

liger continues:

to generation.

These questions have often been

handed down for centuries. I was astonished and greatly edified to learn of the tenacity with which Christians

in the East cling to these traditions, which date back to the early days of

the Church. Historical sites are pointed out to us on mountains or or

side or in the valley, or in caves. unfrequently these sites are marked by

he slopes of certain hills, on the road-

heaps of stones or by carvings in the

rocks—the sign of the Cross is of fre-

quent occurrence—or by stones set in the top of a wall. When parents bring

their children to these spots they relate

to them all the events for which the

place is memorable, and thus historical

events are made known and the record

of them handed down from generation

OUR LADY'S LIFE AT EPHESUS.

After the descent of the Holy Ghos apon the apostles, St. John the Evan-

gelist left Jerusalem with Our Lady

and went to live in Ephesus. Our

Lady's life at Ephesus and the preach-

ing of St. John wrought many wonderful conversions. It is said that the

first community of Christian virgins

was established by the Blessed Virgin in that city. During her stay there St. James was beheaded on Mount Sion,

St. Peter was delivered from prison by

an angel, and Herod, the tetrach, was

punished by death for having allowed

and St. Barnabas were preaching with

great fruit in the cities of Asia during

this time. St. Luke speaks of their

labors at Antioch, Lystra, Pergen and

other places in Asia Minor.

After his deliverance from prison St.

Peter had left Jerusalem to escape the

he was absent disputes arose in Jeru-

salem and Antioch regarding the ob-

nated Jerusalem as the place in which

sent word to Our Lady and St. John

Our Lady returned from Ephesus to

over she remained in Jerusalem until

THE HOLY CITY'S CLAIMS.

Sion, a small chapel, now with the rest

of the buildings in possession of the

Turks, is pointed out by an uninter rupted tradition as the place where St.

3. The Greek authors testify to the

existence of the tradition that Our Lady died in Jerusalem. St. John Damas-cen and Andrew of Crete expressly

state that the Blessed Virgin lived on

Mount Sion, that her house was after wards changed into a chapel, that she

died in the presence of the apostles and disciples, that her body was car

ried out by the apostles to Gethsemani

that she was assumed into heaven, body

and soul, and that her tomb was hon-

ored in their day by the concourse of

Regarding the claims of Ephesus this negative testimony may be cited

Polykrates, writing to Pope Victor con-cerning the glories of the Church of Eph-esus, is silent with regard to the death

and burial of Our Lady. This silence can

be accounted for only by the fact that

oress St. Pulcheria wrote to Juvenal,

Bishop of Jerusalem, asking for relics

of the Blessed Virgin, he answered

To all these testimonies is to be

added the local tradition that identfles

he had to give.

her death.

City are these:

fury of his enemies, the Jews.

divine honors to be paid him.

are

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servance of the Mosaic law and its imposition upon Gentile converts to Christianity. The head of the apostolic New York Catholic Agency college convened a council and desigits sessions were to be held. and asked them to return to the Holy City for the consolation of the faithful

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THE BLESSED VIRGIN'S TOMB.

An Interesting Article From the Pen of Bay, Brachard Viller, and Article From the Pen was sent to announce to Our Lady the lower, on the right, is a similar recess, following the example of Bishop Eng. An Interesting Article From the Pen of Rev. Burchard Villiger, S. J. tidings that the days of her exile had drawn to a close and that she was to be united again to her divine Son. The In the August number of the Mes-senger of the Sacred Heart is an article angel presented her with a palm branch in token of her triumph, gained from the pen of Rev. Burchard Villi-ger, S. J., until recently the beloved pastor of the Church of the Gesu, on "Our Lady's Tomb." The article will

by crushing the serpent's head.
As of old, when the message of the incarnation was brought to her, so now, too, the humble Virgin answered: "Behold the handmaid of the Lord. be read with unusual interest by those who followed the movements of the reverend writer during his recent trip Be it done unto me according to thy to the Holy Land.
Starting out with the queries:
"Where did the Blessed Virgin die?
Where was she buried?" Father Vil-

