however, that I may call a surprise; it is rather what I had feared and clearly expressed in three different letters written from here last winter, to urge as many as possible of our Religious in France to seek in this New World a safe shelter and a wider field of usefulness for every one of good will.

Alas! since I returned from my first visit to France, in 1846, the thought never left my mind (and I expressed the same by letter many times) that Divine Providence had sent us here and to Canada to prepare a home some day for the Congregation. Be this as it may, we will commence immediately a Novena for our dear Rev. Fathers now detained in the Mazas prison. How many they are, I cannot say; but I know that our dear Father Champeau, the First Assistant-General, and our excellent Rev. Father Le Cointe, the Prefect of Studies, were there for certain, with the other two