



The Divine Mother and Her Child.



The Last Song of the Year.

BY ENFANT DE MARIE—St. Clare's.

SHALL it be a dirge of mourning
 For the loved ones passed away
 Since the last fair, hopeful dawning
 Of our gladsome "New-Year's Day?"
 Shall we echo angel-voices
 Singing o'er the snow-clad earth,
 "Gloria!" to God in Heaven,
 "Peace!" sweet fruit of Jesus' birth?
 Shall we, like the Virgin-Mother,
 Magnify His Blessed Name,
 For those countless gifts and graces
 Which, through her, from *His* Heart came?
 In the days of early Spring-time,
 Or the golden Summer's glow,
 In the calm Autumnal beauty,
 Or when earth was robed in snow?
 Shall our tones be those of pleading
 To our Saviour's Heart most dear,
 For His Holy Benediction
 On the fast approaching year?
 Gladly would we softly mingle
 All the yearnings of our love
 That—like sweet and fragrant incense,
 They might rise to Heaven above.
 In His love there is an echo
 Of each simple loving strain,
 Plaintive sighs, or earnest pleadings,
 Songs of joy—low notes of pain.
 May these last poetic breathings
 Of Mount Carmel's minstrelsy
 Bear our spirit's aspirations
 Upward, dearest Lord, to Thee!

CHRISTMAS, 1900—A NATAL DAY. *

HOW beautiful thy natal-day
 Of gladness and of peace,
 When, to thy hands, the Infant-God
 Descends, like rain on fleece! †
 Of old, Angelic-choirs sang
 To greet this Babe Divine,
 We do not hear their voices now,
 The "Gloria!" is thine.
 And thou wilt offer Sacrifice
 Of Eucharistic love,
 To glorify His three-fold birth,
 And first—in God above.
 He is, indeed, the "Light of Light,"
 From all eternity,
 And yet to Bethlehem He Comes
 "Emmanuel" to be.
 There is another mystic birth
 In souls, by holy grace,
 Their faith, and hope, and love reflect
 The beauty of His Face.
 And thou—O favored Carmelite!
 In God's own mind and love
 Wert chosen for "the oil of joy," ‡
 The Gifts of His Blest Dove.
 Whene'er the Christmas bells ring out,
 As in those years now flown,
 How sweet to think thy natal-day
 Is also Jesus' own!
 O may it bring most precious grace,
 Priest of our Lord, to thee!
 Accept this far-off, heart-felt prayer
 Of "ENFANT DE MARIE!"

—ST. CLARE'S.

CHRISTMAS.

ENFANT DE MARIE, St. Clare's.

WHY are those clear bells ringing
 Over the snow?
 What is the Mother singing
 Softly and low?
 Why this celestial chorus
 Far in the heaven's o'er us,
 There where the star gems glow?
 Bells for "great joy" are pealing
 In the still night,
 Sweet is the lullaby stealing
 From pure delight.
 "Glory to God!" With gladness
 Angels illumine our sadness,
 Haste to the Lord of light!

* TO REV. P. A. B., O.C.C. † "Descendet sicut pluvius in vellus."
 Ps. LXXI. 6. ‡ Ps. XLIV. 8.

The Immaculate Conception.

A Historical Sketch of the Controversy.

By THE REV. F. X. MCGOWAN, O. S. A.

THE twenty-first day of June, A. D. 431, was a memorable day in the ancient city of Ephesus. Upwards of one hundred and ninety-eight bishops had assembled in the Cathedral-church of St. Mary in solemn council, and, as the Acts of the Council expressly say, St. Cyril of Alexandria presided as the Legate of the Sovereign Pontiff. The main purpose for which the Fathers gathered was to examine into the errors disseminated by Nestorius in the East, and to condemn his particular teaching concerning the maternity of the Blessed Virgin to whom he denied the title *Theotokos*,—the title of Mother of God. Ephesus was the capital of Asia Minor, and a populous and opulent place. The gathering of so many prelates and the nature of their deliberations threw the whole city into a state of commotion, for Ephesus, as the See of St. John, the Beloved Disciple and Mary's child, bequeathed to her at the foot of the Cross, was especially devoted to the honor and worship of the Mother of God. Here tradition declared that Mary lived with St. John, and here many held that she died. The Ephesians, probably, had never known how much they loved Mary until this great Council assembled within their walls. Then love and anxiety were pictured in their faces, and, as a modern writer has said, even the children in the streets would have answered, if they had been asked the meaning of this assemblage of Church-dignitaries, that bad men had endeavored to rob

their Blessed Mother of her lawful title, and good men had come to restore it to her. Large crowds gathered around the old Cathedral and lingered the whole day long. They were intensely anxious, for they knew that Nestorius had gained the imperial court over to his side, that the heresiarch and Count Candidian who was to represent the Emperor at the Council refused to enter it until John of Antioch with his quota of votes arrived, and that even in the Council many bishops were disposed to favor Nestorius. The debate must have been long and attended with excitement, for the day wore on, and the shades of night began to close around the expectant crowds, yet no voice had been heard from the church. At length the Fathers of the Council finished their important business; the great gates of the historic basilica were thrown open, and all listened with bated breath while Mary, as every true Catholic believed, was proclaimed the Mother of God. All, men and women, old and young, noble and low-born, gathered around the bishops and acclaimed them with the heartiest cries. They would not leave the prelates, but insisted on accompanying them to their homes with lighted torches. After the Eastern fashion, they burned incense before the city's guests, and later on the whole of Ephesus was ablaze with lights in honor of the solemn declaration that Mary was the Mother of God. Her earthly triumph had been brought about by this life-and-death struggle

with Nestorian heresy which was backed up by the intrigues and power of a debased court. Daily when we recite the *Ave Maria*, we are reminded of the Council of Ephesus, and we desire to have in our hearts the intense love of Mary that was buried deep in the hearts of the faithful people of Ephesus. Let us now pass down the long avenue of centuries, and we come to another day when Our Blessed Lady was again specially honored, and the faith and the devotion of her children were amply manifested in our own progressive times. The eighth day of December, 1854, ushered in new earthly glory for the Queen of Heaven. Rome was as jubilant as was Ephesus of old, when Pius IX. of happy memory proclaimed in St. Peter's Basilica the dogma of Mary's Immaculate Conception—a solemn declaration to the world of one of her most glorious privileges, the foundation of all her other privileges, without which the title of Mother of God might not, without doubt, have been conferred on her by the Most High. The number of bishops assembled in Rome on this auspicious occasion was the same number that gathered at Ephesus. The object of the more modern gathering was the same object at the Council of Ephesus: to proclaim honor to Mary. The Christian people of the nineteenth century were as expectant and as anxious to have Mary declared *Immaculate*, without spot or stain, as were the Ephesians of the fifth century to have her declared the Mother of God. Happier, however, than Pope St. Celestine, Pius IX. presided in person over the assembly of his brethren, the Cardinals, Patriarchs, Archbishops and Bishops from all quarters of the globe. He was happier also than his sainted predecessor, because he was not called

upon to strike one of his brethren of the Episcopate with the censures of the Church, and the arrogant Nestorius had no imitator in the gathering of December 8, 1854. Fifty thousand voices greeted with earnest thanksgiving Mary's glorious prerogative—it was an ardent, unanimous prayer that mounted to Heaven inside the Mother of all the churches, while outside salvos of artillery and the pealing of the city bells re-echoed the acclamations of those within the Basilica. There was joy on earth and joy in Heaven when all the earthly homage was laid at the feet of the Immaculate Virgin by God's ministering angels. Rome's festival became the world's festival.

We wish to treat of the historical, rather than of the polemical, side of the dogma of the Immaculate Conception of the Blessed Virgin Mary in this paper. The dogmatical definition of the dogma has now settled all differences, but it is a matter of interest to all Catholics to see how this doctrine became embodied, after the lapse of ages and the din of incessant theological battle, in the articles of our Apostolic faith.

There is no doubt that belief in the doctrine of the Immaculate Conception lived in the minds of men long ages before it became the subject of controversy, for it is a certain fact that belief in many as yet unproclaimed doctrines of the Church always precedes the noise and wrangling of controversy which time creates. This belief possessed men's minds, and devout souls naturally sought to give expression to it in the ceremonies of worship and the forms of liturgy both in the Eastern and Western Church, for the doctrine was known and believed in the former Church, as we may ascertain from the oldest Greek Menologies, just as firmly

as in the Latin Church. In the chain of the Fathers who are quoted as favorable to the doctrine, as many Eastern Fathers are to be found as Western ones.

An unexpected event, however, occurred, which disturbed the peace of those who believed in Mary's spotless Conception. The Canons of the Cathedral of Lyons, desirous of obtaining an advantage which other churches enjoyed, resolved to adopt and celebrate the Feast of Mary's Conception without applying for the Papal sanction, thus proceeding in this important matter on their own authority. This happened in the twelfth century, and St. Bernard, whose vigilant eye overlooked the whole world, raised his voice from the depths of the cloister and remonstrated sharply with the Canons on their action. He was indignant to see a feast observed which was not authorized by Rome, and he left the full weight of his displeasure fall on the Chapter of Lyons. From that day St. Bernard was recognized as an opponent of the doctrine of the Immaculate Conception, and though he had written most beautifully and tenderly of Our Blessed Lady, he was regarded as failing to give her the privilege of having been conceived without spot. Passages have been quoted from his writings by Petavius and others which go to prove that he held simply that the Blessed Virgin was sanctified in the womb like Jeremias and St. John the Baptist. Many writers, however, like Cardinal Lambruschini, (*Polemical Treatise on the Immaculate Conception*, Ch. XXIII), have thought otherwise, and maintain that St. Bernard, in his famous Letter addressed to the Chapter of Lyons, referred most probably to the *active* and not the *passive* conception of the Blessed Virgin. Theologians

make this distinction: the *active* conception is where there is question of the generation of the body and its organization; the *passive* is effected when God places the rational soul in that body already duly formed and organized. It is the *passive*, not the *active*, conception which Catholics have in view when they speak of Mary's Immaculate Conception. There was nothing miraculous in Mary's generation, but God's mercy interposed in the fact of her conception, and granted her in this fact exemption from contracting original sin as happens to all of Adam's progeny, and this act of divine mercy was done in view of Christ's "merits foreseen," so that grace was poured into Mary's soul at the first instant of her being. Eve was made without sin; Mary was conceived without sin, and her exemption from original sin we must look at as not so much a gift, as a singular privilege accorded her by God.

After St. Bernard's condemnation of the Lyonese Canons, the battle began in earnest, and the field of the conflict was extended far and wide. Two sides were formed, and able champions entered the lists. We find on one side Nicholas of St. Albans, and on the other Pierre de Celles, both followed by a host of minor disputants. Nicholas contended for the ancient traditions of Great Britain, his native country. It has been said that England was the first among the Western countries to keep the feast of Mary's Conception, and a Council of London (A. D. 1328) attributed its introduction to St. Anselm, who had been Archbishop of Canterbury. From England the observance passed over to Normandy, and thence to Lyons. Pierre de Celles fought hard for the honor of St. Bernard, whose remonstrance against the

action of the Chapter of Lyons was the bugle-note that called the respective combatants to the battle. At the outset the conflict was confined to the question of the feast, whether it ought to be maintained or suppressed, and the discussion lasted till the end of the thirteenth century. There is no just reason for us to say that even those who opposed the celebration of the feast opposed also the belief in Mary's immunity from original sin, while we may readily believe that the defenders of the feast must have been consistently attached to the doctrine.

