

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

fortnight anything of my usual health and strength. To me, especially, at this closing and opening of years, it is a warning which, perhaps, I did not heed soon enough: *Dum tempus habemus operemur bonum.*

This may be a fit occasion to state what I have learned from reliable sources, namely, that for many in the Community these Circulars of mine were in reality more a matter of form than an efficient means on which I could rely for any serious purpose, there being, as a rule, no effort ever made and continued to enforce their prescriptions, apart from the customary transient reading of the printed lines.

Be this as it may, I will none the less regularly fulfil my task for the benefit of those whose right to these religious communications cannot be set aside by the lack of proper feelings in others. The Gospel itself will not save all, but will prove the condemnation of many. We shall hear again, in a few weeks hence, Simeon's inspired and warning words: *Behold, this Child is set for the fall and for the resurrection of many in Israel.* (St. Luke, ii, 34.) When God Himself permits His own word to remain unheeded by men, can we make it a condition, *sine qua non*, for the fulfilment of our duties, that every one concerned must and will profit by what we say? Let the responsibility rest anywhere but with us. I am more than repaid when I can reasonably hope to benefit the majority.

Let me, then, remind all, who recently sent me their cordial greetings, of the rapidity with which time flies from us, and of the fast approaching hour when we must realize that "there is no more time for us"—*Tempus non erit amplius!*

Less, perhaps, than anyone of you have I any assurance to again enjoy in your midst another such happy meeting or exchange of heartfelt good wishes. The end of all temporary joys must come. Let us all try, more earnestly than ever, to consolidate our hopes of an endless union in heaven by a faithful discharge of our respective obligations, and, above all, by a daily increasing union of hearts upon earth.

I will not close these remarks without a reference to the solemn Feast we are commemorating. The Epiphany is eminently our Feast, both as Christians and as Religious. There is no anniversary in the Catholic cycle better calculated to awaken in our hearts the deepest sentiments of gratitude and love; for while it reminds us of our first call to the knowledge and worship of the true God in the persons of the Wise Men—our forefathers in the Faith—to whom God spoke by the star, does it not likewise refresh our memory of that other star that shone for each of us in the darkness of our wearied minds and brought us to the crib of salvation? Each one was led on by his own; perhaps no two could be found brought here alike. But to each and to all a star appeared, and

moved on, and rested over the mysterious spot where every faithful follower found all he had desired—the Child and His Mother and St. Joseph. What more could be wished for? What have we not learned around that mystical Crib? What did we know before we knelt and listened to the Word made Flesh? Who could say what we felt there at the feet of Jesus and Mary? Who could even insinuate a disappointment? In what could we have been disappointed when we had found Jesus, Mary and Joseph? Ever since, as to our fathers, God has spoken to us *in many and various ways*; we hear His voice everywhere; we meet Him at every step. Since we conversed with Him in the stable of our Novitiate, we never parted. *His delights are to be with us*; our greatest happiness is to live for Him and with Him, to follow Him and obey His holy will. Oh! the blessed star that shone for me and led me from afar to the House of the true Bread! Praised be forever the merciful, the loving Saviour who singled me out of so many and brought me from the deepest ignorance and abjection to the sunshine of His incomprehensible charity! May I never forget the Epiphany that revealed unto me my God, my all!

Whilst I was rejoicing upon the unprecedented successes of the Congregation in Canada, the news of the Senatorial elections in France, yesterday, suddenly came to realize all my apprehensions. Let us pray more than ever for our dear associates there; they are threatened with the worst of evils.

Need I remind the members of our Community of what stares us all in the face, viz., the universal misery that reigns around us, to a degree never known before? When the question for millions of our fellow-beings is how to keep soul and body together, can we feel justified in exacting the comfort and abundance of better times? Shall we not rather, in presence of daily decreasing resources, spontaneously resolve to be satisfied with the mere *necessaries of life*?

I beg all our regulators to bear in mind that the time for morning prayers and meditation, as a rule, cannot be abridged by anybody. It must cover 30 minutes. Everything else has to be adjusted to this primary and fundamental principle.

