

really believe that all, without exception, would be better without it. A Circular like the present was needed long ere this."

I must take the subject into consideration, and make sure to put a stop to such an unjustifiable expenditure. I forbid, absolutely, all sorts of cigars, cheap or costly. Those whose health requires smoking ordinary tobacco, must apply immediately to their Provincial, whose permission they will consider absolutely indispensable before they continue. In no case can they be permitted to do it more than three times a day, immediately after meals.

I am sincerely thankful for information of the above abuse, as I will be, also, for anything else of the kind.

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

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No. LXXVI.

NOTRE DAME, FEAST OF THE HOLY INNOCENTS, 1877.

REV. FATHERS AND BELOVED CHILDREN IN JESUS CHRIST:

I have waited until the last moment to inform you that I deem it my plain duty to return immediately to France. My absence may not be long. That God's holy will may be done by all of us, must be our first reciprocal wish and prayer, especially at the beginning of a new year. Thus temporary separations ever bind more strictly Religious souls together in the Lord. I leave here on Sunday night.

May God bless you all more abundantly than ever!

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

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No. LXXVII.

ST. BRIGITTA, ROME, March 31, 1878.

REV. FATHERS AND BELOVED CHILDREN IN JESUS CHRIST:

I have been here over a month and a half; and although I have frequently written home since I arrived, many among you, I am sure, have scarcely heard anything of my movements these last three months, and I feel anxious to show them that, although absent in body from our dear American shores, I have not so soon forgotten and obliterated from my mind the interesting family I have left behind in the far West. Need I say it, to forget the New World, where I have spent more than thirty-six years of my life, and where Divine Providence has blessed me with so many devoted children, whose affections I reciprocate so deeply in my own heart,—to forget so many faces and precious souls would be an impossibility, even if I would try to do it. Nature has not endowed me with such a power of blotting out at will from my memory and

heart any one once loved. I know there are men who can thus spare themselves much annoyance, living *au jour le jour*, with no reminiscence of the past to divert their attention from the present; they enjoy the day as it comes, undisturbed. Alas! not so with me! I never learned how to separate the present from the past, except in the interests of those with whom I lived.

It is sweet to forget an injury; but it has always seemed to me that the aspirations of a Christian soul should lead to the further imitation of Him who never turns His eyes from even the forgetful heart. God has given me nearly eleven hundred spiritual children, and He alone knows what a depth of affection He has laid in my heart for each of them. Whether in life or in death, we shall remain united in the bonds of His undying charity. Let this assurance ever console us in our momentary separation. Here, especially, my delight is to go from shrine to shrine, recommending to the Madonna, or some great Saint, the general wants of the family at large, and the secret needs of each member of it as memory prompts me. Thus separation is not a loss to any one, but a blessing to many; the heart may bleed, but the soul is enriched; and what comparison can be established between what passes as a shadow and what remains forever? My time has not been lost.

I have here a full list of all the Religious of the Holy Cross. I carry it with me everywhere; and whenever I enter a celebrated church or chapel, I take the dear roll in my hands, and as soon as I make sure that I am listened to I begin my litany and go through. Each one has his own devotion. This is one of mine; and in calling each name I intend securing to its bearer something worth coming so far to obtain. Thus I redeem my pledge, and try to avoid even the semblance of ingratitude towards those who pray so fervently for me. Ingratitude! "The burning wind that dries up the very source of grace"! I fear it towards God and man. The charge of ingratitude should crush every sensible being. May Heaven ever preserve us from it! But what a delight for a generous soul to ponder over even the smallest favors received from God or our fellow-beings!

One of my greatest consolations since I came to Rome has been to recall individually the twenty-one private audiences with which our late Holy Father, of pious memory, honored me for twenty-seven years. The thought of them will never die away from my mind. Yes, indeed, in one sense, we have sustained an immense loss; but his death has most undoubtedly been his entrance into an endless life—an incomparable gain for himself, and consequently for all his children.

