

Notes of a Pilgrimage to the Holy Land

With Impressions en route

—BY—

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IV.

ON the evening of our arrival at Panagli-Capouli we made our first visit to the "Maisonette," and then walked to the top of the mountain with the poetic name, following the route of the Stations of the Cross, said to have been arranged by the Mater Dolorosa herself, and to have been frequented by her and the devout Christians who bore her company in her retirement near Ephesus. Not all of these stations have been discovered as yet. Those of them that have been, are marked by stones on which the Queen of Heaven (I quote again from Catherine Emmerich) during her earthly pilgrimage graven, or caused to be graven, the title of each, similar to what we may see in any Catholic church to-day. One of these tablets, a fac-simile of which I saw, has been sent by Rev. Father Jung to the academy of science at Berlin for decipherment. Catherine Emmerich declares that when the fourteenth station is brought to light the tomb of Our Lady will be found, and that there will be great rejoicing throughout the world.

Perhaps I would do well to tell you, before going farther, something about the person who has made assertions of a nature so startling, in view of the constant tradition that the Blessed Virgin died at Jerusalem, and reposed in the tomb prepared for her there by

the Apostles, until the day of her glorious Assumption into heaven.

Catherine Emmerich, then,—called the Seer of Dülmen—was born in the village just named, in Bavaria, Germany. In later years she became an Augustinian nun and led a very holy life, during a great portion of which she was severely tried by a painful illness that kept her bed-ridden. From her earliest childhood on, she had been favored with visions, of which, however, she kept no note, it being only a couple of years before her death, which occurred in 1824, that, at the instance of her Superiors, she dictated to a secretary named Brentano all that she could then recall of her past revelations. She died in the odor of sanctity, and, if I remember aright, the cause of her beatification has been introduced. Her visions range over the entire period of Our Lord's life, from His birth to His Ascension; and she describes with minuteness of detail, and a coloring most vivid, the events which began with Bethlehem and ended with Calvary. Eminent prelates—among them Cardinal Gibbons—have expressed their admiration of her life and writings, as can be seen in the introduction to the latter, published in the United States some years ago by Benziger Bros., or Fr. Pustet & Co.—I forget which. Now, I ask, is it not strange, humanly speaking at least,