

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

Assistants General. Until we hear of their deliverance, let it be true to say of us all: "And there was prayer to God for them every day."

The Litany of Loreto, with the invocation "Our Lady of the Sacred Heart, pray for them;" and that of "St. Joseph, pray for them," will be continued in all our Houses daily after night prayers.

E. SORIN.

No. XV.

NOTRE DAME, INDIANA, May 27, 1871.

REV. FATHERS AND DEAR BROTHERS IN CHRIST:

Yesterday the Chicago papers brought us the following telegram: "MURDERS OF THE CLERGY.—Night—Archbishop Darboy, ten hostages, and nearly fifty priests were murdered in cold blood at Mazas prison, on Tuesday night."

The conclusion painfully forced itself upon us all that our dear Fathers and Brothers must have been among the victims of Tuesday night last, for the correspondent of the *Herald*, on the 27th inst., stated they had been taken to Mazas prison. At six o'clock this morning, however, we received the following letter from our Rev. F. Champeau himself, changing our tears of sorrow into tears of joy:

"LE MANS, May 9, 1871.—My dear Rev. Father:—At last I have recovered my liberty. After being hidden in our own cellars, under or beneath the bombs of the two armies, which had suddenly blockaded Neuilly, I was made prisoner, with five Brothers, by the National Guards, and immured in the Conciergerie, together with a number of the clergy, regular and secular, of Paris. Our Father Le Cointe (the Director of Studies) being then hidden in the cellar of an adjoining establishment, they seized with me but Brothers Gregory, Bernard, Heliodore, Mary-David, and Ernest; the other Rev. Fathers had not yet returned from the Provinces, although we had already commenced to receive our old boarders. We were about fifteen days in prison, each one in a cell—without knowing why, without seeing a judge, but free from every other violence. We were liberated by the influence of some of our Republican personal friends, and especially by one of our own lay-Professors.

"Neuilly is half destroyed by the projectiles of the two armies, and our House is seriously damaged from the top—but we know not what may become of it when the assault takes place."

The sad intelligence had reached us yesterday in the afternoon, and early this morning come the happy tidings. *Ad vesperam fletus et ad matutinum letitia.* Let every Father of the Congregation say one Mass in thanksgiving, and every Religious offer one Communion.

For my part, I look upon this happy issue as a special mark of protection from Heaven. The Blessed Virgin could hardly do less for one who has written so many beautiful things of herself, and such a splendid "Life of Saint Joseph." The other six are equally devoted to her and her holy Spouse. No wonder they were not forsaken. Praise be to God!

E. SORIN.

No. XVI.

NOTRE DAME, INDIANA, Oct. 15, 1871.

REV. FATHERS AND DEAR BROTHERS IN CHRIST:

In reply to the numerous and affectionate congratulations which you have so kindly sent me from all directions, on the occasion of the feast of my glorious Patron Saint, I hasten to offer you in return my grateful acknowledgments, with renewed assurance of devotedness to the interests of our beloved Congregation. Nothing can give me more courage to bear the burden of my charge than to hear from your own lips or pens your unfeigned declarations of fidelity to your sacred engagements, and to see with what zeal and eagerness each one fulfils his duty. It is a refreshing thought for one on whom such responsibilities mainly rest, to know that those who form his Religious Family show themselves worthy members of it, and honor it before all by their virtues, their efficiency, and their blameless lives. May God grant us all this precious and mutual consolation, so to love our dear Congregation as to make it daily more respected, and never to dishonor it by any mean or unworthy deed!

With this Circular you will receive the first part of the method to be used henceforth in our schools. An oversight has caused a delay of three months in the forwarding of it to the various establishments. Brief as it is, it yet contains many valuable points, and, I may add, embodies most of the matters on which a rule has so long and so often been urgently asked. Let it be strictly observed, and there is reason to believe that it will soon show its beneficial results.