The controversy relative to the feast awakened after a while more serious consideration of the doctrine itself, and from being a question of mere liturgical importance the discussion soon resolved itself into a dogmatical contention that occupied the best minds in the Church. In fact the greatest intellects became involved in the denial or the defence of the belief in the Immaculate Conception, and the battle became a veritable battle of Titans. The discussion continued during the thirteenth and the fourteenth centuries, and no sound of retreat was heard from either side. Much confusion arose from the lack of precision regarding the object discussed. There were many accessories entangled with the main point of the debate, and until the former were disengaged from the latter, no advance towards truth could be made. St. Bonaventure at length probed into the heart of the question and brought out the real point at issue. An indiscriminate use of the word, *Conception*, had been made all along. The word was used almost continually in the contest, but what did it really mean? As a writer of our own time puts it: "Did it signify the concurrence of material elements in the formation of the virginal body of

Our Blessed Lady? or did it simply indicate the union of her holy soul with the body already formed? This distinction was a ray of light illuminating the whole thesis. The Seraphic Doctor had made it understood that, in the latter case, the question was simply this: Whether in forming this marvellous work, God had united to the body of the Blessed Virgin a soul adorned with, or deprived of, original justice?" Reduced to this formula, the question was debated with much warmth and skill for a long time; little advantage could be claimed by either side, when all at once a man entered the lists who was to take a dominant part in the ardently waged battle. This man was John Duns Scotus, an Irish Franciscan, who had won applause and fame at the University of Paris. It seemed as if God had raised up this great genius for the triumph or partial triumph of the hallowed cause which would give earthly glory and increased homage to His beloved Mother. Duns Scotus was as devout as he was learned. He selected as his starting point in the controversy the *status* in which St. Bonaventure had left the question, and he proceeded to analyze the very marrow of the doctrine. He fought skilfully, using as a point of attack the arguments of his opponents, and history tells us that he pleaded his cause with such power and effect as to succeed in having his opinion prevail in the schools. According to one account given, Duns Scotus defended the doctrine of the Immaculate Conception at Cologne and Paris, and his learning and eloquence were so effective that the University of Paris adopted his teaching, and he won for himself the title of the "Subtle Doctor."

The belief in the Immaculate Con

ception was now propagated everywhere; it struck deep root, and the feast was devoutly observed in all churches. One of the Popes welcomed the feast to Rome, and recognizing the meaning of this, the Religious Orders: the Benedictines, Carmelites, Celestines, Trinitarians, the children of St. Augustine, of St. Bernard, and especially of St. Francis, who had given its worthy champions to the cause, all opened their conventional homes and churches to this wide-spread belief, which, as all forecasts pointed, would soon be embodied in Catholic dogma.

Consistency, however, does not appear to be a ruling characteristic of the human mind when it is agitated, when it is striving for victory or is lulled too long in the sleep of peace. The least commotion awakens it from its quietude, and oftentimes the standard that has seemingly fallen in the dust forever is raised again and floats till something decisive occurs to demonstrate triumph on one side or the other. Duns Scotus died in 1308, and, in 1387, an event happened which called the rival parties again to the conflict. There were some Christians who appeared to be frightened at the general acceptance of this holy belief, and zealous to preserve intact the purity of Catholic doctrine, they rushed to extremes. The question was as yet undecided formally by the Church, though it was generally held that Mary was Immaculate. The sons of St. Dominic—a saint who, it is said, defended the doctrine of Mary's Immaculate Conception against the Albigenses—arose in opposition to that same doctrine, and their opinion was voiced by John de Montezon who publicly denied that Mary's conception was attended with exemption from original sin. He was condemned by both the University

and the Bishop of Paris. He appealed at once to the Pope, (or anti-Pope) Clement VII., but he did not dare to appear at Rome, and was condemned for contumacy. Two camps were again formed, and they revived the old contest with fierce and unyielding warfare. We may easily judge that neither zeal nor learning was wanting to either side when we look at the multitudinous writings that appeared concerning the controversy. The battle did not diminish with time, but waxed warm and persistent.

The Council of Basle lifted up its voice amidst the fire and smoke of this theological conflict, and declared the doctrine of the Immaculate Conception to be *pious, conformable to Scripture, and in harmony with Catholic faith and worship*. The Council also commanded the adversaries of the belief to be silent. When the Council gave forth this declaration in 1439, it had become Schismatical on account of its opposition to the Pope, and though the Canons of a Schismatical Council have no binding force on Catholic conscience, yet the very declaration goes to show that belief in the Immaculate Conception of the Blessed Virgin was general, and devotion towards it was manifest in the Catholic world at large. Of course the action of the Council had little effect on the condition of the controversy which was carried on with as fiery zeal as ever. If the words of the Bishops of Basle fell on barren soil, the Sovereign Pontiffs offered the weight of their solemn words to uphold belief and practice. This was noticeably the case with Sixtus IV. This Pope desired to put an end to the differences between the Thomists and Scotists, which kept countries and communities in a state of alarm and disorder, and he encouraged the faithful

to celebrate the feast of Mary's Conception by granting indulgences; he likewise threatened with censure any one who would mention as heretical the doctrine which teaches that *Mary was never defiled with the original stain*. Such high and unquestioned approbation was a crushing blow to the opponents of this pious belief, and though the theological battle began immediately to hang fire, it was by no means finished, and at a later period, the Council of Trent found the controversy still alive. Readers of ecclesiastical history are always interested in looking at the rival combatants in any controversy that has occupied the attention of the Church. In this controversy regarding the Immaculate Conception the contestants were called respectively Thomists and Scotists from St. Thomas Aquinas and John Duns Scotus, and were, for the most part, members of the two great Religious Orders of St. Dominic and St. Francis. In the mediæval schools they were opposed on many questions, such as the philosophical question of *universals*, the theological questions regarding *sin* and *grace*, the *merits* of Christ's sufferings and the *Real Presence*. The Thomists denied and the Scotists defended the doctrine of the Immaculate Conception, and each school thought that its teaching was better calculated than the teaching of the other school to promote the honor of the Mother of God. This rivalry, though carried on with much bitterness at times, had a wonderful effect on theological study, and it redounded after all to the advantage of the Church.

St. Thomas Aquinas, who lived in the thirteenth century, has often been quoted as holding the opinion that the Blessed Virgin had incurred the stain of original sin, but while this is as-

serted in the boldest language by writers who found their opinion on what the Angelic Doctor says in his *Summa* (Part Third, q. XXVII, art. 2): "The Blessed Virgin was not sanctified before the infusion of the rational soul," yet that St. Thomas taught positively the doctrine of the Immaculate Conception may be proved from many passages of his writings. He states in several places that Mary was free from original sin. The Dominican Bromiardo thus construes the teaching of the Angelic Doctor, and Cardinal Gaudé insists that it was such. Cardinal Lambruschini in his Polemical Treatise exonerates St. Thomas from the charge of denying the Immaculate Conception, and quotes several passages from his works favorable to the doctrine. In reply to its adversaries who bring forth fifteen passages in proof that St. Thomas was opposed to the doctrine, he says that to reconcile St. Thomas with St. Thomas, and to explain the two wholly divergent opinions which the saint is alleged to hold, we must admit that his works have been altered or interpolated in some places. Bishop Wielmo (*Pro Defensione Sancti Thomae*) denounces those who falsely quote St. Thomas to uphold their opinion which was the subject of controversy. Giles, of Rome, a devoted disciple of St. Thomas, (*Castigatorium in Corruptorem Librorum Thomae Aquinatis*) also inveighs against the corruptors of the Angelic Doctor's text. Many Dominican writers have also used strong language against those who had altered the original sense of St. Thomas. John Nicolai, in his Preface to the edition of the works of the holy Doctor, published in Paris in 1663, attests and declares: "that he had purged the text of the *Summa* of St. Thomas not only of typographical errors, but

still more of all fictitious things, deliberately left therein, which perverted the true sense, or the historical truth and sincerity; that he had also filled up several gaps and vacancies to keep up the thread of the text, otherwise interrupted, and leaving the reader in doubt for want of the full sense, or leading him into error by a wrong meaning." It does not seem unreasonable to suppose that unscrupulous writers have made out St. Thomas, by their suppression or alteration of passages, or even their additions, an opponent of a doctrine of which certainly his piety, mighty genius and learning would lead us to believe him a strenuous defender. It seems quite plain to Cardinal Lambruschini that like St. Augustine and St. Bernard, St. Thomas has been maligned and totally misunderstood; he has been unjustly accused of opposing the doctrine of the Immaculate Conception.

Previous to the holding of the Council of Trent, a provincial synod at Avignon, in 1457, declared in favor of the doctrine, and a large number of theologians, Italian, French, German, Polish, Flemish, English, Scotch, Spanish, Portuguese and Oriental, adopted the same tenet. Many academies and universities taught this doctrine. The University of Paris, in 1496, exacted an oath from all candidates for the doctor's degree to defend the teaching of the Immaculate Conception under penalty of being expelled from the university and forfeiting its grades and privileges. The Tridentine Council was favorably disposed to determine the question, and at one time actually resolved to proclaim the Immaculate Conception a dogma of Catholic faith. But in the discussion many Dominican bishops and other Dominicans present at the Council op-

posed warmly the resolution and pleaded for the adoption of terms prejudicial to neither of the two opinions, so that the question might remain as it was hitherto in the Church. The Council, which had other important measures to consider, consented to the compromise, but its true feeling may be interpreted in its Decree, which reads: "The Holy Council declares that, in this Decree, where there is a question of original sin, it does not intend to include the Blessed Virgin Mary, Mother of Jesus Christ, and means to declare nothing more on that subject than what has been decreed by Sixtus IV. of happy memory." Cardinal de Jaen was not satisfied with this declaration, asserting that, in the preceding Congregation, more than two-thirds had consented to add these words: *Of whom it is piously believed that she was conceived without original sin.* The result of investigation evidences that while the majority of the Fathers of the Council believed in Mary's Immaculate Conception, they deemed it, on account of the circumstances of the times, expedient to withhold any formal rejection of the contrary opinion. The fires of heresy were at this period lighting up half of Christendom, and the Council prudently abstained from increasing the flames.

Reference has been made to the Constitutions of Sixtus IV., which the Council of Trent wished to be observed. These Constitutions were two in number, one issued in 1476, and the other in 1483. In the former the Pope granted indulgences to those who said the Mass and recited the Office which he approved for the Feast of the Conception. In the latter he condemned those who accused persons who celebrated the Feast of mortal sin, or

those who maintained that the doctrine was heretical. The prayer in the Mass and the Office, prescribed by Sixtus IV., contained the admission of the Immaculate Conception, and was used for nearly a century, that is, from the pontificate of Sixtus IV. to Pius V. In 1568 the latter Pope suppressed the office of Mary's Conception, printed and published under Sixtus IV., restricting to the Franciscans the power of reciting it. But as the Pope's object was to prescribe a uniform mode of public prayer for the whole Church, he was induced to take this step solely on that ground, and not because there was anything objectionable in the Office. There were divers Offices of the Conception in use at that time, and the Pontiff chose the Office composed by Abbé Helsin. St. Pius V. also established the Feast of Mary's Conception as of precept for the whole Church. In the seventeenth century the olden controversy broke out anew and was waged with unusual vehemence. A Franciscan, named Francis de Santiago, made a public statement to the effect that the truth of the Immaculate Conception of the Blessed Virgin had been positively confirmed by a vision granted to himself. This was the alarm-call to the battle on the part of both contestants. Amidst the din and uproar of the engagement, Philip III., King of Spain, had recourse to the Holy See for a solution of the question. The reigning Pontiff, Paul V., answered by re-publishing the decrees of Sixtus IV., issued in 1476 and 1483, which respected the celebration of the Mass and the Office of the Feast. He also commanded both parties to refrain from stigmatizing each other as heretics. He had no objection to the scientific point of view in the discussion, but he prohibited the

