

small, and are now urging before the General Council their respective claims for additional facilities.

While I bless God for such unprecedented success, I deem it my duty to state here, for the instruction of all concerned, that after the terrible lesson of the past we cannot be too cautious in the administration of our finances, and never dream of an outlay beyond our means. The children of the Holy Cross should dread, for a century to come, even the shadow of debts. I must go one step farther, and declare that, more than ever, the administration of each House in the Congregation must be henceforth the object of most serious attention. I recommend to our Very Rev. Provincials to see to this immediately, and take measures to secure everywhere a regular Council and an Administration that can bear due scrutiny, both at the time of the Visit and at the Annual Retreat. And inasmuch as in certain Houses, for years, no regular accounts or statistics could be enforced by the Provincial Secretaries, I must waste neither time nor paper in renewing unheeded entreaties to this effect; but to come at once to a radical change by which all will be benefited, I hereby order the regular, conscientious, honest and complete quarterly statistics to be forwarded to the Provincial Secretaries, in due form and time, under pain of exclusion from the Sacraments until this grave duty be performed.

E. SORIN, C. S. C.

No. XXXIX.

NOTRE DAME, March 20, 1874.

REV. FATHERS AND BELOVED CHILDREN IN JESUS CHRIST:

For almost a month I have read attentively every day the cable despatches from Europe, hoping each time to find therein some intelligence concerning the health of his Eminence the Cardinal Prefect of the Propaganda. But, strange to say, the submarine telegraph, which so often brings us false and invented news from Rome, never made a single report either of the sickness or of the death of the Eminent Cardinal than whom, after the Holy Father himself, no prelate in the Church was more widely known and venerated in this country.

It is only at this late hour that we learn, by a letter from our Very Rev. Father Ferdinando Battista, our General Procurator in Rome, that our Eminent Prefect and most beloved protector died on the 24th of February, leaving after him the heartfelt regrets of the whole city and of all who ever approached him. We sincerely deplore his death, which we consider a severe blow to the heart of our Holy Father, who esteemed and loved him, as is well known, in a special manner, and a great loss for all foreign Missions, and particularly for our young Church of the United States, in

which he took so great an interest and with which he was so well acquainted even in the minutest details. But, above all, we take it as an irreparable loss to our own Congregation. As a Religious body in the Church of God, we owe him all the privileges we ever received from the Holy See; more than once we have heard him say that there was not another Religious family in which he had taken, from its origin, such an active and abiding interest. Personally, we deeply feel this sad event; we can never expect to find in Rome another Superior whose power and affection we could rely on as we did on the influence and love of the illustrious dead. Since the day—22 years ago—we received from him our first privilege, the title of Apostolic Missionary, until 1868, when he presided in person over our General Chapter at St. Bridget's, our acquaintance with his Eminence has been an uninterrupted series of kind acts which we can never forget. Since then our relations with the Eminent Prefect have been more serious, more frequent, and certainly not of a smooth character; but he never forgot that it was in deference to his wish we had accepted the charge; and if hitherto we have not sunk under its weight, we beg honestly to confess that it is chiefly due to his uncommon, affectionate indulgence. The only consolation left us in our bereavement is our confidence that he has received, or will soon receive, the reward of his great virtue, and especially of his devotedness to foreign Missions, and that from above he will continue to look down upon us all with the same fatherly interest which he undoubtedly felt for the Congregation of the Holy Cross. As a token of our gratitude, we direct that a solemn Mass be celebrated in each Province of the Congregation; that five Masses be offered for the repose of his soul by every priest of the Holy Cross, and five Communions by every member of the Community.

We likewise direct that a copy of this Circular be respectfully presented by our General Procurator, with the expression of our unfeigned sympathies, to His Excellency Monsignor Simeoni, and another copy to the future Eminent Prefect of the Sacred Congregation of the Propaganda, as soon as His Holiness shall have named one to succeed our lamented and long to be regretted Cardinal Barnabo.

From our hearts let us frequently say: *Requiescat in pace.*

E. SORIN, C. S. C.,

Superior-General.

No. XL.

NOTRE DAME, May 7, 1874.

REV. FATHERS AND BELOVED CHILDREN IN JESUS CHRIST:

Before we part again, you will allow me to address you a few fare-

well lines, were it only to assure you that, while journeying far away from you all, I shall remain closely united with each of you in the bonds of charity and personal affection.