Then, when the heavenly host that accompanied Gabriel had departed, Mary told St. John, the son whom Jesus had given her from His cross, and St. John informed the Christians of Jeruasked. During my recent pilgrimage to the Holy Land I diligently gathered many local traditions that have been salem that the Mother of the Church

was to be taken from them. * All the apostles except St. Thomas were gathered in Jerusalem to be present at Our Lady's death. We are told that the humble Virgin knelt to receive the blessing and to kiss the feet of these princes of Christ's Church. After this she consoled the faithful who bemoaned their loss, and promised them her aid in heaven. Then, when the moment of her departure had arrived, her divine Son came Himself to summon her. Bowing her head she repeated His words: "Into Thy hands, O Lord, I commend my spirit," and breathed forth her soul into the hands of her Creator. "Her death," St. John Damascen tells us, "was painless * * * * it was caused by the vehemence of her love whose longer sustain."

SONG OF THE ANGELS. The heavenly song of the angels that came to receive the soul of their Queen was heard by all those who were present at her death, although the hosts of the blessed were not themselves visible. During the time that elapsed between the death of our Lady and her burial the angels continued The apostles their song of triumph. joined in the glad strain, and reverently kissed the feet of the blessed body that had been the tabernacle of the Incar-nate God. The Fathers tell us, following in this the ancient traditions, that many of those who were afflicted in begged the privilege of venerat-Their devotion was ing Mary's relics. instantly rewarded, for the blind received their sight and the deaf their hearing, speech was restored to the dumb and the power of motion given

to those that were lame.

When the time for the funeral had come the apostles bore the sacred body of their Queen through the streets of the city. All the faithful accompanied them in procession with lighted torches. A celestial perfume filled the air. When the funeral procession had reached the house of Caiphas the Jews impeded its progress and insulted those One rabbi had who took part in it. the boldness to place his hands on the bier. The moment they touched it they were separated from his arms and fell to the ground. Filled with terror be present at the council. After it was he confessed his fault and begged par-don for it. St. Peter bade him bend

down and bring his mutilated arms close to his hands. He did so and the Our reasons for admitting that Our hands were at once joined to the arms. Lady died and was buried in the Holy St. John Damascen recounts this tradi tion and adds that the rabbi became a 1. The honor paid her tomb by the various schismatics of the East, all of Christian When they had come to Gethsemani whom celebrate in their liturgies the death, burial and assumption of the Blessed Virgin.
2. Within the Cenaculum on Mount

the apostles placed the body of Our Lady in a rock-hewn tomb, the door of which they closed with a great stone. During the time following the burial they kept watch at the tomb in turn, and the angels continued their heav enly songs around the resting-place of John said Mass daily during Our Lady's their Queen. lifetime and gave her Holy Commun-

THE TOMB WAS EMPTY. At the end of three days St. Thoma reached Jerusalem. Learning of Our Lady's death and burial he besought the favor of a last look upon the face of Christ's Mother. The apostles of Christ's Mother. The apostles wished him to have this consolation, and they proceeded to the tomb After praying before it they rolled away the stone, but in place of the body they had buried there they found only the linen clothes used for the burial. An exquisite odor filled the tomb with fragrance. They saw at once that no human power could have removed the body while they kept watch at the tomb, and they understood that our Lord wished to preserve His Mother's body from corruption and to honor it by a glorious life of immortality before the day of general resurrection. Thus does St.
John Damascen speak, and the Catholic Church confirms his words by inserting the Church of Ephesus possessed no tra-ditions regarding these events.