As I am first responsible for the maintenance of the Rules and of the discipline and the spirit of the Congregation, I deem it my duty to exhort all Superiors and Directors to make renewed efforts to bring all their subordinates to a "regular observance" in attending their daily exercises, in fulfilling their obediences, in wearing the religious habit as defined by the Rules, etc.

The Provincials shall send me, by the 1st of January next, full statistics of their respective Provinces, setting forth, with care and accuracy, the state of their portion of the Congregation; according to the usual forms, but accompanied with many more personal and local remarks, v. g.: giving a brief sketch of each establishment, and some qualifications in a few lines to each Religious. The reason of this is that I must prepare for the General Chapter a complete statement of the temporal and moral status of the Congregation, and without such data my task would be an impossible one. Furthermore, I must require, for the same occasion and for the same reason, from all our Religious a written and conscientious direction, after the method embodied in the Rule 21st.

A Report to the General Chapter and to the Holy See is a serious act—an important document. To do it justice, I shall need all I ask, and I expect it.

If possible, all Religious should know their Rules by heart. A cursory reading will not impart a sufficient knowledge of the obligations and direction they contain; still less will it at once unfold their spirit. They must be meditated upon in silence before God. I therefore direct that in all our Houses a meditation be consecrated to each Rule. To learn our duties is one thing; to obtain grace to fulfil them is another; and more importance is attached to the latter. In a serious meditation both ends will be reached, and the result will doubtless justify the effort, viz.: the Rules, once properly viewed and weighed in God's presence as a standard after which we must all be judged, will be held in due respect, and observed in a religious spirit.

Times are evil and threatening; God's anger is clearly manifested. We, at least, must profit by the warnings. Never, never did we stand more in need of Heaven's protection.

May our Blessed Mother keep us all in the holy fear of the Lord!

E. SORIN.

NO. XVII.

NOTRE DAME, IND., Oct. 30, 1871.

REV. FATHERS AND DEAR BROTHERS IN CHRIST:

By the new Colony from France that reached us yesterday morning, I learn the death of one of our oldest and most edifying priests in the Province of France—the dear Rev. Father Davy.

He died at Lafaye, after an illness of only ten days, and leaves behind him a memory which will long be cherished by all who knew him, and especially by the thousands to whom he preached the saving truths of our holy Faith during the thirty-two years he was a Missionary in France.

In order that his precious soul may soon rest in peace, all the members of the Congregation will hasten to offer the pious suffrages due the Professed of the Holy Cross.

Whose turn will it be next? Possibly mine; perhaps that of the one among us who thinks the least of death. Ah! let us all remember our last end, especially on All Saints' Day and All Souls' Day, the return of which some of us will likely never celebrate again upon earth.

"May our immortal souls depart in the death of the just!" And that our last moments may be similar to those of the Saints, let our lives, like theirs, prove a long preparation for death.

E. SORIN, C. S. C.

No. XVIII.

NOTRE DAME, IND., NOV. 11, 1871.

REV. FATHERS AND DEAR BROTHERS IN CHRIST:

Only a few weeks ago I requested your prayers for one of our oldest missionaries in France—Rev. Father Davy. This evening one of our first professed—Brother Jerome—expired, after a short illness of three days, strengthened by the Sacraments of the Church, and, what is even more consoling, by a long, meritorious and edifying religious observance of all his duties for more than a quarter of a century.

That his precious soul may soon enjoy the rest of the just, I lose no time to notify the Congregation of his demise; and, in return for his constant and unfeigned devotedness, I earnestly beg of all our associates promptly and fervently to offer the pious suffrages he has so well earned.

When a Religious has for so many years served a Congregation with an unexceptionable zeal, and remained true to its interests through the innumerable trials unavoidable at the origin of a foundation, he deserves well of his *confrères*.

Such is our dear Brother Jerome's claim upon our gratitude, or rather upon our common sense of justice. As an evidence of his love of solitude and retirement,—which many of us might study with profit—Bro. Jerome never left the premises since he first arrived here in 1844; neither can I remember that he ever expressed a desire of the sort.