As I related to our dear AVE MARIA, Bishop Dufal, Father Ferdinando Battista and myself were admitted, on the 16th inst., to our first audience at the Vatican. The new Pontiff received us with

such kindness and paternal benignity, such evidence of interest for our Congregation, such undeserved and unexpected effusion, that we felt astonished, and I did not know for awhile whether he had not taken us for some other people. But very soon my doubts vanished before the various and direct questions he put us concerning the nature, the origin, the development, the approbation, the different branches of the Congregation, the number of our Religious, and our establishments, particularly those in the New World. He seemed to be delighted to learn that we were doing so much for the education of youth and the preaching of the Gospel by our missionaries; assured us most positively of God's abundant blessings on our labors; encouraged us to great hopes, and then showed what need the Church has of such laborers at this period of her existence, and blessed us with all his heart, and with us all our good Religious, our Houses, our pupils, and all our undertakings. He finally gave us his hand to kiss, allowed us to kiss the cross on his foot, and we retired, perfectly charmed. Then followed the incident described in the AVE MARIA.

When we represented to the Cardinal Prefect of the Sacred Congregation of the Propaganda our apprehensions of trouble in holding this summer our General Chapter in Paris, His Eminence understood us at once, and granted a postponement for two years, in hopes that peace might be restored by that time to Europe.

This public revelation of an important measure, usually reserved to the General Administration, leads me to another, of a character equally grave and serious, and which will cause many to sincerely rejoice.

Considering the truly gratifying development which our Religious family has maintained during the past ten years, especially in the Ecclesiastical branch—now nearly double what it was in 1868—I have resolved, after mature consideration and prayer, and due consultation here and in Paris, to carry out our original plan in the acquisition of our beautiful and venerated House of Sta. Brigitta, on the Piazza Farnese, and to open, early next autumn, in its sacred walls, so dear to my soul, a seminary of higher Ecclesiastical studies for our own subjects, preparatory for the Degrees. There is ample room here for six, without disturbing the fourteen or fifteen Jesuit Fathers who have occupied during the past three years the entire third story. My programme is already made: two professed from each Province, selected from among the most deserving that can be spared; their sojourn in Rome to qualify them for the Degrees will not exceed two years; taking into consideration their previous theological studies, and the daily instructions they shall receive in the house. Such is Prof. De Angelis' declaration. Five hundred dollars (\$500) will cover all the expenses of each student from the United States and Canada, from the day they

leave home till they return. If they are already Priests—as would be desirable—they might easily secure before starting a sufficient number of intentions for Masses from their own friends to defray all the outlay of the two years' absence. Having five altars in the chapel and rooms of Sta. Brigitta, all the Masses can be said in one hour. The plan pleases exceedingly our highest protectors and friends in Rome, and is considered a step of great importance in the right direction. I therefore beg of the Provincial Councils to inform me of the choice they have made for this year, bearing in mind that it must be the reward of both virtue and talent.

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

No. LXXVIII.

ROME,  
FEAST OF THE PATRONAGE OF ST. JOSEPH, 1878.

REV. FATHERS AND DEAR CHILDREN IN JESUS CHRIST:

What a beautiful Festival! It is only a few years since St. Joseph was declared the Patron of the Universal Church; but, in reality, from the very beginning, from the Stable in Bethlehem to our own times, he has ever been the protector of the Church. The shepherds, and after them the Wise Men from the East, came in search of the Child and His Mother, and found them, according to the angelical announcement; but the Protector of both was also there, admirably fulfilling his Divinely appointed mission regarding the Child and His Mother, first of all, in what was to both more precious than life—their common honor—and next, for the necessities of life. There was the Church, with its natural and indispensable protector, who sees to its every want. But the absolute need of such a protector will soon appear more evident and palpable. How different the designs of God from the designs of men! What more Divine, more innocent and harmless—what more worthy of the universal welcome of the whole world than that admirable Holy Family, that sacred nascent and saving Church! But in God's design that heavenly Church was to meet, even from its cradle, with nothing but opposition and persecution from those it was intended to save. Who could have looked on that sweet, Divine Babe, and the countenance of His modest and heavenly Mother, and for a moment have the least apprehension of any fearful design? And yet, the Divine Infant had been lying in the manger but a few days when the king of the Jews, Herod himself, imagined there was danger in that Child, and resolved to free his own mind from all fears by taking away His life. At once, soldiers are sent to Bethlehem, with one end and purpose in view—to kill the Child,