Let no one fear to be forgotten; the nature and the object of the pious expedition which is to sail from New York on the 16th inst. must be a guarantee to the friends of the pilgrims that they shall be remembered at the sacred shrines which are about to be visited. Do we not go for that? A pilgrimage is no pleasure party; it is essentially a praying movement, an earnest search after Divine assistance and protection; to which are added, at this peculiar juncture, declarations of boundless filial devotion to our Holy Father, so unjustly kept a prisoner in his own palace. This peculiar circumstance will give our first American Pilgrimage, in the estimation of the world, a character of special importance, which alone should suffice to fill with joy and noble pride the hearts of those who will have the honor and happiness to form it, and go first, in the name of Catholic Americans, to lay at the feet of the immortal Pius IX the homage of the American Church, and at the same time to raise a solemn protest against the crying injustice to which, for the time being, he is subjected. We go, then, first of all, to see Peter in prison and console him by the unfeigned declaration of our love and veneration; we go to secure for ourselves and our friends the Apostolic blessing, so inexpressibly precious in these our days; we go *ad limina Apostolorum* to pray to the glorious protectors of Rome for the Church and its Infallible Head, and our infant Church in America. We go, next, to recommend the same all-important interests to as many shrines of Our Blessed Mother as we may be permitted to visit. Oh! what a consolation for me, personally, to kneel down in your name, in your behalf, and for your sake at Loreto, at Lourdes, at Chartres, etc. Well may you keep yourselves close to me in spirit and in heart; for, from the day I leave until I return, I will consider it a sacred duty to be your representative wherever I may chance to meet with a rich source of grace. Follow me in spirit and with fervent prayers; but, above all, follow me, my dear friends, in a true religious spirit; soliciting with me, by the purity of your life and your exemplary conduct, all the blessings you need, and thus enabling me to return to you laden with abundant favors and merits.

In order to secure the blessings of Heaven upon our pilgrimage, I direct that all our Rev. Fathers say one Mass a month, and that our other Religious offer one Communion each week, while all shall recite daily the Litany of Loreto for the success of the pious expedition.

In answer to various recent applications to visit parents during next vacation I beg to say here, once for all, that we are not

Religious for that, but the reverse; that we gain nothing, but often lose much by such visits; and, therefore, for this year at least, I refuse all such permissions. Let us all pray for our relatives and remain at home, undisturbed in the fulfilment of our duty, persuaded as we must be, upon such an authority as the "Following of Christ," that "the more we mix with men of the world the less we become men." In three months' time I hope to be with you here again. Once more let us remain closely united in the spirit of fervent prayer, and God and His Holy Mother will bless us all.

E. SORIN, C. S. C.

POSTSCRIPT—MAY 9.

Since writing the above, a generous lady having offered to defray our venerable Brother Vincent's expenses to join the Pilgrimage and pray for her and us all, I have joyfully accepted the offer, and immediately secured a berth for him on the *Pereire*. Let us pray for her.

This morning's mail brought me a letter from Rome with a special rescript from the Holy Father granting all our Rev. Fathers in the United States the privilege of giving the four Scapulars—viz., of the Blessed Trinity, of the Immaculate Conception, of Mount Carmel, and of the Seven Dolors. The rescript bears the date of the 8th of February, 1874; the privilege is for five years. The four Scapulars are to be blessed under one formula, which is being printed in the AVE MARIA Office, and which will be sent to each of the Fathers with a specimen of Scapulars accompanying the message from Rome.

E. S.

No. XLI.

NOTRE DAME, October 30, 1874.

REV. FATHERS AND BELOVED CHILDREN IN JESUS CHRIST:

At last it is my painful duty to convey you the melancholy intelligence of the death of our Rev. Father Augustine Lemonnier, for the last two years President of this University. After a long sickness of five months, which he bore with pious resignation, he expired at 10 o'clock last night, without a struggle, strengthened with all the helps of our holy Faith. He was in his 34th year, and would have commemorated, on the 4th of November, the 11th anniversary of his ordination. I commend him most earnestly to the prayers of the Congregation.