I notice it here, because it is a characteristic feature of a good Religious, as, *per contra*, the love of journeys and visits to relatives, friends, etc., is an unmistakable proof of a worldly disposition, growing more dangerous from indulgence. Thus, many a Religious has lost the spirit of his vocation, and brought back in exchange the spirit of the world. "The desires of sensuality draw thee abroad; but when the hour is past, what dost thou bring home but a weight upon thy conscience? A joyful going abroad often brings for thee a sorrowful coming home: and a merry evening makes a sad morning. So all carnal joy enters pleasant, but in the end brings remorse and death. What canst thou see elsewhere which thou seest not here? Leave vain things to vain people; but mind thou what God commands thee."

While we pray for Bro. Jerome, let us all endeavor to profit by this new warning and keep ourselves ready.

E. SORIN.

P. S.—The Rev. Father Mariné, lately arrived at Notre Dame with a little colony of four Brothers from France, has come in virtue of a special obedience which he received from myself at our last Annual Retreat on the 15th of August. He is ordered to

visit the principal Houses of the Congregation, and to prepare for the General Chapter next August statistics of all the lands and buildings now belonging to us, with a view to report conscientiously, impartially, and correctly on the material state of the Congregation as a whole. None will fail to realize the importance of such a document before the General Assembly, and therefore I invite all the members, whose assistance Father Mariné may need, to assist him, not only with the best will, but, above all, with the most truthful figures. Such a report on the material standing of the Congregation requires a close examination, not only into the extent and condition of lands and houses, but in whatever pertains to scientific culture of the soil, implements, out-buildings, stock and feed, dwelling-houses with their apparatuses for heating, cooking, washing, and all the expenses of every inmate *per* year. Evidently, a close study of expenses is here meant and opened. Every elevated mind in the Community will hail with delight the progress of such an investigation. The General Chapter must know what the Congregation owns, and who are its best managers and administrators, and what advantages can be expected from men and things. This important task has been entrusted to one whose fitness for it will be acknowledged by all. I scarcely deem it necessary to commend him to the kind attention of every House he shall visit.

E. SORIN.

No. XIX.

ST. MARY'S, Nov. 22, 1871.

REV. FATHERS AND DEAR BROTHERS IN CHRIST:

From the following letter just handed to me here at St. Mary's, where an examination at the Novitiate has detained me the whole day, you will learn that another member of our dear Family has passed to his rest from his modest yet meritorious labors:

"UNIVERSITY OF NOTRE DAME, IND., Nov. 22, 1871.

"VERY REV. AND DEAR FATHER:—It is my sad duty to inform you of the death of Brother Agathange, a professed, who filled the office of assistant wood-cutter. This good Brother was about fifty-seven years old, and before his death received all the Sacraments. Please, therefore, cause the usual suffrages to be offered for his dear soul.

"Your obedient in Christ,

"W. CORBY, S. S. C., *Prov.*"

For a number of years good Brother Agathange was known in the Community as doing the work of two men. May he soon receive a double reward and doubly incite us all to the faithful discharge of our respective duties!

E. SORIN.

No. XX.

NOTRE DAME, IND., Nov. 26, 1871.

REV. FATHERS AND DEAR BROTHERS IN CHRIST:

This is the twenty-ninth anniversary of our first arrival at Notre Dame. You may easily imagine what thoughts and feelings come and fill the mind and heart on the return of such a day. A glance at the past will readily move your hearts, as well as mine, to a deep and abiding sense of the warmest gratitude to God and to His holy Mother. Oh! what a long, increasing, and marvellous series of blessings she has obtained for each of us since the day she welcomed us to her lovely domain! Who can pause and compare the Notre Dame of 1871 with the wild forest it was twenty-nine years ago, and not thank our glorious Queen, from the depth of his soul, for the change which the eye of the unbeliever himself cannot see without surprise? But while I find no words to express our sentiments of gratitude and love, I deem it one of our first duties to receive, in faith and humility, each of those precious blessings and gifts as a sacred deposit, or as the talents of the Gospel, which must fructify in our hands if we wish to hear, on the judgment day, the consoling declaration of the Master—*Euge, serve bone*—"Well done, good servant; because thou hast been faithful in a few things, I will set thee over many things: Enter into the joy of thy Lord." The above reflections apply likewise to all other places where the Congregation of the Holy Cross has been blessed with success on this continent.