question being made the subject of controversial sermons. In his Bull of 1621, Paul V. ordained that no expression other than *The Conception of the Blessed Virgin*, should be used in either the missal or the public offices of the Church, as certain persons had begun to substitute for *conception, sanctification*. Later Philip IV. begged from Gregory XV. a decision of the question, who simply renewed the decree of Paul V. and extended its restrictive nature to writings and private discourses. Alexander VII. was also urged to decide the question, and he published a Bull in 1661, in which he referred to the action of his predecessors and manifested a marked tendency towards the belief in the Immaculate Conception of Mary. No formal definition of the dogma was made, and so matters stood down to the middle of the last century, when the illustrious Benedict XIV. said in his treatise on this subject: "While the Apostolic See does not as yet declare the Immaculate Conception of Mary to be an article of faith, it is nevertheless evident that the result of the discussion goes to show that the Church is favorable to the opinion." Many petitions were addressed to Pope Gregory XVI., urging him to proclaim and define the dogma of Mary's Immaculate Conception, but the Pontiff took no action in the matter, and it was reserved to Pius IX. of saintly memory to be the agent of God's will and love. When the Holy Father was driven by revolutionary violence into exile at Gaeta, Nov. 24th, 1848, the first step towards settling the great theological question that had occupied the attention of ages was taken. Pius IX. was most devoted to the Mother of God, and in the very midst of the warfare that assailed himself

and the Church, what was more natural for him than to have recourse to the ever-blessed Mother of Him who is Head over all the children of God? The world was full of heresy and irreligious hate, and it was just the critical time when the woman foretold to Eve in Paradise as pre-destined to crush the serpent's head must prove her power and her love for humanity. Pius IX., on Feb. 2nd, 1849, published an Encyclical to the universal hierarchy declaring his purpose of defining the doctrine of the Immaculate Conception. He established a commission of cardinals and eminent theologians whose duty it was "to examine the subject in its every aspect, and with the most extreme care, and to report their matured judgment thereon." He called upon the Archbishops and Bishops throughout the world to have public prayers offered up by their people regarding the proposed decree. The Italian, Spanish and Portuguese bishops, to the number of four hundred, were unanimous in their desire for the definition; the American, English and Irish bishops were generally in favor of it; the only opposition, not very pronounced, was made by a few French, German and Swiss prelates. In every Catholic household it was felt that the honor of God's Incarnate Son was to be supremely vindicated in the stainless honor of His Mother. Great was the happiness of the Sovereign Pontiff, when on December 8th, 1854, he pronounced in

tones clear, full and impressive, the decree of Mary's Immaculate Conception; his eyes filled with tears, but he recovered himself when he read the following definition: "We declare, affirm and define, that the doctrine which says that the Blessed Virgin Mary was preserved and exempted from all stain of original sin from the first instant of her conception, in view of the merits of Jesus Christ, the Saviour of all mankind, is a doctrine revealed of God, and which, for this reason, all Christians are bound to believe firmly and with confidence."

Of this important event Bishop Dupanloup wrote: "The celebration of December the 8th thus crowns the expectation of past centuries, sheds a blessing on the present one, claims the gratitude of generations unborn, and shall leave behind an imperishable remembrance."

For five hundred years this doctrine ran its stormy course; for five hundred years it had been attacked and had been defended. Genius had threatened it and genius made it victorious. It was called heresy in days gone by by the rash theologian; in the nineteenth century it is declared an article of faith. The ways of God are mysterious. The long series of combats finishes in the glory of solema triumph, and the voice of the Catholic world is heard in devout prayer: "Queen conceived without original sin, *Pray for us!*"

Pure Blossom of the earth, white Star on high,
Behold the narrow round wherein we move!
Console us, feeling every tear that starts,
And show us our Redemption drawing nigh!

CAROLINE D. SWAN.

Notes of a Pilgrimage to the Holy Land

With Impressions en route

—BY—

THE VERY REV. ALOYSIUS M. BLAKELY, C. P.,

Vicar-General of Nicopolis, Bulgaria.

X.

“AND you* in turn, when there was question of selecting a leader for your crusade, whose sole weapons are prayer and love, consulted the history of those who might have a claim to the honor of guiding you; and finding none who realized so perfectly the type of the Christian chevalier as our glorious St. Louis, you orthwith proclaimed him your patron.

“But what purpose has brought you to Jerusalem? To celebrate an anniversary? to glorify the courage of a man, the prowess of a hero? † This were indeed a noble object; but you pretend to more than this, for I read on your program the legend: ‘To render a solemn tribute of homage to the divine Redeemer.’ And assuredly the place could not be more appropriate or the time better chosen for the accomplishment of this sublime purport, verging as we are on the two thousandth centenary of Christianity, and Jerusalem being the Holy City by excellence, because Jesus Christ sanctified it; and the ‘City of God,’ because purchased at the price of His Precious Blood. There he established His throne—the Cross, and there He left us His tomb. Let us venerate, then,

this holy city, and let us lay our homage at the feet of our Redeemer who has glorified her. May all the peoples of the earth turn their eyes towards this ‘city upon the mountain,’ and direct toward her the affection of their hearts; for out of her, salvation has come to them.

“But if all nations owe this homage to the divine Redeemer, our own is obliged in justice, and that by many titles, to render it to Him. ‘If Jesus Christ,’ cries out the eloquent Monseigneur Berteaud, ‘willed that the French nation should be born on Christmas’ night, at the time of His own entrance into the world. If Jesus Christ sent from on high a dove bearing the oil of unction with which the brow of our Kings was anointed and made France the eldest daughter of His Church, the protectrix of the Papacy, and a mighty nation. If He has confided to her in a special manner the mission of ‘enlightening them that sit in darkness and in the shadow of death.’ If he raised up a St. Louis who called himself the *Lieutenant of Christ*. And if for fourteen centuries He has accomplished His glorious works in great part through the instrumentality of our race, are not these so many powerful reasons why the children of our beloved country should, above all others, excel in piety and devotion to the Man-God? Fatherland, traditions,

* [The Very Reverend author of these Notes here continues the address delivered by the Vicar-Custodian of the Holy Land to the pilgrims assembled in the Basilica of St. Helena at Jerusalem.—Ed. C. R.]

† NOTE—An allusion to the centenary of the taking of Jerusalem by Geoffroy of Bouillon, mentioned at the opening of this address.

the glory of our ancestors: *all* echo the name of Jesus Christ, and our ancient Salic law begins with these ringing words: 'Live Christ! He loves the Franks! *Vivat Christus! amat Francos!*' And whom, I ask, shall we hail, if not Christ—*whom* love, if not the Heart which has loved us so tenderly and in so high a degree? 'Yes, we wish to love Him,' you answer: 'our presence at this thrice hallowed shrine attests our love.'

"But dear Pilgrims, how many of our countrymen, alas! think not with us! One must needs be blind not to see that for a long time back there have been *two* Frances in our cherished fatherland:—the France which believes and prays, and the France which prays not, but blasphemes. With the France that prays we cry out: Love, adoration, praise and thanksgiving be to the divine Redeemer! And in the place of that France which does not pray, but which insults the majesty of God, we humble ourselves, we bow our heads in the dust, we weep, we suffer, we offer, if need be, the sacrifice of our lives, as here, within the shadow of Calvary's Mount, we cry aloud to the merciful Saviour: 'Parce, Domine, parce populo Tuo; ne in æternum irascaris nobis!' † Let our misguided countrymen know that we regard them as our brothers. The same divine Blood has redeemed them and us. We implore for them as for ourselves, that but one and the same love may cause our hearts to beat,—the love of the amiable Heart of Jesus. 'O France,' exclaimed one day, the eloquent bishop of Tulle, 'O France! fatherland of great Catholic souls; chosen land, who from thy birth hast caused the eyes thy heavenly Father to look lovingly

upon thee; thy lot is in His hands. Thou wilt not perish, eldest daughter of the Church; thy place in the divine plan is too beautiful, too exalted for this! Ah, come back to thy Christ, return to thy Lord! Thou sufferest, and the Church, thy Mother, suffers; thou weapest, and the Supreme Pontiff mingles his tears with thine.' But, courage, my brethren! The immortality of the parent is a pledge of the immortality of the child. At some future—and God grant it be no distant day!—love will win the victory over hate, even as on this sacred spot Life triumphed over Death at the Resurrection of the Saviour. Then, in lieu of the two Frances of to-day—irreconcilable and antagonistic,—there will be but one,—namely, the Christian France of Clovis, Charlemagne and St. Louis. *Fiat, fiat!*"

The effect of these well-chosen words upon my fellow pilgrims can be better imagined than described. Addressed by one of their own countrymen amid surroundings in themselves capable of softening the hardest heart, and which, apart from their divinely sacred character, are fraught with recollections so glorious for France, they were roused to enthusiasm for the holy cause so skilfully placed before them by the speaker—the crusade of prayer and love among their erring brethren in their own beloved land.

At the conclusion of the address, we entered the "Aediculum" erected over the Holy Sepulchre, and passing through the chamber called the "Chapel of the Angel" (because judging from the Gospel narrative it was there that the celestial messenger announced to the holy women our Lord's Resurrection), reached the low and narrow opening of the rock-hewn cell in which the sacred tomb reposes.

† Spare, O Lord, spare Thy people; and be not angry with us forever.

Crossing the threshold one by one, we fell upon our knees, and adoring our risen Saviour on the site of His last humiliation and crowning triumph, gave vent to the emotions which this thrice sanctified spot evoked. It is not here that I will speak of the "Basilica of the Resurrection" or of the incomparably holy ground it encloses,—to the Christian, the most sacred on all the earth, because it was upon it that the Son of God offered Himself in sacrifice for the redemption of the world, and in its bosom that He lay in death, awaiting the glorious dawning of the Easter morn.

All-unwilling to break the spell of our first visit to the Holy Sepulchre by turning our eyes towards aught else, however closely interwoven with the mysteries of our divine faith, we quietly retraced our steps to "Casa Nova." It was now after seven o'clock, and almost dusk. Ours had, indeed, been a full day!

When we gathered in the "grand salon" after supper, the Rev. Director announced that on the morrow, according to our program, the "facultative excursion" to Jericho, the Dead Sea and the Jordan, would be in order, and called for the names of those who wished to make the same, so that the necessary conveyances might be on hand. Some thirty of our number responded, among whom were my companion and I. Then, after briefly comparing notes on the events of the day, our party, not a little fatigued, as you may imagine, but exultant the while over its joint experiences, retired to spend its first night in Jerusalem—not, however, without my having arranged beforehand with several of my reverend co-pilgrims to say Mass the following morning in the "Grotto of the Agony" at Gethsemani. This we could do without interfering with the

journey mentioned above, the time fixed for that being 11.30 a. m. Accordingly, after a most refreshing night's rest, we set out at the early hour of half-past four, 12th inst., (September), and passing along the "Via Dolorosa," traversed by our divine Redeemer on His way from the judgment hall of Pilate to Mount Calvary, entered, through the "Gate of St. Stephen," the "Via Captivitatis" over which He was dragged by His captors, and which leads direct to the Garden of Olives. Crossing the stone bridge which spans the Torrent of Cedron—now perfectly dry,—we arrived at the grotto already mentioned. This is an irregularly-shaped cave at the foot of Mount Olivet, hollowed out of the solid rock, with natural pillars of the same material supporting the vault. It is fifty-one feet in length by twenty-seven in width, and is dimly lighted by an aperture in the ceiling near the entrance. To this holy spot Jesus and His Apostles often came to spend the night in prayer; and according to tradition it was here, in part, that He agonized on the eve of His death. There are three altars in this subterranean chapel, and I had the ineffable consolation of celebrating Mass at the principal one, which is at the extreme end. As Jesus was wont to withdraw to a distance from His disciples when communing with His Eternal Father, it is believed that it was here precisely that He prayed on the night of His betrayal. It was not more than six o'clock, and the grotto was still quite dark, when sixty orphan girls under the guidance of the Sisters of St. Joseph entered it to assist at one or more of the many Masses celebrated at the different altars. Kneeling on the stone floor, their hands joined devoutly, and the dim light of dawn fall-

ing upon their upturned faces, they looked like so many angels come to compassionate our sorrowful Redeemer, who had said: "Suffer the little children, and forbid them not to come to Me: for the Kingdom of Heaven is for such" (St. Matthew, XIX. 14.); and without a doubt, their innocent souls were the sweetest offering there.