“The grace of our Lord Jesus Christ be with you. Amen.”
(Galatians, vi, 18.)

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

No. LXXXIII.

NOTRE DAME, IND., Feb. 6, 1879.

REV. FATHERS AND BELOVED CHILDREN IN JESUS CHRIST:

From the following document you will learn, I trust with pleas-

ure, what has been done for the permanent benefit of each and of all in our dear religious family. I intended at first to keep it a secret; but the thought that it would gratify your piety leads me to place it before you. Here is the text:

NOTRE DAME, February 5, 1879.

After due consideration and prayer, I now lay aside five thousand dollars (\$5,000), to found here a perpetual daily Mass—for myself and the Congregation of the Holy Cross at large—to begin to-morrow, the sixth day of February, A. D. 1879. This foundation is made in honor of the Sacred Heart of Jesus, and of the holy names of Mary and Joseph, the chief Patrons of our beloved Congregation. This act of faith has been prompted by a sincere desire, 1st, to atone for the sins of us all, and repair all our shortcomings before God, as also every injustice we might have committed towards our neighbor; 2d, to propitiate Heaven; and draw down upon the Congregation all the graces and blessings it needs to fulfil forever God's merciful designs; 3d, to preserve it from the dangers, both temporal and spiritual, of the critical present, and of a still more threatening and not distant future—from all financial embarrassments, and even more from a worldly spirit; 4th, to obtain for all of us the fear of the Lord, and the love of our sacred calling, with the true spirit and faithful observance of our vows to the end of our lives; 5th, to secure to each of us and our successors forever the all-important grace of dying in the friendship of God; 6th, that the Congregation may always be spared from giving scandals, and develop itself steadily for the glory of Jesus, Mary and Joseph, and the salvation of souls in the various courses marked out by our Constitutions; 7th, that we may all and each of us, and every one of our successors and predecessors, find in this daily and perpetual Holy Sacrifice a prompt relief from our sufferings in purgatory; 8th, that the infinite merits of this Holy Sacrifice may reach, according to their needs, all our dear kindred, relatives, dead or alive, our benefactors, and all we may have wronged or to whom we may be indebted.

The above are the primary intentions for which this daily Holy Mass is, founded forever here, in behalf of the Fathers, Brothers, and Sisters.

E. SORIN, C. S. C.,

Superior-General.

The above obligation of \$5,000 I intend to discharge honestly. I have already paid on it a first instalment of \$100, offered me as a present. I would feel pleased if at the close of the scholastic year, some of the heads of our Houses could send me a little contribution towards it, say one dollar for every Religious that would have proved *extra saving and devoted*. This would be like acquiring with me some share in the right to the daily Mass. But I would not accept it, unless the Council of the House could in conscience testify that it was well and richly deserved on account of the two above unquestioned qualifications.

There never was a time when all our surroundings preached to us so loudly the spirit of poverty. Thousands and thousands are actually suffering from want of almost everything. Some among us seem not even to suspect it; and others go on spending, or causing money to be spent, as freely as rich worldly persons—travelling, dressing, gratifying whims, etc., as if they had abundant means of

their own at their disposal. I will not even allude here to some particular indulgences and gratifications for which a few may feel a non-avowed craving; nor to the *sparing* dispositions of some few others, always afraid to ruin their health, and thereby wasting not a little of their time daily. Fortunately, this is not the spirit of our Houses. Our best members are pained at such an exhibition of failure in the very elements of a community life; and were it not for their extraordinary charity, those pitiable specimens of nominal Religious would have already lost all claims to the esteem and regard of their associates. Pray, read again the Rules on journeys, vestuary and poverty. Let no one assume the responsibility of any unnecessary expense.

E. S.

No. LXXXIV.

NOTRE DAME, April 19, 1879.