even if a whole hecatomb be needed to insure His death. Already they are on the road; they will soon reach Bethlehem and mercilessly carry out their impious and cruel orders. Poor little Babe! Dear, tender, sweet Mother! who will save you from the swords of that blind and fierce soldiery? How swift the feet of the tigers thirsting for blood! They are already nearing the doomed spot. Oh, Heaven! who will now protect the Child and His Mother? In the grotto all are asleep: not a thought of the imminent danger! God Himself has been waiting to the last hour the more clearly to manifest the needful protection of His illustrious Saint over His newborn and imperishable Church. At the last moment an angel awakens the Protector and says to him: "Arise, and take the Child and His Mother, and fly into Egypt; for it will come to pass that Herod will seek the Child to destroy Him." The order admits of no delay; the next moment Mary and Jesus, under the protection and guidance of Joseph, are on their journey, directing their steps towards Egypt. Strange and unlooked-for as the flight may appear, the young Mother, with her precious Burden in her arms, follows in silence her dear guide and protector; not a word of complaint or of apprehension escapes her lips; she trusts in him and fears no evil. Possibly, before they have gone any distance, they hear in the dead stillness of the night the screams and wailing of the poor desolate mothers whose children are cruelly snatched from their bosoms to be killed before their eyes. Dear Mother! how can we thank enough the divinely instituted protector who saved to us the persecuted Infant and His Holy Mother from a slaughter so visibly directed against the one who alone escaped from the deadly blow, because of the protection so timely extended? This paternal protection he will continue to both through their dreary, long and painful journey to Egypt; and for the seven years they will remain in exile he will devote all his thoughts and energies to support and to shield the two precious lives Heaven has entrusted to his care and protection. When he returns to Nazareth he will continue still to his last breath to work and spend himself for the same. Who will tell our happiness, knowing, as we do, that the same Protector who so admirably protected our Blessed Saviour and His Holy Mother, and in their sacred persons the Church itself, for some thirty years, still remains, and will forever remain, the same willing and loving protector of the same Church, whenever and wherever his services will be accepted and his name invoked with confidence and grateful love!

But how much greater should our happiness be when we reflect that we, Religious of the Holy Cross, have a special claim to the particular protection of this great Saint from the well-known fact that our Congregation was established *under the Patronage of St. Joseph*. So that, if in course of time we added to this glorious

dedication that of the Sacred Heart and that of Our Lady of the Seven Dolours, still never did we for a moment repudiate our first allegiance, nor allow our boundless confidence in his powerful protection to slacken or weaken at any time! Why? If two such glorious and greater names were thus added, and formed for us a number of Protectors in heaven, with a decided preference for the two recently given, what else shall we see in this mysterious fact but the action of our first and only original Protector, who, in his unbounded, humble love for us, has procured to our infant Congregation two greater and superior Protectors, rejoicing to be last where he was first, and giving us, as the best proof of his interest in our little family, his wonderful success in obtaining for us in heaven two such Protectors, so much above himself? But where did he find them? In his own Family; and here, again, see the stratagem of his love and his humility!

Like the shepherds of old and the Kings from the East, you may come in search of Jesus and Mary, and find both; but will you not see with them the glorious Protector, master and head of the house? We know how everything goes in a well-regulated family. In the House of Nazareth there was a priceless Treasure. Where was the key? In whose hands did it rest? Like the great treasures of the earth, there were two keys to it. You may imagine who held the two precious instruments. Sometimes the Gospel, naming only the Child and His Mother, may pass over in silence the name of Joseph; but he is none the less present there, by Divine appointment, the representative of the Godhead, and as such receiving daily and hourly the homage and obedience of both the Child and His Mother. For thirty years the Holy Family is regulated in its every movement by the same head. Not only the Blessed Mother, to whom not a living creature could compare on earth or in heaven, obeys him, calling him, acknowledging him as her lord and master, but God Himself, the Creator of heaven and earth, obeys him in humble submission. And our Lord Himself tells us: "I have given you an example, that as I have done so you also might do." Here are our models—our *authorized models*. What more shall we need to curb our vain pride and haughty self-conceit? Here is the Family after which Religious communities must be formed; and in proportion, literally and precisely, as they resemble and reproduce it, they infallibly determine their own happiness, their usefulness and their glorious destinies. There every soul lives by faith. Human comforts may be wanting, but an enjoyment that exceeds all earthly joys reigns supreme and undisturbed among their fortunate inmates.