After my companions and I had finished our devotions (others of our reverend co-pilgrims were continually arriving meanwhile and celebrating Mass in turn), we went to the guest-room, not far from the grotto, where a modest refectory awaited us. When the entire party was finally assembled at that point, one of the Franciscan Fathers in charge conducted us to the "Garden of Gethsemani," but a few rods distant, whilst the dear old lay-brother who has been entrusted with this sacred office for years, and under whose loving care the ground which Jesus moistened with His precious Blood has become a paradise of delights, beautiful to the eye and redolent with the perfume of an endless variety of plants and flowers, unlocked the gate and stood guard as we entered the sacred precincts. We were allowed to visit every part of the garden, and we lingered long beneath the several gnarled and twisted olive trees of great age and massive girth, which are believed to have sprung from those under which our Saviour was communing with His Heavenly Father when the mystic chalice of suffering was presented Him by the angel. They certainly show every sign of having stood for many centuries, and may well be the offshoots of those which, in common with all the trees that grew within a certain radius of Mount Olivet, were cut down by the order of Titus during

the siege of Jerusalem. †† When finally we left the sacred enclosure, we found a Franciscan Father awaiting us with a basket full of twigs which in part had fallen and in part been pruned from the trees just mentioned. Each of us took a few of these as a priceless souvenir of our visit. We were next shown a group of rocks about a stone's throw from the Garden, where it is said that the Apostles, Peter, James and John, were left by our Saviour when He entered it on the eve of His Passion, where they slept while He was in an agony, and whither He went three times to awaken them. Next, the route was pointed out to us by which the traitor

†† NOTE—According to Frere Lievin, these trees are not offshoots, but the originals themselves. As his opinion is of great weight, I shall give it you in full. Here are his words: "These trees are the most venerable which exist, after the Wood of the true Cross. According to tradition, it was under their branches that our Lord was wont to gather His Apostles together in order to instruct them in the mysteries of the Kingdom of Heaven and to pray. How often were they the silent witnesses of the sighs and loving ejaculations which He sent up to His Eternal Father! In a word, they were nourished in a soil watered by the tears and by the blood of the Man-God on that most sorrowful night which preceded His death. Behold, eighteen hundred years have passed since that memorable, that precious night, and yet these trees are still erect, bearing in their trunks and on their branches the traces of as many centuries. Some authors, it is true, have attempted to rob them of their veneration by which they have been so justly surrounded, and for this purpose have cited a wrongly interpreted passage of Flavius Josephus (Wars of the Jews, I. VI. 1). This history relates that Titus, wishing to put a speedy termination to the stubborn resistance of the Jews, caused all the trees to be cut down within an area of ninety stadia (a four and a half hours' march) around Jerusalem, in order to construct platforms, towers, and other engines of destruction. But this quotation, instead of weakening the tradition, only serves to confirm it. For, indeed, whoever has visited Jerusalem and knows the position of the site in question, will readily understand how it must have been impossible for the soldiers of Titus to approach within so trifling a distance of the besieged, as is the Garden of Gethsemani, for the object specified is the valley of Josaphat, which separated Jerusalem from the Holy City, and not one of them would have regained the camp. Besides, who knows but that at the time of our Lord these trees were too young to serve the purpose indicated above, even though they were sufficiently vigorous to afford a dense shade? It is a well-known fact that the olive never has more abundant foliage than in its youth, notwithstanding the lack of proportion between its trunk and its branches. Moreover, the inhabitants of Jerusalem (the besieged) kept constant watch by day and by night on that side of the city, to prevent the enemy from approaching the walls. The hypothesis of the destruction of the olive trees of Gethsemani is consequently untenable. On the contrary, it tends to prove their preservation. But even supposing that they shared the fate of those cut down by the order of Titus, their roots, which were, in this case, left in the ground, must have sprouted up anew; for, according to Pliny, the olive tree never dies.—Frere Lievin, *Guide Indicateur*, etc., French edition, pages 329 and 330.)

Judas Iscariot came with the rabble and the Roman soldiers to seize his divine Master. From Gethsemani we went to visit the "Tomb of the Blessed Virgin," enclosed by the ancient Basilica of the Assumption, on passing which in the early morning we had heard the plaintive strains of the Russo-Greek liturgy,—a chant so skilfully devised, that one would imagine it accompanied by the organ; though, in reality, the music which so charmed us on this occasion was the product of the human voice alone. Women (i. e. "nuns" or "deaconesses") however, are permitted to participate in it; a privilege not accorded to the gentler sex, as far as I know, in other branches of the "orthodox" communion. On descending the forty-eight marble steps leading to the floor of the Basilica, which is far below the surface of the ground outside the building, a Russian ecclesiastic dealt out wax tapers to us in order to enable us the better to see the sacred shrine we had come to venerate, and then conducted us to the same. * This stands about a yard above the stone flagging, and is a grave-like opening chiselled out of the living rock. It is covered by an aedicule of inconsiderable proportions that is furnished with an altar, and is entered by apertures so low that one must incline profoundly in order to pass through them. The Franciscans—the legitimate guardians of the Holy Land—officiated in this sanctuary until the year 1757, when the Schismatics took entire possession of it. And now the non-Catholic Greeks, Armenians, Copts and Syrians perform their ecclesiastical functions there, but the "Latins" are altogether excluded. Even the Mussulmans, who, it would appear, hold

the Mother of Christ in reverence, have their place of prayer within the walls of this Christian church—to the south of the aedicule!

You will likely recall here Catharine Emmerich's "revelation" to the effect that the immaculate body of Our Blessed Lady was laid to rest near the city of Ephesus, and wonder how it can be reconciled with the tradition that Jerusalem was the place where this hallowed interment occurred. I cannot enumerate here the numerous authorities quoted in favor of the former opinion by the Lazarist Father of Smyrna, to whose interesting brochure on this subject I refer elsewhere in this letter, nor can I think of reproducing the arguments he adduces in support of it. Suffice it to say that among the ancient ecclesiastical writers quoted by him in favor of Ephesus figure the names of men held in veneration throughout Christendom for learning and sanctity. "The existence of the tomb at Jerusalem," he says, "is not necessarily an indication of its having been occupied by the mortal remains of the Mother of God. Many mausoleums," he continues, "are known to have been erected, and tombs to have been prepared, prior to the decease of those for whom they were intended, but which remained vacant, or became the last earthly resting place of others. Witness, for example, those of Absalom in the valley of Josaphat, and of Joseph of Arimathea;—the latter now the Holy Sepulchre," etc. [If you have any inclination to pursue this question further, I counsel you to procure the work mentioned above, in which you will find an abundance of information connected therewith, together with much else that is interesting and instructive].

Leaving the Basilica of the Assumption, we returned to "Casa Nova" via the same route by which we had come, and taking an early dinner, were ready for our journey to Bethany, Jericho, the Dead Sea and the Jordan, a little after the hour originally set for it.

* NOTE—This service always entails a *bulshesh*, which is the only "Open Sesame" in the Orient.

“Miles Christi.”

LOUIS GASTON DE SONIS,

CARMELITE TERTIARY.

CHAPTER XIII.—(CONCLUDED).

ANOTHER time we find De Sonis by the bedside of a young Corporal of the line, the son of his gardener, who was dying of consumption. “I used to go and see him very often,” he said to an intimate friend, “and often accompanied Our Lord when they took him Holy Communion. What edification I gathered from that good young fellow, who offered so willingly his sufferings and his life to God! all the family merit the Divine Blessing. It is impossible to see more faith and resignation than amongst these poor people.”

At the beginning of 1878, the General's sufferings increased. He had a third abscess in the stump of his leg and wrote: “I am absolutely nailed to my sofa, and have tried in vain to use my wooden leg, so as to be able to move once more. At first, I was very much depressed; but now I have placed myself unreservedly in the hands of God, which have borne me so long with a mother's tenderness, without ever having let me fall.” A little later he wrote: “I have not forgotten that a good part of my body is already dust; and, thus freed from a portion of the weight which attaches us to this earth, I should be very guilty if I did not obey the movement of grace which leads me upwards.”

It was only in the month of July that he could resume his inspections, after which he went to Paris and saw

the War Minister. Paris was then in a fever with the great exhibition, and M. de Sonis wrote:

“Bismark is quite right to think we are mad. I left Paris thoroughly disgusted with all I saw and heard in that Babylon. I did not even go and see the great exhibition, which would not certainly have comforted me for all the rest.”

Mr. Gresley was then War Minister. “They think him too mild,” wrote De Sonis, “and we shall very soon come to Laisant, who will make short work of us all.” We are bound to say, however, that one man remained faithful to him, and that was M. de Freycinet, who was then Minister of Public Works, and came to St.-Servan, where he hastened to admit the General, whom he received with all the officers of his garrison. He wished to spare the invalid the fatigue of going upstairs to the prefecture, and went down to meet him in the Mayor's Hall on the ground floor.

“He received me there,” wrote De Sonis, “with marked sympathy, only expressing his regret that he did not know I was at St.-Servan, as he would have come directly to see me. I spoke to him as follows: ‘We come here to salute the Minister of Public Works; but, as soldiers, we also wish to thank you for the efforts you made during the war to save the honor of France. I had expressed these feelings to you in

'71, when I returned from the Prussian lines, and I am glad to renew them to-day.' He was visibly touched at my words, and very much pleased. Then I bowed and retired, not having had to stand more than two or three minutes."

The elections both for the Senate and the Chambers were still more Radical than before, and M. de Sonis, from his bed of suffering could only cry, "*Contra spem in spem.*" "The Christians are given to the wild beasts," he wrote. "There is nothing new under the sun, but there will still be good days for the Church, and, God helping us, there will still be human lips to bear witness to the truth, as long as there remains a little blood in the heart of France!" Soon after this Marshal MacMahon gave in his resignation, rather than touch the honor of the army. This was a great loss to M. De Sonis. For a moment the President thought of naming him Governor of the Invalides; but he had no longer a choice in the matter.

"I know very well," M. De Sonis wrote to his daughter, "that I have brought on myself the hatred of all the Radicals, and I glory at the appellation of 'clerical,' which marks out every Catholic in these days for the vengeance of the impious. But what will become of us all, if I am pensioned off? That is a very difficult problem to solve. There is no doubt that our position will then be very difficult; but I cannot think that Providence will abandon us. I place all my confidence in God, and take refuge with you in His Divine Heart."

CHAPTER XV.

General de Sonis was encamped rather than settled at Châteauroux. The Government House was then building; so that he had nothing but a sort of

barrack, where they were all piled one over the other. "I live from day to day like a bird on a branch," he wrote, "feeling sure that on the first opportunity I shall be sent home. This is the more hard for us who have no home! But the servant is not greater than his Master, and the Son of Man had not where to lay His Head! So patience and courage."

As soon as he arrived, this man, whose watchword was 'Duty,' began a conscientious inspection of all the regiments of his new command, which were scattered between Paris and Poitiers. In the latter town, he saw for the last time Cardinal Pie, who expired soon after, one of whom General De Sonis wrote on the 19th of May: "This is a terrible loss both to the Church and to France. To me it is a great personal sorrow, from the affectionate interest which that great prelate always showed in me and mine. More than that, it is a light the less in times when thick darkness covers a world which is every day more guilty." On the 30th of May he wrote:

"To-day we have had the procession of Corpus Christi, presided over by Mgr. Marchal, Archbishop of Bourges. I assisted at High Mass, but was obliged to retire when the procession went out, on account of my leg. I had been forbidden yesterday to allow the military bands to play as usual on the occasion. Against all the army regulations this same Minister has forbidden the troops to form in rank for the passage of the Blessed Sacrament. He has only authorized an escort of two companies to *maintain order round the dais*, having exhumed this order from the papers of Marshal Soult, whilst the military ceremonial for processions is given in full in the army regulations of 1863. This is what we have come to!"