REV. FATHERS AND BELOVED CHILDREN IN JESUS CHRIST:

When this will reach you I shall be once more, and for the eighteenth time, on my way to Europe; not, indeed, on a pleasure trip, but, beyond doubt, in discharge of strict duty. Good Brother Anthelm, now in Texas, will accompany me, his services being absolutely required in France again as Director of our large Farm at the St. Joseph Asylum, near Lafaye. He will meet me in New York on the 30th inst., the day the steamer leaves for Havre-de-Grace. Should any one desire to write me before we embark, letters may be addressed until then to Sweeney's Hotel, New York, and afterwards to College de Ste.-Croix, Neuilly, Paris, France.

If I have not made this announcement earlier, it is because of my increasing dislike to bidding adieu, in any shape; and also because, somehow, I expected something might turn up beyond the ocean to dispense me with the journey. But at this last hour I see I must go.

The gratifying progress of the Congregation in Canada, with the additional expenditures thus necessitated, has lately brought me letters and entreaties so urgent that I cannot refuse them a week before embarking. Hence my departure from here on Monday next for Montreal.

Need I commend our journey to your prayers? I rather offer you all the congratulations of the season, and beseech you by our most sacred and common interests to strive and imitate the true Religious in every community in "their newness of life, modelling their conduct after that of the risen Saviour who dies no more." Until I return let no sad report ever come to increase the pain of our departure and separation. Oh! may God grant that every

mail bring me the most consoling news of my dear home and beloved New World!

Above all, let every member of our Religious family ever exhibit, in practice, due respect for the exercises of the Community. On this point, which is of vital importance to all, I have a fear which may seem strange to many, but to me sufficiently grounded, namely, that some confessors pass too lightly over such repeated infractions. A strict Director of souls in a Community is, by the very fact, the first guardian of the Rules, and consequently the most efficient promoter of fervor and virtue. A zealous confessor finds the peace of his conscience in the perfection of his penitents.

Another thing must be not only mentioned again, but stopped. Notwithstanding all recommendations and censures in the past, some of our Houses are yet governed without any regular weekly Council, by the head alone, or rather without anything worth the name; ignoring all economy, and, among other useless expenses, allowing costly journeys, which conscientious councillors would certainly refuse. As a remedy for such an abuse I must require, until further orders, from the Secretary of every establishment to send monthly to headquarters the exact minutes of the four previous meetings.

I exceedingly regret my inability to visit several Houses where I was expected; the state of my health must be my apology; it is only since ten or twelve days I feel like myself again.

Yours devotedly in J. M. J.,

E. SORIN, C. S. C.,

Superior-General.

No. LXXXV.

NOTRE DAME, May 1st, 1879.

REV. FATHERS AND BELOVED CHILDREN IN JESUS CHRIST:

On this auspicious day we begin again a great work; * one of reconstruction or rebuilding, of great magnitude for the interests of religion and of the Congregation. Never, perhaps, have we been called upon to pray for a more important object. By all means we must bring upon these new foundations the richest blessings of Heaven that the grand edifice we contemplate erecting may remain for ages to come a monument to Catholicity, and a stronghold which no destructive element can ever shake on its basis or bring down again from its majestic stand. But to make sure of this heavenly protection, and above all, of our glorious Queen's maternal solicitude, one thing is necessary: we must lay down deep

* The erection of the New Notre Dame, after the destructive fire of April 23, 1879.

in our hearts the foundation of a new spiritual structure; in other words, we must humble ourselves before God, for "He gives His grace only to the humble." The magnitude of our undertaking, without anything like adequate means, forces upon us a plain acknowledgment of our complete dependence on God's mercy, without which it would simply be folly to look for any ultimate success.