By this course of thoughts I am naturally led to inquire into the use we make of the numerous and precious favors thus received. Here I must necessarily limit my investigations to the material side of the subject. Let us, then, put the question to all who are engaged in the administration of our finances, and ask how they fulfil their trust. If all follow the Rules in the discharge of this important duty, and follow them with a good will, all is well and right. But if any House is conducted arbitrarily, without attention or reference to the Constitutions and Rules, what blessing does it or can it look for?

Wherever three or more Religious live together, the House is administered by a Council. Now, the Council, properly speaking, is the governing element of a House; and unless it be a sham, and, therefore, a loss of time, the Council, if worthy of the name (like any board of administration that controls a bank or railroad company, or other stock company), directs the pecuniary transactions, and disposes of all the funds of the House. The Rule prescribes that Councils should meet every week to see to the temporal affairs in good earnest. It is the duty of the steward to prepare an accurate schedule of all the expenses to be made during the follow-

ing seven days, and to present it for the conscientious examination and vote of the members of the Council. His list of expenses, modified, as it usually will be if the councillors are in earnest, is reported the week following in the detailed minutes of the meeting, with respectful and justifying explanations, if the orders of the Council have been set aside, or not carried out as intended. Neither the steward, nor any other officer in the House, has the power to buy or sell (stores excepted), unless the Council has approved of the same. It matters not if it be necessary—for the Council has a right to be consulted on *all expenses*—the more necessary they are, the more certain will be its approbation. Let it be well understood that the administrative wisdom, as the power, is *there*. The Council is responsible for its resolutions; but only when it is conducted according to Rule.

I shall look for the semi-annual statistics of this year, from July to January, with more than ordinary eagerness. I must have them all at hand before the Feast of the Epiphany; and they must comprise the entire period, from June 30 to December 31, 1871. At Notre Dame, that I may obtain and present to the General Chapter a complete and reliable statement of the financial state of the Institution, I find myself obliged to divide the labor, thereby to secure the judgments of a greater number of the best minds, each one making it his special duty to watch attentively till July next the interest assigned him.

All shall report for January and July to Very Rev. Father Provincial, who will condense the whole, and remit it to me.

The first report to be made on the University, as a whole, and then separately, as it stands in the three departments of Seniors, Juniors and Minims, by Rev. F. Lemonnier, aided by Rev. F. Colovin and Rev. F. Maher.

The second on the Apprentices, or Manual Labor School, by Rev. F. Granger, aided by Bros. Edward and Laurence.

The third on the Farms of Notre Dame and of St. Joseph separately, by Rev. F. Carrier, aided by Bros. Laurence and Paulinus.

The fourth on the AVE MARIA Office, by Rev. F. Gillespie, aided by Bros. Stanislaus and Fidelis.

The fifth on the Novitiate, by Rev. F. L'Etourneau, aided by Bros. Vincent and August.

The sixth on the Scholasticate, by Rev. F. John Lauth, aided by Messrs. John O'Connell and F. Bigelow.

The seventh on the Franciscans, by Rev. F. Vagnier, aided by Bros. Casimir and Alexis.

The eighth on the Stores, by Rev. F. Maher, aided by Bros. Francis Xavier and Thomas.

The ninth on the Post-Office, by Rev. F. Jacob Lauth, aided by Bro. Louis.

The object of each bureau is to find out the profit and loss of the respective departments under examination, and to point out the proper means to increase the former and avoid the latter. No mention is made of the Professed House, from the fact that all its inmates are employed in the College or in some other of the departments already mentioned. The College, in its general account, must assume the expenses of the persons engaged in its service. The same applies to the Farm, to the AVE MARIA Office; etc.