On the other hand, he had a warm welcome from the Commander of the army corps, General de Gallifet. He had known De Sonis in Africa, and everything that had happened since then had only deepened his esteem for his heroic character. "Before quitting St.-Servan," wrote M. de Sonis to his brother, "I had written to tell him of my invalid state, which only enabled me to act on horseback. His answer was: '*Do me the honor to have as much confidence in me as I in you.*' I was very much pleased, and wanted to go to Tours to see him, but he said I was not to disturb myself, as he was coming to Châteauroux. I see he has great military qualities, and I do not think I shall have anything to complain of with him."

He soon received a proof that this feeling was not an imaginary one. M. de Gallifet wrote to press him to send in a petition for the highest rank in the Legion of Honor; but De Sonis, though much touched, refused to do so. M. de Gallifet, however, considered that if M. De Sonis made it a rule never to ask for anything, his business was to confer this legitimate honor upon him without his asking; which he accordingly did, greatly to De Sonis's pleasure and astonishment. One of his reasons for the previous refusal was the fear that it would be given him on the 14th of July, "that fatal anniversary of revolutionary massacres;" but M. de Gallifet had thought of that, and his nomination was dated on the 12th, which took away from the honor the political significance which he dreaded. Determined not to sacrifice his principles, however, not a lamp appeared in his windows on the 14th; not a flag was displayed, and no exceptional solemnity was added to the review, held by

order on that day, "his respect for the army forbidding him," he said, "to celebrate by French soldiers the anniversary of the massacre of the soldiers of France by the mob of those times."

It was certain that this frank and honest bearing inspired respect and esteem even among those who differed from him. He had a proof of it on the 18th of July, when, going to Tours for the inauguration of the new railway from that town to Châteauroux, he was received with distinguished honors at the official reception by the Ministers and other distinguished personages, who yet were diametrically opposed to him.

His inspections went on through the summer, in spite of the sufferings which would have made any one else give up the attempt. At the end of July he suffered such agonies from neuralgia that he was obliged to resort to injections of morphine. But the doctors having given him too powerful a dose, it made him violently sick for forty-eight hours, and left him in a terrible state of exhaustion. Nevertheless, he was quite prepared for the grand October manœuvres, when he astonished every one by his activity, remaining on horseback the whole day, and overcoming every difficulty of the ground in spite of his wooden leg. One of his officers speaks of him at that time as follows:

"I cannot close my account of these manœuvres of 1880 without paying the General of the 17th Division the tribute of my deep and respectful admiration,—I may say, veneration. On horseback before every one else, he never dismounted till the last soldier was in his quarters. In the evening he re-mounted, to see that the troops were all in order, and at night he would visit the advance posts. His

activity shamed the youngest amongst us. His great pleasure was to gallop on his favorite horse, Richelieu, leaving half his staff behind him. When the day's work was over, he insisted on the officers occupying themselves immediately in tenting their men, so as to save them from the fatigue of waiting; and he went round himself to see that these orders were obeyed, and never dismounted till he had seen the last man properly at rest.

"His activity was only equalled by his temperance. 'A potato is quite enough for me,' he would say; 'I have the stomach of an ostrich.' At five o'clock he takes a cup of coffee and a bit of bread: after which he very often eats nothing till seven o'clock in the evening, when his dinner takes about five minutes, while we spend two hours over ours! On the 23rd of September, having started early to see how the regiments were marching, he perceived that the carts of supplies with the sutlers were going before the column, in spite of his formal orders that they should go behind. Very much displeased, he turned to us, and said: 'It seems that the French army has become the army of the belly. To the rear!'"

One of his rules was to give the most precise orders to all his subordinates, of which orders he took the sole responsibility. He richly deserved the praise of General de Gallifet, who said of him: "No one knows as well as he does how perfectly to command and perfectly to obey."

CHAPTER XVI.

General De Sonis left Limoges on the 1st of February 1883. He went to Paris to prepare to die. It was the consummation of his existence in suffering, and in the hope of Heaven, but also in sanctity and the love of God. He took up his residence at Passy, near the Bois du Boulogne, in a quiet quarter of the town and close to a private chapel, which was always open to him. He also attached great importance to being near the Carmelite Fathers, with whom his belonging to the Third Order had united him by the closest ties.

In the middle of March, however, he was taken with such violent nephritic pains that every one thought he would have died. "The adorable Hand of God," he wrote to Dom Sarlat, "has nailed me for six weeks on the Cross. It began the evening of Palm Sunday, and I had four doctors that night. I thought my death was at hand, and took leave of my family."

During that terrible night, he called Madame De Sonis to his bed-side to give her his last directions, confiding her to God, and thanking her in the warmest way for the many years of happiness she had given him. After that, he asked for the last Sacraments, which the doctors, however, thought must be delayed a little. "At last," he wrote, "they brought me Our Lord, who has deigned to preserve my life a little longer for the sake of my dear family. I have ever since had the great grace of receiving the Divine Consoler every Sunday. The expelled Carmelite Fathers, who are near here, come to me constantly, and do me great good." De Sonis saw in this dangerous crisis a new warning to prepare himself for eternity. When his children spoke of this or that journey, he would reply that "he had only one more to make, and that was the great one to Heaven, which cannot be missed." In the same way, when Dom Sarlat begged him to come to his First Mass, he answered: "I am united to you in Holy Communion, and now that you have received the fullest of God's gifts, you can walk with a firm step towards a blessed eternity."

He tried to accustom himself to separation from those he loved, in view of the final separation which he felt was imminent. To his daughter, who had been sent for her health to the Sacred Heart Convent at Kientzheim, in Alsace, he wrote: "Our Lord willed that my illness should prevent my seeing you for some time; and now that I am beginning to get better, He has separated you from us. Let us adore His holy will, and say together, Fiat!"

General de Sonis had the joy of seeing Madame De Sonis enrolled also as a

Tertiary of Mount Carmel. "We are now of the same spiritual family," he wrote, "which is a great grace of God, and fills me with joy. We say every day together the Little Office of Our Lady, and we are thoroughly united in this act, as in all others."

The following beautiful prayer, which was found among General De Sonis' papers, dates from the time of his illness:

"My God, I am here before Thee, poor, miserable, destitute of all good. I am nothing, I have nothing, I can do nothing. I am at Thy feet, plunged in my nothingness. I would like to have something to offer Thee, but I am only misery, and Thou art my sole riches. My God, I thank Thee that Thou hast willed I should be nothing in Thy sight. I love my humiliation, I thank Thee that Thou hast put far from me all feelings of self-esteem, all self-satisfaction. I thank Thee for the deceptions, the anxieties, the humiliations which have been my portion. I am conscious of having deserved them, and that the contrary might have driven me from Thee. O my God, be Thou blessed for having thus tried me! I love to be broken, consumed, annihilated by Thee. May I be, in Thy Temple, not the polished stone, but the grain of sand taken from the dust of the earth. My God, I thank Thee for having filled me with Thy consolations. I thank Thee, likewise, for having deprived me of them. All that Thou dost is just and good. I bless Thee in my indigence, and regret nothing but that I have not loved Thee enough. All I ask for is, that Thy holy will may be done. Thou art my Master. I am Thy property. Turn me again and again as Thou wilt; destroy and reform me. I wish to be reduced to nothing for the love of Thee. O Jesus, how tender is Thy Hand even in the midst of trial; may I be crucified, but crucified by and with Thee."

On the 25th of October, 1884, his sufferings increased, and he wrote to his daughter: "May God's holy will be done in sorrow as in joy, in sickness as in health! You know that is the foundation of a Christian life. What a subject of meditation! * * * I

would go on, only I fear lest you should make me out better than I am."

The Pope was his consolation in his suffering. "What an admirable figure is Leo XIII.," he added, "and how he grows every day in public estimation in the midst of all our meannesses and weaknesses!" His best hope was in the Queen of Heaven and in the Rosaries ordered to be said in her honor by the whole Catholic world during the month of October, to which he attributed the success of the elections during that month.

The year 1886 brought De Sonis no hope. He wrote sadly both of his family and his country. It was the sadness of the Saints—a martyrdom of the heart as well as of the body. Yet in vain did they implore him to soften his rule of penance. "If I can bear these privations," he said to his Carmelite director, "how can you forbid them to me?" Even that did not satisfy him; and instruments of penance made him bear in his martyred body the stigmata of Him "Who was wounded for our iniquities and bruised for our sins."

The last letter De Sonis wrote was on the 16th of July to a relation of his who had become a Carmelite at Jerusalem, and to whom he wrote to congratulate her upon her resolve, saying he had just been celebrating the feast in the Chapel of Mount Carmel, and had offered up his Communion for her intention. In the week of the 8th to the 15th of August, fever set in, but the danger was not thought imminent. Madame De Sonis wrote: "On Sunday my dearest husband gets up as usual; he went to Confession, and they brought him Holy Communion, which they always did when his sufferings were too great to enable him to get to church. The night was calm. My anxiety was very great; but I still had hope. It was only on the Monday morning towards six o'clock that a feeling of suffocation came on, and all hope was over. Extreme Unction was administered, which he received with perfect consciousness; then a terrible agony began. He suffered horribly, and we did so with him and for him. I held his dear hand in mine during

this last dreadful struggle, although my heart was really breaking. At two o'clock all was over. My beloved Gaston breathed his last sigh on the feet of the crucifix which we pressed to his lips. His great heart had ceased to beat."

A Carmelite priest, Father Albert, assisted him in this last battle, which took place on the feast of the Assumption. He left this world under the happy auspices of one of whom he said to the dying at Loigny: Mary is placed on the threshold of eternity, to give courage and confidence to those who are about to cross it."

Directly after his death, there appeared on the features of this friend of God a phenomenon which is rarely seen to so great a degree. His face took an expression of really superhuman beauty. It was not merely a look of that peace and serenity so often seen in the sleep of the dead. It was, in reality, a beginning of his blessed and glorious transfiguration. It was far more than the majesty of death,—it was a vision of immortality. Those who saw him then felt they were nearer heaven than earth, and every one declared they never could forget it. Five days later Madame De Sonis wrote to her nun daughter:

"My dearest Marie—He is gone—our much-loved one, our saint! The Blessed Virgin, whom he loved so much, came to fetch him and conduct him to heaven on the very day of her glorious Assumption. God has given me the courage to bear this terrible trial. He gave me the strength to assist him during a cruel agony of eight hours, and then to see him expire without dying myself of grief. Our two lives were so linked together, and we had been so united during our whole existence, that the agony of separation is intense. But, as I told you, my dear child, God has been very good to me. He has made me see and realize in the most wonderful way the happiness of my darling, now in glory, receiving the reward he has so well deserved. All I pray for now is to learn to love God better, so as to be able soon to rejoice my much-loved one

in heaven. There there will be no more parting, no more sorrow! May we all arrive at that celestial home, where we shall meet all whom He has given to us here below!"