But there is another reason why we should enter upon our new work with humble hearts, and I commend it to the most serious consideration of every member of our family, whether at home or on mission. It is undoubtedly very consoling for us all to know that, before the public, no blame is attached to any member of the Community for our terrible calamity. Who could live under the stigma of being guilty of such a loss? But if the greatest saints were so ready to confess themselves, in tears, as the causes that provoked God's anger and chastisements, can we say that in His infinite justice the Supreme and All-seeing Judge has not discovered in some heart among us serious cause of displeasure, calling for severe punishment on the rest of the family? Who could plead innocent at such a bar? For my own part, I tremble, much more, indeed, for myself than for any one else. Good God! what a terrible thought! If *man knoweth not whether he be worthy of love or hatred* (Eccles., ix, 1), have we not all reason to fear that, instead of bringing blessings upon the Community, we may have, by some infidelity, or neglect, or direct offence, changed God's loving designs into anger, and caused this destruction? Who can take it, at first sight, for anything else but a punishment? This is a serious matter, and well worth meditating upon. We all hope it will prove a salutary punishment—for a punishment it certainly is; to see anything else in our catastrophe could hardly be justified by any process of reasoning. We may, however, turn it into a blessing, and we love to admit it as almost certain to prove such; but, to be logical, we rest all our hopes on the fixed determination to remove at once from God's sight whatever may have provoked Him to anger, and to walk in a newness of life, with a firm purpose henceforth to aim at perfection, not in a general, *routine* way, but *with a will*.

Immense as it is, our loss may soon be called a real blessing, if it brings every Religious of the Holy Cross to resolve earnestly to be, now and forever, a model of regularity and devotedness, of obedience and humility; a cheerful lover of actual poverty—one, in a word, of whom the Community may well be proud; one we may rely upon with complete confidence and security. The words of the Introit of the Mass this morning went straight to my heart, so appropriately and consolingly did they seem to be written for us: *From the depth of their affliction they cried out to the Lord, and the Lord heard and granted their prayer; alleluia.* In our dis-

treasure, we bless the Lord; for He chastises us, as a loving Father, for our own greater good. Every day for a week past brings fresh testimonies that He wishes us to be made wiser by the warning, to bless us more abundantly than ever. Were it not for this profound conviction, which nothing can shake, this heavy and shocking blow would have already laid me in my grave. God alone knows how terribly it has affected me in my old age, enfeebled by sickness, to see with my own eyes the fruit of so many years' labor in ashes and ruins. If I still live, after the sight of these vast smouldering *débris*, I owe it to our good God's special grace, and to the prayers of so many fervent souls, whose touching sympathy I can never sufficiently acknowledge. But, strange to say, I live in full faith to see better days than I have ever seen. Never did I anticipate such glorious destinies for the children of the Holy Cross as I now do, from these immense smoking ruins in which lie buried all human hopes, with the pride we took so recently in our prosperous efforts. This great and sudden trial has obtained its intended result. From this vast tomb I see the Congregation rising up to a new life of faith and piety, of zeal and charity, resting on a foundation strong enough to sustain our highest hopes; namely, a perfect union of hearts and minds, which is everywhere considered *a power*, a guarantee of success and victory. A common danger binds hearts together, while it multiplies friends and intensifies even the best sentiments. Never in our life did we see among ourselves and our well-wishers outside such cordial feelings centring on the same object.

Separation will not dissolve this happy union, but perfect it. Our Religious this year cannot think of coming home for vacation; alas! there is no room! But everyone will have then an opportunity of collecting something to help in the great work of reconstruction.

This Circular should be read and the resolutions suggested be renewed at each Monthly Retreat for one year.

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

No. LXXXVI.

NOTRE DAME, FEAST OF THE SACRED HEART, 1879.

REV. FATHERS AND BELOVED CHILDREN IN JESUS CHRIST:

I cannot let the first Titular Feast of the Congregation pass without addressing you a few lines, were it only to invite you all to thank the Sacred Heart for the many precious blessings we have already drawn from this inexhaustible centre of all graces since the 23d of April, and to deepen and widen still more, if possible, your confidence to such a degree as to secure all we need to

recover in time from a calamity calculated to ruin us, had we relied only on human wisdom and ordinary resources.