With my habitual fears of the dangers of nepotism, I never left him a chance to benefit by our relationship: it ever stood against him in my mind, and often proved to him a loss—and even now, when he is gone, I prefer abstaining from any further remarks concerning him, save to thank, from my heart, the faithful souls who at-

tended him through his long illness, and all the members in this Province who have, to the last hour, shown him such gratifying sympathies. If their fervent prayers did not obtain his recovery, they likely secured him something more precious—that is, a happy and edifying death, which is, undoubtedly, the greatest blessing he could receive, as it is the greatest consolation he could leave us. In accordance with his own desire, the burial service will take place to-morrow at 2 o'clock, after the first Vespers of the Feast.

Requiescat in pace.

E. SORIN, C. S. C.

No. XLII.

NOTRE DAME, IND., Nov. 3, 1874.

REV. FATHERS AND BELOVED CHILDREN IN JESUS CHRIST:

I received the subjoined letter from the Very Rev. Provincial in Canada, apprising me of a new loss which will take the Congregation by surprise:

"MEMRAMCOOK, October 30, 1874.

"VERY REV. FATHER GENERAL:

"VERY REV. FATHER:—By a telegram just received from our Rev. Father Geoffrion I learn the death of the excellent Bro. Louis Gonzague, who breathed his last at St. Laurent, on the 28th inst., after a few days' illness. This good Brother had the happiness of receiving all the helps of religion ere he returned his precious soul into the hands of his Creator. This priceless blessing he had never ceased to pray for; he often was heard to say the only thing he feared was to die suddenly, and thus be deprived of the consolation of receiving his Divine Master and the Sacrament of the dying. Brother Louis was one of the first who joined the Congregation in Canada. He had been professed twenty-two years.

C. LEFEBVRE, C. S. C."

The dear departed was a member of the last General Chapter, held here in 1872, which alone is a proof of the general esteem and confidence he enjoyed in his Province. May he promptly receive from his fellow-religious the aid and assistance to which he is entitled by his long devotedness still more than by the Rule.

Requiescat in pace.

E. SORIN, C. S. C.

No. XLIII.

NOTRE DAME, Nov. 12, 1874.

REV. FATHERS AND BELOVED CHILDREN IN JESUS CHRIST:

Another death has thinned our ranks. Indeed, of late, I have appeared before the Congregation but as the herald of death—of such deaths, however, that whatever loss they may seem to bring, they may well be taken, when viewed in a proper light, as decided gains, not only for those whose apparently premature demise we deplore, but also for the Community which prepared them for a better life.

This morning, at 8.20, our dear Rev. Father N. H. Gillespie expired at St. Mary's, fortified by the Sacraments of our Holy Church and the fervent and unceasing prayers of the Community.

For several months he had been subjected to intense and almost uninterrupted pains, which he bore with such heroic patience and such evident marks of piety, that we may truly say—where our sorrow abounds, our consolation abounds more, and exceeds all regrets. For my part, I may state, from personal experience, that I never witnessed a more edifying scene, or a death that filled my soul with greater hope and more perfect assurance; and far from seeing in this additional bereavement a reason to doubt the efficacy of our prayers to the Holy Mother of God, I freely confess an increase of confidence in her power and tenderness, as I remain fully convinced she has done more than we asked for towards those whom we wished to recover.

Father Gillespie was in his forty-second year, and his Profession dated from the 15th of August, 1853. We certainly have reason to believe that by such long and painful sufferings, so admirably endured, he satisfied in a great measure even the most rigorous demands of Divine Justice, and qualified himself for a not distant enjoyment of eternal bliss.

While we pray for his precious soul, let us try to secure for ourselves the unspeakable blessing to die the same most consoling death.

Requiescat in pace.

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

No. XLIV.

NOTRE DAME, IND.,

FEAST OF THE PRESENTATION OF THE B. V. M., 1874.

REV. FATHERS AND BELOVED CHILDREN IN JESUS CHRIST:

On this interesting festival we have all, doubtless, endeavored to present ourselves to God, like the blessed Child, with, as much as possible, the same pure intention and the same sincere desire to serve Him, and serve Him alone. For each of us it has been a precious occasion to renew our vows and call upon us all the blessings we need to remain till death faithful to our solemn engagements. May our good God give us clearly to understand the sublimity of our vocation, and impart to us strength to fulfil, not in part, but entirely, the duties it imposes on every soul thus singularly chosen!

In connection with this beautiful feast and the renewal of vows with which it is accompanied in all communities, let me call your attention particularly to one of the three engagements we have made—that of Holy Poverty!