If, by way of contrast, you turn your eyes from that lovely sight, and examine those poor, nominal Religious, self-relying spirits, fault-finders, censurers of authority, always wiser than those over them, you will find little to edify, but much calculated to ruin

such a spirit as that of Nazareth; they deceive many in making themselves important, not to say indispensable.

Bear in mind what I say: Whoever has not the spirit of the Holy Family will benefit a community only in one way—by going out of it! Look not to the number, but to the quality. Twelve men sufficed, in God's own mind, to convert the world. The Apostolic College was far better after Judas had left it than before. May God free us—yes, it is my most earnest prayer—may Heaven free us from all such as have not, and likely will never have, the spirit of the Holy Family!

The Encyclical of our new Holy Father has lately told the world, in magnificent language, the evils of our present time and the unprecedented sufferings of the Church. Hence, we must conclude that such a state of things cannot be met successfully by ordinary virtue. To maintain their ground, Religious Institutions *absolutely require God's blessings*. These blessings shall not be wanting to us if we are not wanting on our part.

As far as I am concerned, I am not in the least disturbed by the consideration of the evils afflicting society at large. If God is with us, who can be against us? But the sudden disappearance of most of these afflictions on one side, and an additional increase of prosperity on the other, would give us no security unless we show ourselves *Religious*,—living up to our Rules, and drawing down new blessings continually on our ranks by a close imitation of the model Family brought once more before our eyes by the glorious solemnity we this day celebrate.

I have been officiating here on this festival, and must say that the day has been one of great edification and consolation to me. I am preparing to start with Mgr. Dufal, Mgr. Dubuis, and Mgr. Lamy, all desirous to visit Notre Dame.

To letters just received, I may say in reply that never did I enjoy a day more to my satisfaction, in praying undisturbed for my numerous friends beyond the sea. I am delighted to hear that Easter Sunday made so many souls happy. May our glorious Patron keep you all in the newness of life proper to this joyous Paschal time!

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

N<sup>o</sup>. LXXIX.

NOTRE DAME DE STE.-CROIX,  
(NEUILLY), PARIS, May 27, 1878.

REV. FATHERS AND DEAR BROTHERS IN JESUS CHRIST:

After having prayed and reflected for a long time, consulted our Rev. Fathers the Provincials, and taken counsel here and in Rome

from most distinguished Ecclesiastics, the General Council not excepted, I think it my duty to inform you, without any further delay, that the General Chapter is postponed to the year 1880, and that this delay has already been sanctioned by His Holiness Leo XIII. Functionaries will keep their positions until the next Chapter, unless some, for some exceptional reasons, would desire to be replaced before that time.

Besides, the difficulties of bringing together these General Assemblies are far from being removed in the midst of the excited times in which we live. Moreover, the development of the Congregation—as has been perfectly understood by the Sacred Congregation of the Propaganda and the Archdiocese of Paris—leads us more and more to this important point of great Religious Orders, whose General Chapters take place but every eighth year.

I believe there is a well-founded reason to fear that amongst our Religious there exists a certain abuse of power, as erroneous in its principle as it is deplorable in its results—I mean the punishments which are too often unreflectingly imposed on students. With some, this is an unfortunate habit—a madness which with them has not been the object of a serious examination or of a wise discretion; with others, the result of a violent and hasty character; but, as a whole, it is always, or nearly always, when examined seriously, the unquestionable proof of the *incompetency of the teacher*.

I am not unconscious of the fact that there are hard, very light, even wicked children, who are dissipated and almost ungovernable. But we should not forget that children are not grown-up persons, and that it is to us that belongs the task of forming and perfecting them. If punishments were the most efficacious means to obtain this end—which is even the object of education—teachers of superior merit would more frequently make use of them. But what do we see, even amongst us? Precisely the contrary. Amongst us, as everywhere else, men of superior merit, and who have made of teaching a practical study, punish so seldom that it is evident that where *real merit* exists the child is the first one to recognize it; and, perhaps, without even doubting it, proclaims it, by a prompt obedience, the joy of the teacher and of the pupil. This is the triumph of the professor worthy of the name. To punish is something too easy to reveal a great merit. Hence, as a general principle, the more accomplished the teacher, the less he need punish.