These two months—I may say it for myself, at least—have been a time of severe trial; but, judging of the future from the past,—knowing now better than ever before the devotedness of our Religious as a body, and the personal value of each one (for adversity is a crucible in which a community tests almost infallibly the real metal of each of its members), as also the true sentiments of our friends and well-wishers at large,—judging, I say, of the immediate future from our recent and extremely touching experience, I should be blind and alike ungrateful to yield now to doubts and apprehensions. More than ever let us place our hopes and prayers and needs in the Sacred Heart—the primary Patron of our Congregation; above all, let us try to honor It by the faithful observance of our Rules; and whilst our glorious and loving Patron is failing us in nothing, let us not fail first in duty, but endeavor to deserve an increase of graces and blessings.

On receipt of this Circular another Novena shall be commenced in honor of the Sacred Heart in each of our Houses: let the Litany of the Sacred Heart be recited every morning, with the three invocations of our Rules. And in order to show the deepest gratitude for the past, and present the most fervent petitions for our actual and urgent wants, every member of the Congregation is hereby invited to receive Holy Communion every morning for nine days.

Should we fail to make good our promises to the public, some one among us shall have to take the responsibility of the failure. In no case should we ever complain of Providence, but only of ourselves. To finish our task in time, everyone must see that we need an increase of hands, of funds and of zeal. Vacation will afford to many an occasion to show their devotedness to Notre Dame.

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

No. LXXXVII.

NOTRE DAME, IND.,

FEAST OF THE PURITY OF THE BLESSED VIRGIN, 1879.

REV. FATHERS AND BELOVED CHILDREN IN CHRIST:

I would have thanked you sooner for your beautiful and welcome expressions of filial respect and pious good wishes on the return of my Patron Saint's Feast, but owing to the increased number of congratulations and the special interest I found this year in the perusal of each letter, I spent more time with each one; and the pleasant task has only now been completed.

Great trials, like the one through which we have just passed, act as a crucible in which souls are revealed and purified. The last

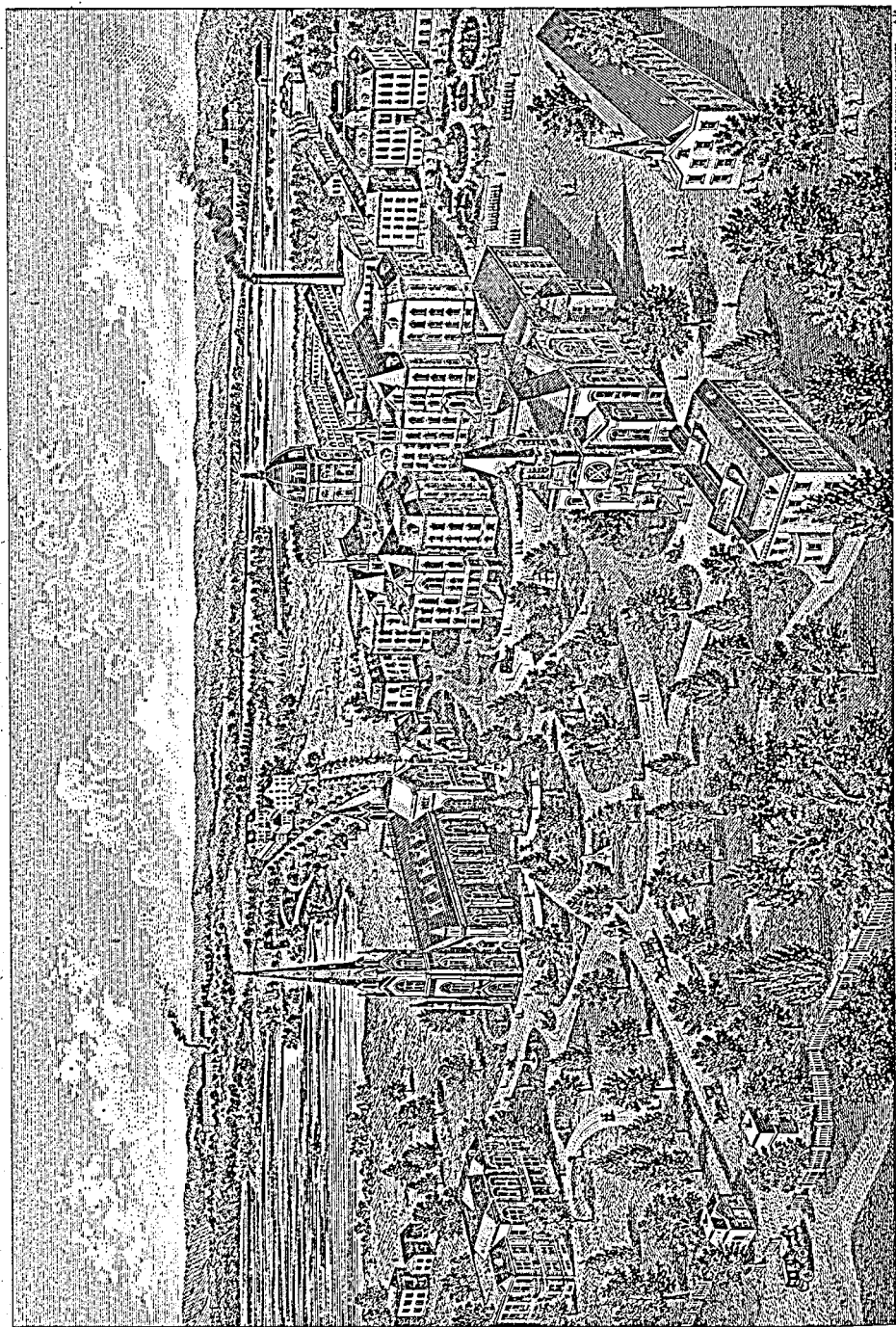
six months have made known many a heart among us. This is what gave your recent messages such a special interest; now, indeed, better than ever, I can read in a page before me the respective merits of my correspondents. Great as our late calamity was, some good has resulted from it: the dreadful conflagration that has reduced to ashes the fruit of so many years' labors and sacrifices has also shed its light upon each member of our family and shown the inmost sentiments of every heart. Hence the charm attached to so many letters last week. With so many generous souls praying and acting with unbounded devotedness it is scarcely a matter of surprise to me—although many around us may call it a wonder—that in such a short time our dear Notre Dame has risen again, phoenix-like, from its ashes, far more beautiful than ever before.