The present hard times and the general anticipation of unusual sufferings through the approaching winter make it almost a duty on my part to address you a few words on this important point. The thought of the tomb which, within less than three weeks, has closed upon four of our dearest members should have made us serious and attentive to the warning of Providence. With the dawning of a new ecclesiastical year, we should all, in earnest, renew our purposes of amendment, were they to bear only on the holy season comprised between the first of Advent and Easter.

The poor we shall always have with us, says our Blessed Lord, that we may ever have an occasion of acquiring merits in feeding and clothing them. This is not intended for the rich only, but even for those already bound by the vow of poverty. Alas! who cares for the poor in this world of ease and comfort? Who feels for them? Generally not the wealthy, but the indigent and the destitute. This, then, is our privileged lot, to see and attend to the needs of the suffering members of our beloved Saviour. Their calls this winter will probably be frequent and numerous. Let the doors of our Houses, and still more the doors of our hearts, be ever open to their humble requests. Jesus hides Himself beneath their pallid countenances. Should we even be poorer ourselves than they, still let none be ever turned away from us hungry. Sympathy for the needy was a prominent feature in the character of all the Saints.

It seems to me that all of us, Religious of the Holy Cross, might easily share in this blessed work this very winter; and, while relieving many a suffering person, we would enrich ourselves with merits which thieves can never steal nor moth ever destroy. To a good will the means will not be wanting. Is there one among us who from this on to Easter could not mortify unnecessary appetites and gratifications, or sensualities and prodigalities—nay, more, unwarranted and dangerous indulgences—and thereby save daily the value of a few cents, and thus enable the House in which he resides to set aside every day a little assistance for the poor of Jesus Christ? Suppose we all enter on this spirit with a will, shall we have reason to fear sad results for the Congregation? No, no: but a special blessing upon each House might surely be looked for. Retrenchments are spoken of in all directions. Our best Religious, I am confident, will take the word to themselves; and although they are already known in the Community as models of retrenchment in all things unnecessary, they will be first in finding some new method of saving, and will give in this, as in the rest, an efficient impulse to all around. *Beatus qui intelligit super egenum et pauperem!* Oh! the beautiful words: "Blessed is he that *understandeth* concerning the needy and the poor; the Lord will deliver him in the evil day!" (Ps., xi, 2.)

It will not be amiss to consecrate the following meditation on this current expression of the day—*retrenchment*—and give every one an opportunity of seriously examining what he can “retrench” from his usual course, without peril to life or health. It will not take half an hour to find out many an expense we can avoid, and many an object that could be made to last longer with proper care and attention. Devotedness and the want of it come under that same heading. Frequently one becomes a resource, a treasure, where another is a burden, if not a scandal.

We must be contented to be treated as poor. Should we gain nothing else by this new general effort but to conform ourselves to the spirit of poverty, we might well congratulate one another; for the love of poverty is the greatest riches of a community. In a military sense the word “retrenchment” has another and even higher meaning, which applies admirably to Religious. With soldiers, in sight of the enemy, the sense of self-defence prompts them to erect, were it only for a night, a “retrenchment,” or an earthen wall for protection, to shield the camp from the projectiles of their adversaries. In like manner a soldier of the Holy Cross should never go to rest but under the safeguard of a retrenchment.

In answer to various inquiries as to who is obliged to fast on fasting days, I must state that whoever feels morally certain that his health shall not materially suffer from it is obliged by the law of the Church. My impression, however, is that few, comparatively, are able to discharge their obediences with the fast, especially when protracted, and therefore are dispensed. In doubt, one should consult Superiors. Again, one may be unable to fast in the strict sense of the word, and yet might abstain from full meals morning and evening.

But, to be permanent and real, retrenchment must begin with the heads of our establishments and in their general administration. In other words, every House must be responsible for itself; otherwise, a Provincial House would soon ruin itself, simply by multiplying its foundations. Let me illustrate the above declaration by an example.