By the net profits left in each department, all expenses paid, it will be easy to see which of them pays best, and what dividend it gives for each Religious employed. To find out the net profits or losses, two things are to be taken into consideration, viz., the capital invested, for which the interest must be first computed, and the number of hands required. A department that merely supports the Religious engaged is a loss. Every able Religious, here, as on mission, must bring something as clear profit annually, otherwise we can never progress—no, not even live long; for with what should we meet the unavoidable expenses of old age, sickness, accidents, novitiate, failures of crops, etc.? Wherever a Religious does the work of a man, the result of his labor must secure a decent profit, otherwise something is wrong somewhere.

But, it may be demanded, what is considered a fair salary for the work of a Religious *per* year? Precisely what it would cost to replace him by one equal to him on a regular salary. This can be applied as a rule in every department, and wherever the dividend of the profits will not square with it at the close of the year, it must be the fault of the employer or of the employee, or of the undertaking itself. Firstly, the fault of the head or director, or rather with us, of the board of administration, neglecting their duty, letting things go loosely, or not knowing how to direct. Secondly, the fault of the employee, who does his work without intelligence or devotedness, or by fits, and spoils what he does. Thirdly, the fault of the undertaking itself, as working a barren field, against all odds, etc. Circumstances are not always alike; but zeal and perseverance accomplish much, and finally succeed where inferior merit will fail.

Shall I say it in plain words, and why not? Some among our Religious deserve all praise; they consider the interests of the Congregation as their own. They are blessed of God and of man. There are others—happily few in number—who seem to care for little more than their regular meals, three times a day. While I heartily congratulate the former, and assure them of the esteem and love of the community, I pity the latter, and pray that they may elevate their aspirations and seek their real happiness in the edifying discharge of their duties.

I have spoken of the AVE MARIA, and by the place I have

given it, I have sufficiently shown the importance it has already acquired. In one sense, the AVE MARIA has more than realized my fondest hopes; and its present standing convinces me that before long it will be one of our greatest consolations as well as one of the most abundant sources of heavenly blessings on our Congregation. But, in another sense, I am pained to see that in some of our Houses this prolific source of blessings is well-nigh totally ignored or neglected. Other communities appreciate it, and derive most precious benefits from it; but some of our own Religious scarcely notice it. How shall I qualify such an indifference? You all know, you daily see with your own eyes, and hear with your own ears, the horrors with which the dailies teem against our holy faith, and personally against the most Blessed Virgin Mother; nay, you meet every day the sad and distressing evidences and results of such poisonous readings; you hold in your hands an antidote of an undoubted efficacy, and you do not even offer it! Where is your faith and your zeal? Listen a little to my experience: you consume yourselves among innumerable difficulties, you wish for success—I fear you will not be blessed. To send an agent to a place where a school of the Holy Cross exists would be an insult to the teachers; for if they have the heart to see with indifference the cause of their Mother dishonored, when they might so easily protect it, an agent would have a better chance among strangers. A Religious truly zealous for the honor of the holy Mother of God and the success of a school should have no rest until a fund has been collected to secure a weekly package from which to distribute a copy every Friday to each child going home. Thus families would be reached by the children. Incidents of interest might be sent to and printed in the journal, doubly interesting to children and parents. A hundred copies of the AVE MARIA would be sent at the rate of two dollars (\$2) as the subscription price, including postage.

One more remark, and I close. It is written of the Blessed Virgin, that those who make her known shall have life everlasting—*qui cludicant me vitam æternam habebunt*. An experience of thirty years has taught me that even in this life God blesses human efforts *surprisingly*, when the cause of His holy Mother is interested in them. Whoever neglects her, deprives himself of something essential to success.

E. SORIN.

No. XXI.

NOTRE DAME, INDIANA, February 22, 1872.

REV. FATHERS AND DEAR BROTHERS IN JESUS CHRIST:

The accompanying letter will inform you of a new warning and a new duty. Brother Theodore's death was almost a sud-