The obsequies of the General in the Church of St.-Honoré d'Eylau were worthy of his life. They were dignified, simple and profoundly Christian. He had said to his son Henry: "I wish to be buried as a poor man, no grand ceremonial, no epitaph, no tomb. A simple stone with the inscription: '*Miles Christi.*'" * Wounded in his holiest feelings by the decree which forbade the troops to come into the church, De Sonis was refused military honors, and the escort which was to have accompanied the body. But a great number of cavalry officers in uniform came of their own accord to render him this last service, together with an enormous number of priests, Religious, Sisters, and all the leading members of the Catholic Congregations. The College of Juilly sent a wreath for the coffin of one who will always remain one of its greatest glories. The War Minister was represented by General Lhotte, President of the Cavalry Commission. After the Mass and the absolutions had been given, the funeral procession paused on the threshold of the church, when General Lhotte spoke the following words with deep and visible emotion: "Appointed by the War Minister to the honor of representing him at this sad ceremony, I come to say a last farewell to the dear friend whose mortal remains we are accompanying to the tomb. The life of General De Sonis is too well known for me to retrace it here. He was the real example and the model of all military, as well as of all private virtues. The word '*Duty,*' inscribed on the first page of his life, is to be found everywhere, down to the last sheet of this book which to-day is closed on earth; and as it is said of Bayard, that model of noble knights, so it may be as truly affirmed of De Sonis, that he was without fear and without reproach. Adieu, General De Sonis! Adieu, glorious soldier! Your life will remain among us as a great

* Soldier of Christ.

model, which we must ever strive to imitate, but to which we can never attain, so great and so grand were your virtues! Adieu, then, once more; or rather, in my Christian faith I say to you, 'Au revoir!'

* BONUS MILES CHRISTI. 2 *Tin.* ii. 3.

* This is the epitaph on the crypt at Loigny: "Die 22 Sept. 1887. in spem vitæ. hic depositus est, et requiescit. Miles Christi. Gaston de Sontis. General of division. born the 27th of August, 1825. died the 15th of August, 1887. Pray for him."

[THE END.]

Monthly Patrons.

BY INFANT DE MARIE—ST. CLARE'S.

VEN. URSULA BENINCASA—December 8th.

ALTHOUGH earth is not always clothed in wintry garb of pure and snowy white, when we "go over to Bethlehem" and adore our Infant-Saviour, yet we have, even from earliest years, been accustomed to associate with His lowly crib, thoughts of snow-clad hills, and star-lit frosty skies, illumed with celestial brightness, resounding with angelic hymns. In the world of grace, however, the virgin whiteness of Mary ever appears in the novena and octave of her Immaculate Conception, and amongst all the sweet truths contained in that glorious pre-rogative, one of the most brilliant is, that it was bestowed in order to render her a "worthy habitation" of the Incarnate Word. We, too, are preparing our hearts for His coming; and by increasing in love for Mary's Immaculate Conception, and praying for special graces through it, we hope to be a little less unworthy of her Divine Son.

A fair lily of Holy Church attracts us this month—one consecrated to Mary Immaculate at her birth, and destined to honor her in a glorious manner.

Venerable Ursula Benincasa has not as yet been raised to the altars of God's Church, but, as declared worthy of veneration, we may look up to her

with confidence, implore her intercession, and imitate her example.

This flow'ret of Naples, was left an orphan in early childhood, with her young brother and sister, and cared for them with the tenderness and patience of maturer years. Their life was one of poverty and labor, but one of prayer also, and of love for God and His Blessed Mother. Ursula placed before her loom a picture of the Madonna, and was at times rapt in ecstasy before it. At the death of her brother she retired to a little hermitage on Mt. Elmo, overlooking her native city, and caused a church to be erected on that mountain in Our Lady's honor.

Being supernaturally warned that chastisements from God were imminent, unless penance was done, she visited the reigning Pontiff, Gregory XIII., and manifested these communications. While at Rome, St. Philip Neri, by many trials tested her spirit, and at length formally approved of her sanctity. She returned to Naples, and was favored with a beautiful vision on the feast of the Purification. Our Lady appeared robed in blue and white, attended by maidens in similar dress. She held the Holy Child in her arms, and told Ursula to listen to His words. Jesus then spoke of the Order she was to found—in honor of Mary—

of the habit, rule, blessings, etc., attached to it; and when her ardent zeal desired that these graces should extend to the world, He showed her angels scattering far and wide the Blue Scapular, which entitles its wearers to a participation in them.

Thus was founded the Congregation of Theatine Nuns of the Immaculate Conception; thus was the holy child of Mary instrumental in glorifying on earth that unparalleled privilege, and thus has she gained that vision of God promised to "the clean of heart."

How much Our Blessed Mother desires we should honor her spotless purity! The grotto of Lourdes is illumined with the radiant history of her apparitions,

And the Queen of the shadowless,
bright land,
Seems lovingly, silently there.

The miraculous medal given by Mary Immaculate to a humble daughter of St. Vincent, has been instrumental in countless prodigies bestowed by her beneficent hands in the order of grace as well as in nature, and has called forth one of the most beautiful and efficacious aspirations from thousands of loving hearts: "O Mary conceived without sin, pray for us who have recourse to thee!" Holy doctors have extolled this privilege; apostolic men have been eloquent in its praise; virgins have followed Jesus in the mild light of its guidance; Holy Church has placed on her royal brow the diadem of infallible decision. O Mary! "thou art all fair, there is no spot in thee!" preserve us thy children undefiled!

CONFITEOR.

BY FRANCIS W. GREY.

AGAINST Thee only is my sin;
I have done evil in Thy sight;
Sought to do wrong, and shunned the right,
Yet let my soul Thy pardon win.
Lo! I accuse myself, and know
How I have sinned in word and deed;
And, knowing, can but humbly plead
This only: Thou hast loved me so!
Loved me: the Cross shall witness bear,
Shall measure all Thy love to me,
All my ingratitude to Thee:
And save me, Jesu! from despair.
Against Thee only! Thou alone
Art Lord of all I am: my life
Was won by Thee in that fell strife
Where Thou, by dying, didst atone,
For all my sins: Lo! I confess
My fault with shame! Do Thou forgive
As Thou art kind, and let me live
Thy mercy and Thy love to bless.
Confiteor! My sin is great!
But, oh! Thy love is greater yet!
Be pitiful! My sins forget
And in Thy favor re-instate.

Legend of the Chrysanthemum.

A CHRISTMAS STORY.

Remember a sweet German legend, I used to love long ago, and frequently related to little claimants for a *story*, in order to remind them of a disposition above all necessary, not only to enjoy Christmas happiness, but also to receive its precious graces. This disposition is, loving kindness to others,—not merely *natural* kindness or compassion, but from love to the dear "Christ-Child" who "being rich," became poor for our sake.

Our opening scene is the Black Forest in Germany, and it might well be styled a "White Forest" that Christmas Eve, with its garb of snow and ice. Canadian readers are too well accustomed to the beauties of snow-scenes, otherwise I might enlarge on this *prelude*.

Near the confines of this forest, a poor wood-cutter dwelt peacefully, with few earthly comforts except the blessed ones of home happiness, but he had the higher ones of love and reverence for God and submission to His will. He had labored very hard before Christmas, as there was great demand for fire-wood, and now he collected a few logs for his own little hearth. Night was closing in, and he was returning home, very cold and weary no doubt, when a low cry startled him. Well versed in forest sounds, of birds, beasts, night-winds, etc., this did not sound like others, and going in the direction he found a beautiful child lying in the snow. The kind wood-cutter bent down and asked: "Who are you, my child, who brought you here?" and as there

was no reply, lifted the light burden in his arms, secured it as well as he could with his pieces of wood, in a large overcoat, and resumed his homeward path. There was a loving welcome waiting, he knew, and a bright fire, and warm supper, and through the little cottage door and windows, he already saw light gleaming. Great was the surprise when he uncovered his little visitor, and the children surrounded him at once, with exclamations of pity, admiration and curiosity. A large arm-chair was brought to the fire, and the child gently laid in it, then refreshment was offered, but he did not accept any. To their amazement he grew larger, and more beautiful, until he attained the stature of a man with features familiar to them in holy pictures of Jesus, and, having left the sweet blessing of His Presence, the wonderful visitor disappeared. They doubted not that it was the "Christ-Child" who had honored their humble home, and happy indeed was that family all the evening hours, and next morning, when all were round the altar, echoing at Holy Mass the "Gloria in excelsis!" and feeling in themselves unwonted Christmas peace.

The children, after breakfast, earnestly besought their father to bring them to the very place where he had found this lovely Babe, hoping He might be there again. All went "in haste," no doubt, like the shepherds of old, but found no visitor. However, the place where He lay the preceding evening was covered with fair, white

flowers, and these were eagerly gathered, and brought home to adorn their little household shrine. All knelt around Our Blessed Lady's statue, and made a holy resolution, that in remembrance and gratitude, they would, every Christmas, show kindness to a poor child for Jesus' sake. They called the flowers *Carysanthemum* in honor of the dear little Christ, and

still, at His Nativity, we often find them in the snow. Such is the old legend, wafting over my soul like the sweet bells of Jesus' Nativity. Let it teach us kindness and love to all at this glad time, but always for love of Him who will say at last: "You did it to Me."

ENFANT DE MARIE,
St. Clare's.

Midnight Mass.

"Exitus matutini et vespere delectabis."

"Thou shalt make the outgoings of the morning and of the evening to be joyful." Ps. LXIV. 9.

WE commenced the year in His Eucharistic Presence. In the stillness of midnight, light shone in the holy place, and the "Glorias" resounded as of old in Bethlehem. Jesus in the Most Holy Sacrament was enthroned on the altar, and yet offered Himself to the Eternal Father as a Victim, and united Himself to thousands of souls as their nourishment and life. What blessings and consolations, what light, and strength during this "Holy Year," have flowed from that Midnight Mass! Truly He made the morning of it joyful, and now evening is deepening into night, the century, with its wonderful records of good and evil has nearly closed, and again the New Year's chime calls adorers around His altar throne, that in and by the Holy Sacrifice, all our acts of reparation, thanksgiving, impetration and homage may be offered to God.

O what need we have for atonement! Let us exclaim, in the words of St. Gertrude: "O Hear. most

worthy of love! In Thy most hidden recesses I plunge my spirit, and in the great ocean of Thy mercy, I bury all my iniquities and negligences." What need of petitions for "the untrodden future!" Let us glorify Him by gratitude, which is so pleasing to His generous Heart. "Is there no one to return and glorify It for all the favors of this "Holy Year," this eventful century? Above all, let us offer ourselves entirely to this King of Hearts, whose empire is one of peace and joy in this life, and in the next we will possess that Kingdom which "eye hath not seen," that "far-off land," to which every year is bringing us nearer. O Sacred Heart! "Thy kingdom come!"

ENFANT DE MARIE,
St. Clare's.

To be born again of the Spirit in this life perfectly, is to be a soul most like unto God in purity, without any stain of imperfection.

Then keep thy conscience sensitive,
No inward token miss,
And go where grace entices thee:—
Perfection lies in this.
Be docile to thine unseen Guide,
Love Him as He loves thee,
Time and obedience are enough,
And thou a saint shall be.

Editorial Notes.

Some Closing Remarks.

The Carmelite Review has now completed its eighth year, and thanks to Our Blessed Lady and her devout clients we are still able to pay the printer. With much hope and courage we expect to see this little magazine grow old in the new century. Those who brought it into being and now care for its interest will pass away, but a new generation of Mary's children will rise up and keep it in existence. We have found staunch friends in those who have written for its pages—those who have used their pens gratuitously. To them we owe much gratitude, and we are sure Our Lady will amply repay them. Amongst those good friends who stood by us with pen, and purse at times, we with grateful hearts refer to Very Rev. Aloysius M. Blakely, C. P., Vicar-General of Bulgaria; "Enfant de Marie" of St. Clare's Convent, Dublin, Ireland; Miss Sue X. Blakely, of St. Mary's, Pa.; Francis W. Grey, Esq., of Bath, England; Miss Eleanor C. Donnelly, of Philadelphia, Pa.; Miss Caroline D. Swan, of Gardiner, Maine; the Rev. Augustinian Father, F. X. McGowan, of Hoosick Falls, N. Y. and others. May Our Lady obtain for them all every blessing from her Divine Son! and earnestly do we crave for them the prayers of all who read this magazine.

Carmel Celebrates.