I go further: The frequent punishment of children (I do not speak here of bodily chastisements, which remain absolutely forbidden in the Congregation), far from raising their morals, lessens and degrades them insensibly; weakening, at the same time, their love for study, their personal affection, both for the teacher and the establishment; and yet it is necessary for their present success,



and their happiness afterwards, that this feeling increase in their hearts until the last day of their studies.

We ourselves have all been children and students. Do we to-day bless, from the bottom of our hearts, those who have most humbled, afflicted and despised us, or have rendered us unhappy, causing us to shed tears? Now, more than ever, it is of importance that the child who is confided to our care be and remain the grateful friend of the House that gave him education. It is of equal importance that his whole family bless that House. But is it, then, by continual punishments that we will obtain this result? (See the Rule for Professors.)

E. SORIN, C. S. C.,

*Superior-General.*

For a month the health of Rev. Father Champeau has disquieted me greatly, and I deem it my duty to ask the prayers of the Congregation for his speedy and entire recovery.

I learn the death of Madame Fleurat, a signal benefactress of the Congregation. I pray all the members of the Congregation to offer a Mass or Communion for the repose of this precious soul.

E. S.

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No. LXXX.

PARIS, FEAST OF ST. JOHN THE BAPTIST, 1878.

REV. FATHERS AND BELOVED CHILDREN IN JESUS CHRIST:

Man proposes, but God disposes as it may please His holy will. Happy those whose will is always ready to yield to the will of Heaven, without complaint or murmur, however eager and ardent the wishes of their hearts may be, even for what they consider purely aiming at God's own glory. Who could for a moment question the sincerity and fervor of the sentiments so beautifully expressed by St. Paul in the first chapter of his Epistle to the Romans? And yet he had to sacrifice, in obedience to God's holy will, the brightest hopes of doing them an immense good by his presence among them; and in patience, in a spirit of faith he waited until Divine Providence opened for him the way to return to those beloved children, under whose eyes he was destined to suffer his glorious martyrdom. You may read again that touching and stirring chapter, and you will see that we are not the first to suffer from a painful separation.

Judging from my own heart, I often imagine that the cross thus laid upon us weighs more heavily on me than on any other; but hitherto I have been able, with God's holy grace, to carry it, and I hope the same Divine help will be with us all to the end.

I was ready to take the sea again on Saturday the 29th inst., and I rejoiced, as you may well fancy, at the thought of meeting again

so many dear faces. But a long sitting of the General Council this forenoon convinced me that I had better resign myself to stay here a few months longer. Indeed, the absolute necessity of my presence in France for sixty days was so clearly proved that I could not refuse my consent without exposing the Congregation to serious troubles and dangers.

For the rest, I trust to your long-tried fidelity. I love to remember your well-known devotedness. This unexpected additional delay will only increase your attention to duty; and if any one fails in the accomplishment of his charge, alas! my presence, instead of preventing the evil, would have simply resulted in increasing the number of those grieved by it.

My most precious consolation in reaching our dear home will be, as you may readily understand, to hear a good report of each member of our beloved family. Anything to the contrary would at once mar and poison the happiness of my return.

Let, therefore, everyone take a new resolution to leave nothing undone to please and propitiate God, that no new obstacle may prevent our long wished-for reunion in two months. No new prescription is needed to secure among you the sanctification and improvement of your vacations. I feel confident that the goodwill everybody will bring to the Annual Retreat shall multiply, this year more than ever, the fruits of the holy exercises. If I am not then with you to be edified by your pious example, my regret is somewhat mitigated by the consideration of such a large number of stout hearts so deeply rooted in religion as to leave no fear to their Founder in the New World for the carrying out of his designs and the fulfilment of his fondest hopes. Thirty-seven years should have sufficed to make a foundation; my years will soon unfit me for anything else but the enjoyment of the sweet fruits of my labors.

Your devoted in J. M. J.,

E. SORIN, C. S. C.,

*Superior-General.*

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No. LXXXI.

NOTRE DAME, Oct. 18, 1878.

REV. FATHERS AND BELOVED CHILDREN IN JESUS CHRIST:

Before replying to your kind and touching expressions of filial regard and affection on the occasion of my glorious Patron's Feast, I made it a duty to read every line that came to my address since a week or ten days. I have just finished my pleasant task, and given it the attention that enables me to fully appreciate the feelings and pious wishes of each one of my correspondents, very nearly six hundred in number. I am thus particular in this declaration as I must necessarily content myself with a general acknowledgment,

and offer to all in common my most heartfelt thanks for the precious blessings each one has so fervently solicited in my behalf. May God reward all my beloved well-wishers according to the sincerity of their hearts! Little as I deserve such an outpouring of good-will, I feel not the less but even more grateful for it.