To each and to all who, by prayer, exertions and self-sacrifices, have taken an active part in the noble work, and whose heroic co-operation is recorded in our books, and especially in the Book of Life, I say, with my whole heart: God bless them an hundredfold, in time and in eternity! No less ardently do I wish the same to be extended to the generous friends whose timely liberality will never be forgotten. When completed, the New Notre Dame will stand a splendid monument, immortalizing every generous donor's name, and showing to future generations, as well as to the present one, what true devotedness can accomplish, even with moderate resources, when it has for its immediate object the honor and glory of the Immaculate Queen of heaven.

In the merit of this speedy resurrection I claim no special share; all I have done is that I tried to make known to our friends our immense loss and the merits they might acquire in aiding, according to their means, in the prompt restoration of what had suddenly been destroyed. What I claim for myself personally is the pleasing and consoling duty of paying my debt of gratitude to all benefactors—a duty which, I well know, will sweetly lay on my heart as long as it beats in my breast.

Although the building is sufficiently finished to insure comfort to all its inmates, I am well aware there is nothing really finished. Six months more will be required to carry out the plan to completion. Then it will be something worth seeing. When the dome shall have been erected; when the golden statue of the Blessed Virgin, 16 feet high, with its electric crown of light at night, shall have been raised on its pedestal, 186 feet above the ground, then I will call it a noble work, worthily finished and crowned to the heartfelt satisfaction of all.

Once more, I thank you all, and commend to your prayers other urgent duties I have now to fulfil in Europe; I cannot delay these any longer. I must embark on the 29th inst.



BIRDS EYE VIEW

Notre-Dame University.
NOTRE DAME, IND.

My correspondence should be addressed: Notre Dame de Ste.-Croix (Neully), Paris, France.

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

No. LXXXVIII.