For the twenty-seven years that I was Superior at Notre Dame this foundation never cost the Mother-House in France one penny. From the first to the last, we paid for the outfit of every Priest, Brother or Sister who came from France; we paid every cent of the travelling expenses; we paid every tax imposed by General Chapters; and at the time of the memorable crisis that threatened the Congregation, in 1855, we sent on as a gift \$3,000 in one day, and \$2,000 another day. Our accounts were balanced yearly, and very seldom was Notre Dame in debt to the Mother-House. It gave us all here a certain legitimate gratification which I now wish to extend to all Establishments in arrears with the Provincial

House. Therefore, I hereby prescribe that every establishment of the Congregation, whether in Europe or on this Continent, take with their respective Provincial Secretaries immediate steps with a view to close up with him their own accounts, by cash or promissory notes, so as to relieve the Provincial Houses by the 1st of January, 1875, from all such foreign responsibilities; every House to be responsible for its own debt. Common sense dictates this measure. Every devoted member will see at a glance that it will make at once all the heads of the Congregation much more strictly interested in liquidating debts when resting exclusively on their own hands.

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

No. XLV.

NOTRE DAME, 3D SUNDAY OF ADVENT, 1874.

REV. FATHERS AND BELOVED CHILDREN IN JESUS CHRIST:

This morning, at nine o'clock, our dear Brother Anthony (in the world Henry Reissacher) gave up, here, his pure soul to God, after a long and painful illness, strengthened and consoled by the precious helps of Holy Church. He was in the 52d year of his age, and the 22d of his Profession.

This excellent Religious leaves behind him an enviable record,—one not alone unsullied, but edifying to all. Ever since he joined the Order he stood among the most regular, the most devoted, and the most faithful members of the Community. His memory will long be cherished among those who knew him best. By his unceasing efforts and zeal for the interests of the Congregation he has well earned at our hands the pious suffrages marked out in our Rules. The burial service will take place to-morrow at 9 a. m.

Requiescat in pace.

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

No. XLVI.

NOTRE DAME, January 5, 1875.

REV. FATHERS AND BELOVED CHILDREN IN JESUS CHRIST:

I wish, indeed, I could answer, one by one, all the letters lately received on the opening of the New Year. But when I see four hundred and more accumulating on my table for a week past, I must resort to a general means to convey to you, one and all, my unfeigned and cordial thanks for your kind expressions of regard and good wishes of the season.

I have read attentively and joyfully every line of the pile, and now beg leave of my dearly-beloved correspondents to assure them

all how much I feel obliged to them, and how sincerely I reciprocate in their behalf all the blessings they have solicited for me from above.

Such letters do their writers no ordinary credit: they reflect honor on their respective authors. I will preserve them all for future reference, and also to show to our successors that the best sentiments of a Christian heart were common among their predecessors in the Congregation. To excel them, they shall have to rise far above the level of the age in which they may happen to live.

I have not waited until now to make a return for your kind and affectionate sentiments. Every morning, at the Holy Sacrifice, I have endeavored to pay my debt of gratitude to every member of our dear little family, far and near. There it is, I trust, that we all tried on the opening of the new year to wish each other a happy one.

Never, perhaps, since the origin of the Congregation, did we need more the blessings of Heaven. Not one of our Houses in Europe could be declared to-day safe and secure. They are threatened like all other Religious establishments, now left in jeopardy by the first revolutionary movement in the Old World.

Nor is the aspect of the immediate future on this new continent absolutely free from apprehensions and disquieting signs. Times are hard beyond anything in man's memory; and the opposition to our holy Faith is rapidly spreading over the land, to a frightful degree of blind excitement.

Hence our duty to leave nothing untried in order to avert impending calamities by the only means in our power, viz., incessant supplications to Heaven, and a most faithful discharge of our obligations as Religious of the Holy Cross. On these two points rests our very existence, as on the two wings upon which alone we may fly from danger and rise heavenwards to breathe a pure air instead of the poisonous atmosphere which covers lower regions everywhere. Prayer and devotedness to duty are universally accepted as essential to a Community life. How is it, then, that some Religious, whose vows were unconditional, and whose obligations are evident and binding in honor as well as in conscience, dispense themselves with the same upon the most trifling prettexts? Now is the time to see to the observance of our Rules in full, whether they apply to the day, or the week, or the month; or the year. Let us all say, with a will: they must and shall be observed! We know from experience that without regularity there can be no happiness, nor edification nor order in a Congregation; neither can we expect any serious efficiency from irregular Religious; as well might we look for real and great achievements from half measures. No Superior or Director is allowed to exact from

his subjects more than the Constitutions and Rules prescribe; but it is the first duty of all heads of Houses to see that the Rules are observed, not only by a few, but by all. Otherwise it must be admitted that such officers are betraying the best interests of the Congregation and also of those they thus allow to perish in their hands. Under a zealous and energetic direction, those nominal Religious might have been brought to, and confirmed in, healthy habits.