This applies not only to my Rev. and dear correspondents from far and near, but equally to all who, at Notre Dame and St. Mary's, undertook, and so well succeeded, in making the celebration of St. Edward's Day in 1878 superior to anything ever witnessed at these happy twin-sister institutions. Let each and all connected with it receive here my warmest thanks as well as my unfeigned praise for their exquisite taste and complete success. In both places the entertainments were perfect; I enjoyed them the more as they seemed to fill so many dear souls with joy and happiness.

Many have adverted to the change Heaven has wrought in our midst since 1841 in this New World. I revert to it myself, not to claim any particular share in the progress of our Religious family throughout the land, nor to assign a greater merit to one nation to the reproach of the others of which our Congregation is made up, but to invite all to return glory to God, who alone can do His work with the poorest instruments as He alone can give efficiency to the efforts of the noblest geniuses. It is not now for us to know who has contributed most to the establishment and development of the Congregation in America; it will remain God's secret until the Book of Life shall be opened to our eyes. To Him and to Him alone we must return our thanks, for He alone is the Author of all good gifts.

These thirty-seven years are full of instruction that should not be permitted to pass unheeded. Our personal experience convinces us that God does not treat all Religious alike, but as *each one deserves*. Many more might be with us yet; but they left our ranks—not to our loss, but to their own ruin. The world smiled upon them until they went to it; but what did they find in it? Contempt and misery. How different our true Religious! They have lived up to their Rules, contented and blessed in their devotedness.

They never dreamed of esteeming themselves better than their companions, because they were born in this or that corner of the globe, but rather believed themselves obliged by their holy state to be first in humility, obedience and charity. I bless God that I was not baptized under a French Saint's name. What makes my English St. Edward's Feast so pleasant to us all is the total absence of every vestige of nationality. Let me say it here, without any disguise: I feel a special comfort in the firm belief that I may absolutely depend upon the good sense and tact of our chief and best Religious never to countenance any such spirit in our

midst. Much as we may love and cherish the memories of the Saints we all have been first taught to honor and revere, let us keep these sentiments to ourselves, and unite in our exterior and public homages only for the celebration of those equally venerated all over the Christian world.

This important and apostolic lesson of making ourselves *all* to *all* must be learned and practised at home, in order to *gain all to Christ, in whom there is neither Jew nor Greek*, all having been equally redeemed in His Precious Blood. We know *there is no respect of persons with God*. I dwell thus long on this subject with a view to warn against a danger rather than to reproach any one with having fallen into it.

Once more, I heartily thank you all for your pious wishes, and pray God to keep you more than ever strongly united in the holy bonds of charity.

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

No. LXXXII.

NOTRE DAME, FEAST OF THE EPIPHANY, 1879.

REV. FATHERS AND BELOVED CHILDREN IN JESUS CHRIST:

I have delayed my acknowledgments until I had read each line sent me from all parts on the occasion of the New Year. It has taken time, for I have no recollection of such a number of letters addressed to me within a few days on any previous occasion. With one exception (which I deemed insincere, and returned), I treasure them all as precious mementos of filial devotedness, equally creditable to the dear writers and gratifying to myself.

Were it feasible, I would take a special delight in answering each one separately; but this being out of the question, I must beg leave to send at once; and by the same mail, a line in common, conveying in substance what I feel for each and for all. I thank you with all my heart; God bless you, and return you an hundred-fold every good gift you have asked for me!

In presence of so many unfeigned tokens of affection, one should carry a stone and not a heart in his breast to remain unmoved. I must confess they affect me very sensibly. They would even increase, if it were possible, my devotedness to our dear Congregation at large, and to every member of it personally, for love calls forth love; but this time they make me feel the more keenly my inability from sickness to attend, as I would wish, duties and calls which unavoidable delay only multiplies while urging their attendance. But until my health be somewhat restored, I must satisfy myself with repeating every morning: "I am truly a useless servant." For more than six months I have not enjoyed for a