The tenth anniversary of the coming of the Carmelite nuns to Boston was duly celebrated on the 26th of November last with becoming ceremonies. Two days were given to the services. The first day was given to a service of

thanks for the many favors and graces received. On the second day the good Sisters gave themselves up to prayers for their deceased friends and benefactors. On the first day Most Reverend Archbishop Williams pontificated, and on the second the Vicar-General, Very Rev. W. Byrne, D.D., sang a Requiem Mass in the beautiful chapel which was filled with the friends of the Carmelites, who for a decade of prayer and example have brought many blessings on the people in and far beyond Boston.

The Purpose of Third Orders.

The Dominican Father, Rev. Clement M. Thunte, lately wrote in the N. Y. "Catholic News":

"We find many devout, zealous persons who, lamenting, say: I am sorry that I cannot go to a convent. I felt this holy desire, but I knew the voice of God too late. Very few religious communities admit persons over twenty-five years of age. Others again say: I should like to become a religious, but I cannot. I must remain at home to help my parents, to care for my brothers and sisters. Again others say: I cannot go to a convent because I am not strong enough. The privations and austerities of a convent are too great for the delicate condition of my health. All such persons need not lament. For them God may not have prepared the way to the convent life. But from this it does not follow that He has not called them to a life of perfection. For them the Third Orders of St. Dominic and St. Francis have been instituted. Pope Benedict XIII. says that these Third Orders are truly religious orders, most perfectly adapted for the acquisition of Christian perfection. The rules of these Third Orders are simple and easy, the obligations few, the advantages many, the field for doing good is without limit."

And every word from this zealous son of St. Dominic applies to our Third Order of Mt. Carmel.

In Union is Strength.

One thing which gave occasion for expressions of gratitude on the last Thanksgiving day in the United States was the meeting on that day of the delegates from divers Catholic societies to consider ways and means towards a federation of Catholic societies. It was a step in the right direction, and much praise is due to Bishop McFaul who set the scheme on foot, and to Bishop Mesmer who systematically mapped out the work. In union is strength. In the new century we can hope to see all Catholic organizations united in a harmonious whole, presenting an unbroken front to the enemies of religion and doing great things in the cause of Catholic truth and Catholic morality.

Close of the Century.

As the nineteenth century passes into history never to return, we recall the poetic lines of a writer, Miss Sue X. Blakely, who wrote in this magazine in the closing days of 1896 :

"The mighty heroes of the past, the rich,
The great, the low,
All, all are gone who lived once on earth
One hundred years ago."

And, dear reader, some poet of the twentieth century will sing the same when you and we are in the grave. "Heaven and earth shall pass away, but my words shall not pass away," said our Lord, and some of His words that shall not pass away are : "What doth it profit a man to gain the whole world and lose his own soul?"

A Voice From the Vatican.

The Venerable Pontiff, His Holiness Leo XIII., who has lived through most of the past century, and, humanly speaking, will see the next century, is

anxious that we thank God for the many graces of the past, and dedicate ourselves wholly to our Divine Redeemer in the new century. In the letter which the Pope addressed last month to the Bishops, he exhorts the world to seek the Redeemer, who is the road to truth and life. "As Christ's coming to the world reformed society," says the Pope, "so the latter, in turning to Christ, will become better and be saved by following His doctrines and divine law, by discountenancing revolt against the constituted powers and avoiding conflicts." If the peoples acted so, the Encyclical continues, they would all love one another as brothers and obey peacefully their superiors. Neglect of God, the Pope further says, has led to so many disorders that the peoples are oppressed with incessant fears and anguish. He concludes with urging the Bishops to make known to the entire world that the Redeemer and Saviour of mankind alone can bring salvation and peace."

Charitable in Name and Deed.

We tender our heartiest congratulations to good Brother Jude, Superior of the House of the Angel Guardian, Roxbury, Mass., who lately celebrated his silver jubilee as a Brother of Charity. In 1874, at the age of twenty-three, he renounced the world, and, after a probationary trial in the order at Montreal, he received the religious habit Nov. 4, 1874, and pronounced his temporary vows Nov. 7, 1875. Soon after he was sent by his superior to the House of the Angel Guardian, where, after several years, he was made Superior. A beautiful bust, cast from Samuel J. Kitson's great statue, "Christ, the Light of the World," was presented to him by

friends, on the observance of his silver jubilee. Brother Jude's works of charity in and beyond Boston speak louder than words. God grant him and his zealous co-workers many more years of usefulness.

To You and All Who Read.

Following a laudable custom in more than a mere perfunctory way, we wish our dear friends and readers an overflowing measure of peace, joy and blessing during the approaching holy season. May the Holy Child bless them all, and His Immaculate Mother protect and guide them in the unknown future! This is indeed a time for reflection. We are bidding farewell to a century full of great events and material progress, with its closing days deluged in human blood. God grant that the new century be dedicated in deed as well as in words to our beloved Redeemer! Time flies—the centuries come and go—Eternity approaches. God bless you, and all who read these lines, and grant unto you a holy Christmas and a happy and grace-laden New Year!

The Right Kind of Intolerance.

A Canadian editor, who is conspicuous for intolerance toward Catholics, especially if they are of another race, waxes warm over some recent doings of the Turk. Under the scare-head of "Turks Getting Intolerant Again," the newspaper man, commenting on a despatch received from Constantinople, says that "Turkish intolerance went to the length on Nov. 7th of forbidding Peré Hyacinth Loyson from holding a conference in the American College at Scrutari!" Poor old Turk! he is bad enough, as those who have read Father Blakely's "Notes" know too well. But it seems he is improv-

ing in keeping at a safe distance such pests as Loyson and his tribe. It was too bad there were no Turks on hand in the Philippines to meet the American missionaries when they landed at Manila. Perhaps then the natives there would have been saved from "civilization."

Books to Buy and Boycott.

To be up-to-date some persons think they must read the latest novels. Let them beware. Their time and money can be put to better use. Remember, there are Catholic books. Good books, too. Just now every book-stand is crammed with copies of a novel entitled "The Master-Christian." Of the author of this book the critic in a secular journal—the New York Sun, says that Marie Corelli emits a long-drawn melancholy howl. "Six hundred solid pages of small print and nothing but words, words, words—in all their Corellian confusion of tangled syntax and lurid illogicality. The lady is angry. Angry with the Pope, the Church of Rome and the Church of England, the Roman Catholic priesthood and the Protestant Bishops—and she sets out to demolish them all with a vigor and earnestness equal to that of the amiable enthusiast who tried, with a bunch of fire-crackers and a parlor match to blow up Brooklyn Bridge, because he objected to it on æsthetic grounds. She introduces a vulgar caricature of the most sacred figure in all literature and history, and makes Him pant like a tub-thumping temperance orator in Hyde Park on a Sunday afternoon, and of the old man of the Vatican, who, in the eyes of Protestant and Catholic alike, is worthy at least of veneration and respect, she uses language that is childish in its insolence and illogicality."

Propaganda of the Press.

We are told that there are now 305 Catholic newspapers in the German Empire with nearly a million and a quarter regular subscribers, and the influence of the Catholic press gives an impetus to Catholic thought which is beyond estimate, especially as parents in Germany oblige their children to read the Catholic papers at home. The extent to which these papers are read may be appreciated when we consider that there is at least one taken in every three families in the Empire. Faith would be strengthened and innumerable souls kept in the pale of holy Church did Catholics in America see the importance of supporting their own journals. Mark well these words of the present gloriously reigning Pope. He once wrote: "A Catholic newspaper in a parish is a perpetual mission. Let all who truly and from their souls desire that religion and society defended by human intellect and literature should flourish, strive by their liberality to guard and protect the Catholic press, and let every one in proportion to his income support them with his money and influence, for to those who devote themselves to the Catholic press we ought by all means to bring helps of this kind, without which their industry will either have no results or uncertain and miserable ones."

The Mass is not a mere form of words. It is a great action, the greatest action that can be on earth. It is not the invocation merely, but, if I dare use the word, the evocation of the Eternal. He becomes present on the altar, in Flesh and Blood, before whom angels bow and devils tremble. This is that awful event, which is the end, and is the interpretation of every part of the solemnity.—Cardinal Newman.

CHRISTMAS.

O Joyful Feast! with angel-music ringing,
 O plaintive Feast! with sweet old memories
 clinging
 Around thee like the snow-flakes, stainless
 white.
 O Feast Messianic! with ardent sighing
 Of psalms prophetic—in the swift years fly-
 ing.
 We watch and wait for thy fair starry
 light.
 And still "good tidings" thou art ever bring-
 ing,
 And messengers of peace are gladly winging,
 In midnight silence o'er the white-robed
 earth.
 Hark! through our spirit aisles are gently
 stealing,
 Soft echoes of the sweet bells, silvery peal-
 ing—
 A Christmas chime to greet the Saviour's
 birth.
 O Infant Jesus, poor and meek, and lowly!
 O "Prince of peace," O "Wonderful" and
 holy!
 "Emmanuel!" within our hearts abide.
 And bless each act and word, and varied
 feeling,
 O hear each prayer of love to Thee appealing!
 As by Thy Crib we kneel at Christmas-
 tide.

—ENFANT DE MARIE, St. Clare's.

Pope Pius IX. bequeathed, as a legacy to the faithful, this admonition: "Let the rosary, this simple, beautiful method of prayer, enriched with many indulgences, be habitually recited of an evening in every household. These are my last words to you: the memorial I leave behind me." Again he said: "In the whole of the Vatican there is no greater treasure than the rosary."

Unfortunately lack of space this month forces us reluctantly to postpone the publication of a beautiful story by that eminent writer, Francis W. Grey. The story will appear in our next number.

NEW PUBLICATIONS.

Any of our readers wishing to get the best in the line of religious pictures for the holidays, should not be duped by "fake" houses. Send your orders to a man who is honesty itself, and as a matter of conscience strives to give his customers perfect satisfaction. We refer to Mr. Philip A. Kemper, 19 West Second street, Dayton, Ohio. Some years ago (and it is true to-day) the Editor of the *Ave Maria*—unsolicited, said editorially: "Mr. Kemper is not only a man of fine artistic taste, but an enthusiast in this branch of his business to devote the time and thought necessarily required for the composition and selection of the handsome variety of pictures constantly issuing from his establishment. They run into hundreds of styles, including pious pictures suitable for prayer books and other purposes for which small pictures are needed, Christmas, New Year, Feast Day, and many other exquisitely fine double ornamented cards, etc. Mr. Kemper is constantly exploring the principal cities of Europe for the best productions in the religious pictorial art of the smaller sizes—not the larger ones for framing—adding his own ideas, together with those of the Church and the Saints for their general improvement. Paris, we are told, to a large extent furnishes him with the pictorial part, several cities of Germany the foundation laces, and Berlin and Leipzig the floral or double cards and covers. When we add that the work is done largely *Ad Majorem Dei Gloriam*—in a Christian apostolic spirit,—we need not wonder at the excellence of Mr. Kemper's productions. They are beautiful and their tendency is Catholic." Be sure to send in an order this month, and we assure you that you will not be disappointed.

Amongst the best new holiday books suitable for young and old, we have before us Sara Trainor Smith's pretty story of "Old Charlmont's Seed-Bed." It is a bright, sparkling book of which wise old Santa Claus will put in a good supply. A companion work written by that princess of charming story-tellers, Miss Anna T. Sadlier, is en-

titled "The Mysterious Doorway." Both books are finely printed, have attractive illuminated covers, and are kept within range of poorly-filled pocket-books. The price of each is only forty cents. Messrs. Benziger Bros. print, publish and sell these books. Sent to any postoffice for the price mentioned.

Sadlier & Co., 123 Church street, Toronto, Ont., will gladly supply our Canadian readers with all sorts of books and pictures for the holidays.

Catholic teachers contemplating Christmas entertainments can find something new, easy, cheap, and good in "Tara," a drama adopted from the opera "Firola" by Charles Dawson, and Moore's Melodias by the New York Ursulines of St. Teresa. Price only twenty-five cents per copy. To be had by addressing the publishers, William H. Young & Co., 27 Barclay street, New York.