PARIS, December 15, 1879.

REV. FATHERS AND BELOVED CHILDREN IN JESUS CHRIST:

This time I shall anticipate your good wishes for a happy New Year, and offer you in advance *mes vœux de Bonne Année*, even more fervently than ever, because of my constantly increasing conviction that our hopes of salvation as a Religious Congrégation, through the times we live in, lie absolutely and exclusively in the observance of our Rules.

It is true that at all times the love of the Rule has been for all exemplary Religious the beginning as well as the unmistakable sign of a saintly life. But to-day, when worldlings live only to enjoy the comfort and the ease which money can procure, it becomes a necessity, such as never existed before, for us Religious of the Holy Cross especially, to seek our safety under the shelter of our Rules, instead of adapting by degrees whatever is characteristic of a religious life to the spirit and manners and ways of the world. Experience teaches us a lesson on this point of which none of us should easily lose sight, namely, that for one vocation we may expose by enforcing too rigidly the observance of the Rule, we may ruin half a dozen by an unwise and dangerous weakness or inattention, in surrounding them with comfort at the expense of the spirit of the Rule, if not by a criminal neglect or open violation of its letter. And, what is worse yet, while one leaves us on account of too strict authority, and likely delivers the Community from a poor subject, half a dozen, who might have proved real acquisitions, will, when not kept within the observance of what they had learned to practise and to love in their Novitiate, gradually lose all zeal and fervor for their personal sanctification; and from the sad want of a watchful eye over their failing regularity will soon become, not only nominal, but dangerous members of the Community, until they are forced to leave it, which will always be too late.

The love of comfort once introduced and admitted into a religious soul will soon destroy even the best elements of that soul. It will begin with one thing—a desire of a better table, then of better clothes, then of a better room, then of more leisure. You have already a costly Religious. Alas! how many poor Religious have been ruined by such unchecked commencements! Ah! beware of all tendencies or inclinations to any indulgence of nature! We are

Religious to struggle against it continually and everywhere. What reconciles me here, and somewhat makes up for all I suffer through the painful separation from all I love here below, is my modest, religious little room, 15 x 12 feet. I prefer it by far to my princely suite of rooms at Notre Dame and St. Mary's, which are to me a continual reproach; for they seem to say that if there were any merit in me there would be no need of showing me off before the world by such exterior surroundings, by which I am made before keen eyes an empty-headed and vain man, taking pride in what men of real worth despise.

I have seen many a room in Rome still preserved in the exact state in which the saintly occupants had lived and died. What a burning condemnation of our vanity! I wrote once from Waukesha that I would never occupy again those rooms at Notre Dame if they were not stripped of all unnecessary ornaments: they underwent some little changes; but I repeat the same again. Give me one single, simple room, such as I have here in Paris, or in Rome, and I will enjoy it. Oh! let us try to be, like all true servants of God, modest in our wants, easily satisfied, always afraid to indulge ourselves unnecessarily, never dreaming that we can make ourselves happy otherwise than by a strict imitation of those we admire as living models of humility and modesty in their tastes and habits, of regularity and devotedness in the discharge of their duties, full of respect and veneration for those who hold for them God's own place, and who, day after day, perfect thus their claims upon the esteem and gratitude of their associates for ever.

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

No. LXXXIX.

NOTRE DAME DE STE.-CROIX,
(NEUILLY) PARIS, February 10, 1880.

REV. FATHERS AND BELOVED CHILDREN IN CHRIST:

After three long months of painful suspense, your pious prayers, and especially the powerful intercession of our saintly friend, Mr. Dupont—the *Holy Man of Tours*—have obtained, if not yet a complete restoration of our dear and venerated Father Champeau's health, at least such a sensible amelioration as to remove all apprehensions, and to change our sad forebodings into confidence and joyful thanks. We all look upon the event as one little short of an undeniable miracle.

Hitherto, we found it impossible to hold a General Council; and thus we postponed, from week to week, to announce the General Chapter. Finally, we deliberated this afternoon upon this important