Let us make no more such victims of a mistaken and cruel notion of kindness. If a physician must needs be severe at times to save a patient, a Superior must also be ready to use severe measures to prevent a disorder from increasing and becoming contagious. When, after all, a person is required simply to accomplish what he has voluntarily and solemnly promised under oath, he cannot complain of injustice or unwarranted rigor.

Need I, in these days of general retrenchment, advert again to the propriety of economy? or shall we insist on ease and comfort around us which even rich people deny themselves? Can we not practise any mortification? For instance, should not a Religious be satisfied, while travelling, with a seat in the ordinary cars, instead of paying two dollars extra *per* day to sit in a palace coach?

The year just closed brought on us trials and afflictions of unusual severity; but however painful such visits of Providence may be, whenever they do not appear as punishments of sin, they are always accompanied with consolations that counterbalance the grief. Such were the losses lately sustained by deaths in our Congregation; the pain and sorrows they inflicted have gradually lost their sting under the soothing effect of the edification they left in every mind. A Christian heart may feel and smart under the pressure of God's hand, but it will find no fault with Divine dispensations and decrees, and will soon enjoy more fully a complete submission to His holy will than any possession of the goods of this world. What we call a loss is often, in Heaven's design, a gain, even to those who cannot see it immediately.

None of us know what Divine Providence has in store for us through this present year in shape of blessings or trials. Whilst we may indulge the hope of unprecedented successes, we must also be prepared for the worst. Were I now certain that all of us would prove real and true Religious, I would unhesitatingly predict the former; but if it should come to pass that we would relax and abandon our pristine fervor, what else could we expect but reverses and failures every way? Unlike individuals in this respect Communities generally receive here upon earth their just dues. The God of Justice and Mercy may, and often does, afflict His faithful servants here below in order to reward them hereafter with an eternal happiness.

To a great extent, if not strictly at all times, Divine Providence adopts a different economy with regard to Religious Orders and Congregations. As a rule, they obtain, this side of eternity, full justice for their deeds; they succeed or they fail, as they deserve before the eyes of God. "He alone searches the heart," and from His scrutiny nothing is hidden. What a source of consolation and encouragement for the good and exemplary Religious! and what a just cause of fear and trembling for the lukewarm and "wicked servant," as the Evangelist terms him!

Well may we start on this new year with a firm conviction that, having enrolled ourselves and pledged our lives under the glorious standard of the Holy Cross, we must, to the last breath, further or check its progress according as we fight vigorously or cowardly the battle in which we are engaged; for in a certain measure each one of us may apply to himself the words said of the Divine Infant by Simeon: "Behold this Child is set for the fall and for the resurrection of many in Israel." (St. Luke, ii, 34.) None can prove wholly indifferent; all must have either the merit of raising high the flag under which he is enrolled or seeing it dragged to the dust, precisely as one shows himself zealous for the observance of his Rules, which he continually strives to maintain in due respect, or as he lays them aside and lets them fall into contempt as a matter of no importance.

When we die, one of the two following inscriptions shall be written either on our tomb or in the minds of our survivors: *Here lies a brave soldier of the Cross. Honor to his memory! Though dead, he still speaks for the encouragement of the living.* Or this other: "*Hic jacet*" a poor, nominal Religious, whose rule was his own will. *Let his name be forgotten, and his example remain without followers!* Which of the two will best apply to us? "Whilst we have time let us do good." (Gal. vi, 2.) "Now is the seasonable time." (Cor., vi, 2.) Probably, very soon it will be too late. *Tempus enim prope est*—"For the time is at hand." (Apoc., i, 3.)

May the grace of God be with us and enable us to persevere to the end, faithfully and devotedly, that we may all receive the immortal crown.

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

P. S.—With the present Circular we send to every member of our Congregation a ticket of admission into the new Association of "Prayer for the Clergy," with the request to recite daily in common, at the end of the evening exercise, the prayer attached to it. Let us all endeavor to propagate this beautiful devotion.

E. S.