When in the fifth century the Em them in the Breviary Office during the octive of the Assumption of the

Blessed Virgin.
Following the route of the funeral procession which bore Our Lady's body to the tomb, we pass out by the eastern gate of the city and cross the brook "We can show you Our Lady's grave in Gethsemani, but it is empty, for you Cedron, over the stone bridge, then turning to the left, we see the entrance should know that she was assumed into heaven." He told the Empress also a subterranean room in which is that he had opened the tomb and had found some vestments and wrappings in which the body had been buried; the tomb, hewn out of the rock. tomb is opposite the Garden of Gethsemani and near the Grotto of Agony. these he sent her as the only relics that

DESCRIPTION OF THE TOMB. Few structures around Jerusalem can vie with the "Virgin's tomb." It is in the lowest part of the Valley of Our Lady's tomb to-day, as it did in the Jehoshaphat. The facade of the build days of the Emperor Constantine, when ing erected over the tomb is greyish St. Helena, his mother, built a church over the tomb. Portions of this church white, the stone is worn by the lapse survived the destruction wrought by Mahomet's officers when they captured of time. Patriarchal olive trees sur round the building, which is Gothic in the Holy City. "The masonry of St. Helena's work, intermixed with the style. The facade, of course, is arched. The outer arch reaches to the top of the building. Within the deep recess of the inner arch is a spacious door-way with square architrave. Enter-ing by this door we descend a magnifimore ornamental architecture of the Crusaders," is still visible in the porch by which entrance is gained to the Many beautiful traditions concerning our Lady's death and burial are still preserved in the Holy Land and are recorded by the early Fathers and flight of stone steps-forty-nine

which contains altars dedicated to St. Joseph and to the holy old man, Simeon, who received our Lord into his arms when He was presented in the temple. Reaching the end of the staircase we find ourselves in a chapel hewn in the solid rock. This chapel is ninety feet long and twenty-four feet wide. Looking toward the left we see a small altar which belongs to the Schismatic Copts.

The ceiling is without ornament and is blackened by the smoke of the hundred lamps that are lighted on feast days. On the right of the large chapel is a smaller one, which contain On the right of the large the Blessed Virgin's tomb. The door way opening into it is about four and a half feet high. The walls above and at the sides of the doorway are covered with rich tapestry. Bending our heads we enter and stand looking upon the spot where the apostles en tombed the body of Christ's Mother The room in which we stand will con tain six persons. Directly in front of us, at a height of about three feet, is the rockcut tomb. The stone upon which the body rested is now arranged as an altar. The walls around are covered with costly hangings; many lamps burn night and day before the tomb. It is surmounted by a small

cupola.

We kneel upon the spot in which the sacred body of the Mother of God reposed in death, and we beg her by the vehemence of her love whose powerful intercession. We ask her transports human nature could no to obtain for us the favor sought by all who say the "Hail Mary," the help of her prayers in life, and, most of all, at the hour of our death. She who was conceived and lived Immacu late had no debt to discharge to death Imitating her divine Son in dying, she followed Him in rising from the tomb and was by Him assumed into heaven.

AN ANECDOTE OF CARDINAL GIBBONS.

How he Prayed and Preached in North Carolina Baptist Meeting.

The Bible says something agains "praising a man during life," yet it may be well to do it occasionally. One feels almost angry with disappoint ment at the ignorance in which we are kept of some who were (if we judge by their post mortem eulogies) all worth knowing. Witness Bishop Spalding's panegyric of the president of Notre Dame. Why didn't he tell us all that in time? So I propose to say a word in praise of Cardinal Gibbons He declined in advance the \$10,000 proposed to be raised for him on occasion of his coming jubilee. Whatever his motive, I think he is to be thanked for thus helping to abolish this vulgar custom of purse raising, so likely to cause the crime of blackmailing on the part of those who gather the money, and the loss of self-respect in those who at times submit against their judgment, their will, or even their conscience, to the demand. from this, a judge should never take presents. The lay people may be allowed to raise purses if they do a decent manner, s their way of showing attachment, out it has a very bad effect on priests. As to the recipient it ruins his independence. Chains are chains, even if they be made of gold. The manner is t seems to me, a relic of times when forced contributions used to be levied and kings, etc., had no fixed salaries Such a state of things is happily Just now it does well passed away. enough for the Pope, who has at present no regular income, but even in his case blackmailing should be avoided by secresy as to the amount of one's offering. It is also perfectly proper in the case of a priest deprived for one or It is also perfectly proper in other causes of his ordinary means of support. The Cardinal shows tact by declining the purse in advance, and thus nipping those evils in the bud. Tact and prudence are indeed characteristic of him, but above all are his mental breadth and broad-heartedness. Let me give you an instance:

"I was on a sick call in a North Carolina town," said the Cardinal, addressing the graduates at the Emmitts-burg convent. "It was Saturday night. The only Catholics in the place were the lady whom I had come to see, and her new-born child, just received into the Church. What was I to do on the morrow? The difficulty was met by my host, the lady's husband, him-self a member of the Baptist denomination

"'Father,' said he, 'our preacher is away to day. Would you have the kindness to conduct services for us?' 'I consented, and went to the Bap-

tist meeting-house. Did I say Mass for them? O, no! my children. I stepped upon the platform, was introduced by the gentleman already men tioned, and selecting a hymn I thought appropriate, read it aloud, and re quested the choir and congregation to sing it. After that I recited the Lord's prayer, and then choosing a portion of the gospel from the Bible I found on the stand, I preached to them such explanation and comment as seemed necessary and useful for the instruction and spiritual advantage of my hearers. The semon over, the collection was taken up in the regular style another hymn was sung, and I dismissed the congregation with the usual

benediction. Let the reader gather up all the ele ments of these pictures. How exquisite the contrast! This is one of the Seventy Elders who assist the Supreme Pontiff in ruling the people of God. He is speaking to simple girls just bud-

land, Cardinal Cheverus, and other apostles of our country. Is it any wonder God took him out of this obscurity and set him up to enlighten, guide, and bless the whole American Church? To be, like Cardinal Persico, one of his associates on those Carolina missions, and the anticipator at Savannah in 1872 of the Poughkeepsie school plan, a true pontifex, able and willing to bridge over the chasms that used to yawn, and still occasionally gape, between those who belong to the the Church and those who are hers in spirit only?

Does not the image of St. Paul rise up before you as he "entered into the synagogue of the Jews," and again stood in the midst of the Areopagus

Such are the men whom Leo the Peacemaker chooses for his supreme council. No, he is not my Bishop, of

DECENT PROTESTANTS SPURN THE A. P. A.

The A. P. A. fanatics imagine tha they can range the Protestants against the Catholics of this country, and s they figure out a majority five to one in their favor. are counting their chicks too soon Many of our neighbors whom they expect to have on their side, are op posed to race hatred and religious persecution at the end of the nineteenth century. Here, for instance, is the staunch old Christian Register, staunch old which will cast its influence against Know-Nothingism. In a late issue, said: "The cultivation of the perpetuation of race prejudice is both un-American and un-Christian, and, withal, bad policy. We are all, by birth or descent, foreigners on American soil. We, or our ancesters, everyone, have gone through the process of mental and moral acclimation. For those who seem now to us to be foreign the process of Americanization may be helped or hindered by the influence of the social conditions which we provide for new comers. If we meet them with hatred, regard them with suspicion, and treat them as obtrusive strangers, we can indefinitely postpone their amalgamation and acceptance of American citizenship; but given welcome, fair play and good treatment, new comers will at once take pride in their new home, and their children will rejoice in becoming more American than Americans." And there are many more patriotic papers that are on the same road as the Register and that will antagonize any secret treasonable organization that is laboring the widest possible civil and religious lib-

Are the main-stay of our republic. In them are being cultivated the minds which are to be our future law-makers and leaders in every walk in life. How essential it is that these minds should be united to strong, healthy bodies. So many children suffer from impurities and poisons in the blood that it is a wonder that they ever grow up to be men and women. Many parents cannot find words strong enough to express their gratitude to Hood's Sarsapacilla for its good effect upon their children. Scrofula, salt rheum and other diseases of the blood are effectually and permanently cured by this excellent medicine, and the whole being is given strength to resist attacks of disease. Our Public Schools

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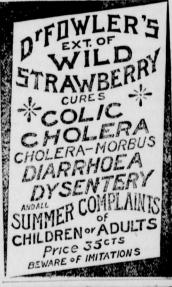
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