A pretty fairy tale has been dramatized by Mrs. Cora Semmes Ives, author of "The Princess of the Moon, etc." In her preface the author says: "As I dearly love good children, it is my pleasure to make them happy. Although fairies do not really exist, these little creatures of my imagination are intended to teach lessons that will encourage you to be good and a joy to all that know you." The book has an attractive cover and sells at 25 cents. Sold and published by W. H. Young & Co., 27 Barclay street, New York.

As "A gratuitous offering to foreign missions," the Rev. Cosmas M. Seeberger, C.P.P.S., of St. Charles' Seminary, Carthage, Ohio, has brought out an invaluable booklet entitled "The Scapular and Confraternity of Our Lady of Mt. Carmel." The second revised edition contains complete instruction for the laity and much information for the clergy.

A "centenary edition" of St. Alphonsus Liguori's well-known "Visits to the Most Holy Sacrament" has been put on sale by Benziger Bros. of New York, Cincinnati and Chicago. Handsomely bound, with round corners, and of a very convenient size for the pocket.

All lovers of the Sacred Heart will welcome the handsome little "New Manual of the Sacred Heart." It is in prayer-book size. According to the title page it contains "the most approved prayers and devotions." Benziger Bros. are the publishers

At the sixth Provincial Council held at Baltimore in 1846, the Fathers assembled decreed "with unanimous applause and consent" that the ever-Blessed Virgin, conceived without sin, should be chosen as the Patroness of the United States. To bring home this fact in a beautiful and tangible way, Mr. Philip A. Kemper, of Dayton, Ohio, has brought out a unique and artistic card printed in gold letters. On the front is embossed the national flag in colors. Inside is a lovely picture, also colored, of "Mary Immaculate." The text is very appropriate. On the whole the card is very pretty, and would, we are sure, be much appreciated by every true American at home and abroad.

Two handy little books in paper have been just brought out by the publishers, Messrs. Benziger Brothers. These are "Doctrine Explanations," edited by Rev. J. J. Nash, D.D. We have now before us two treatises, one on "Confirmation," the other on "Confession." The pages with even numbers contain reading matter to be read aloud by the pupils—the opposite or odd numbers contain questions and answers. The whole is couched in simple language adapted to the child's mind. The book will prove a great help to teachers. The text follows the Baltimore Catechism throughout. These popular little works recommend themselves and should have a large sale. Price per hundred copies \$3.50. Address Benziger Bros., 36 Barclay street, New York, who will, we are sure, be glad to send sample copies to intending purchasers.

Any of our readers having a spare copy of this magazine for September, 1900, will do us a favor by sending the same to this office.

Start the new century well and subscribe for a clean, bright, Catholic paper. To mention a few we heartily recommend The

Sacred Heart Review of Boston, The New World of Chicago, and the Catholic Record of London, Ontario.

A proper thing to hang up in every Catholic house is a calendar which shows the feast and fast days. There is now issued yearly a unique calendar of this kind, which has a pretty picture above it with a holiday greeting printed. It can be conveniently mailed to your friends. You can have it mailed to you by sending ten cents to the publisher, W. J. Woods, Troy, N. Y.

This magazine is read every month by at least twenty thousand Catholics—and Protestants, too—in the United States and Canada. Our friends tell us we are doing some good. If you renew your subscription now we hope to do better.

In our advertising pages you will notice a printed coupon for our readers who desire to renew their subscription. Cut out this coupon, write therein your name and address and return to us with the money, and we will send you the Catholic Home Annual for 1901 and the Carmelite Review for one year.

You need not worry as to what your friends would prefer at Christmas. They would like to get a copy of this magazine. Mail us their address and we will send it. It will be for them a reminder of you every following month.

We are not making a penny in profit from this "Review." Nevertheless we keep the presses running and the printer busy because we wish to spread the glory of Our Queen of Carmel. We trust in the generosity of our friends during this month. It is in their hands to brighten our hopes as the new century dawns.

Many a priest will thank Very Rev. Dean Lings, of Yonkers, N. Y., for his excellent translation of Father Frassinetti's "Sermons for Children's Masses." Most of the stereotyped sermons are preached over children's heads and make the youngsters either fidgety or drowsy. These sermons as given by Dean Ling are warranted to catch and hold the ear of every restless child. The sermons are arranged according to the Sun-

days and festivals of the year. The full text of the Sunday's Gospel precedes each discourse. The book also contains some sound advice suitable for "The last day of the scholastic year," and for "After a Retreat." As the translator says, these sermons are useful, because in them the necessary simplicity may be indicated for presenting the Gospel to the young. Price \$1.50 net. Benziger Bros., publishers.

D. H. McBride & Co., Publishers of Catholic Educational Works and Art Goods, Akron, Ohio, announce to teachers that their Second Book in the McBride Art Series is now ready and others are in press. Their Raphael Art and Composition Book, the first of the series, met with a generous welcome from all. Their plan is to give our schools a systematized course of study in Masterpieces of Art and one of the important features of the plan is that the teacher is not to do the work for the child. Their Second Book is Murillo. The name attracts attention, for the children in our schools know something about the great artist, who, nearly three hundred years ago, painted a picture of the Virgin Mary as the "Immaculate Conception." In this book are pictures of our Blessed Lord as the Divine Shepherd and as the Holy Child, two examples of the "Beggar Boys" from the famous collection of the Pinacothek in Munich, one copy from the wonderful pictures at the Hermitage in St. Petersburg, pictures of St. John the Baptist, St. Anthony, and others; but, more beautiful than any other, the "Immaculate Conception" at the Louvre, in Paris. We, Catholics, cannot afford to deprive our children of the advantages to be gained from studying the Masterpieces of Art. We all know that the best of art was brought into existence by the inspirations of the teachings of the Church; and the Popes and those in authority encouraged painter and sculptor to give to the world works, which, as long as time shall last, will turn hearts toward God and His Saints. Considering the number and excellence of the pictures, the books are marvels of cheapness.

If you wish to have a bound volume of the Carmelite Review for 1900 please notify us now.

Benziger Bros., publishers of Benziger's Magazine, New York, recently published a letter from Frank A. Smith, manufacturer and dealer in novelties, Chicago, stating he received 938 letters in reply to an advertisement in one issue.

An eminent theologian, whose knowledge of books is profound and comprehensive, writes thus to The Carmelite Review concerning Father Finn's splendid book entitled "His First and Last Appearance": Under this title the gifted author presents us with another of his admirable Christmas stories. The delineation of character is masterly, the events of a boy's episode of life are fascinating, and the whole tone of the story calculated to present virtue and application to duty in an enticing manner. Such reading is well adapted for our young people, and it is to be devoutly wished, that thousands of copies will grace the Christmas trees in our Catholic homes. People who spend dollars on reading matter ought to select reading like "The First and Last Appearance" for their children. It will help them wonderfully in educating the youth. The book is sold by Benziger Bros. for \$1.00 per bound copy.

"The Catholic Home Annual" for 1901 is more attractive than ever. It is sent free to all our readers if they ask for it when renewing their subscription.

Everything in the line of books, or anything to present to your friends during the holidays, can be had from the Catholic Union Store, Buffalo, N. Y. This store handles all the books mentioned in these pages. The manager of this firm will do anything to oblige a customer, and, moreover, his prices are right.

When writing to any firm mentioned herein, you will do us a great favor by adding as a postscript: "*I saw it in the Carmelite Review.*"

OBITUARY.

"Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me."—Job xix. 21.

M. J. Royal, of Thorold, Ont., a staunch supporter of the Carmelite Review.

Frank Roetter, who died last month in Bertie, Ont.

Priscilla Kichak, who died in September at St. Michael, Alaska.

Mrs. Ann Lauzau, who died at Chippawa, Ont., Aug 1.

Julia C. Flanagan, who died in New York
Mrs. Mary McKeown, Chippawa, Ont.
Mr. P. Dunne, New York, Sept. 11.

All our readers who died during the past year.

And may all the souls of the faithful departed through the mercy of God, rest in peace! Amen.

FAVORS ACKNOWLEDGED.

Mrs. B. L., New York; M. McT., Boston, Mass.; W. D., St. John, N. B.; Rev. J. A. H., Oswego, N. Y.; Mary A. M., Philadelphia, Pa.

PETITIONS.

"Pray one for another!"—*St. James, v. 16.*

The following petitions are recommended to the charitable prayers of our readers:

Work for 3 men; special request: sick persons, 3; not specified, 26; spiritual, 2; conversions, 22; parishes, 2; Jesuit Missions, 1; deceased persons, 100.

WEARERS OF THE BROWN.

"Receive, my most beloved son, this Scapular. * * * in which he that dieth shall not suffer eternal fire."—PROMISE OF B. V. M.

Names for registration received at St. John's Priory, New Baltimore, Pa., from: Dunbar, Pa.; Brooklyn, N. Y.; St. Louis University, Mo.; Richmond, Indiana.

Names received at Falls View (Ont.) Priory from: Cathedral, Honolulu, H. I.; Jesuit Mission, St. Michael, Alaska; Ballarat, Australia; Pt. Lambton, Ont.; Shediac, N.B.; Holy Family Church, New Hamburg, Ont.; Dalhousie, N. B.; Marquette, Mich.; Louisville, Ky.; St. Catherine's Church, Columbia City, Ind.; Dundalk, Ont.; Holy Rosary Church, Portland, Oregon; St. Michael's, Alaska; Syracuse, N. Y.; St. Paul's Church, Oswego, N. Y.; North Sydney, C. B.; St. Rose Church, Lima, O.; St. Michael's College, Toronto, Ont.; St. Michael's Church, Saranac Lake, N. Y.

CORRESPONDENCE.

Syracuse, N. Y., Nov. 3, 1900.

The Carmelite Fathers:

Dear Reverend Sirs—Enclosed I trust you will find money to pay my long neglected debt. I am so sorry for not making prompt payment sooner. I enjoy the beautiful reading (in the Carmelite Review) very much, and a good many of my friends get it after I am through with it. I thank you for the letter reminding me of my indebtedness. Please send me a receipt letting me know if you received this all right. Please forgive me this time. I remain, etc', (Miss) M. —

THANKSGIVINGS.

M. M., Pittsburgh, Pa., makes an offering for five Masses to be read at the Shrine of Our Lady. This is in thanksgiving for the recovery of her niece.

Buffalo, N. Y., Nov. 15, 1900.

Rev. Dear Father—Enclosed find a little offering in thanksgiving for my recovery. If cured I promised to have you publish it in the Review. I suffered for twelve years.

(Mrs.) M. D.

Niagara Falls, N. Y., Nov. 2, 1900.

I enclose offering in thanksgiving for special favor received from Our Blessed Lady of Mt. Carmel.

J. A.

Kansas City, Mo.

"I promised Our Lady of Mt. Carmel to have it published in the Carmelite Review if I obtained my request. I have obtained it, and wish to have it published in your pages.

K. J. M.,

Syracuse, N. Y., Nov. 10

Dear Rev. Fathers—Kindly publish in the Carmelite Review my thanks to Our Blessed Lady for the obtaining of a special favor after saying the prayer to Our Lady of Mt. Carmel and promising to have it published in the Review. The Review is one of the best magazines which I have ever read, and I heartily recommend it whenever an opportunity presents itself.

A READER.

NOTICE!

At considerable expense we have obtained from the Detroit Photographic Company a limited number of the famous "Aac" Photographs. These are true photos of Niagara Falls in natural colors. The Monastery and Hospice of Mt. Carmel appear in the background. Size of picture mounted is $7\frac{1}{4}$ by $11\frac{1}{2}$ inches. Readers who wish a copy of this beautiful work of art instead of the Catholic Home Annual, should notify us when renewing their subscription.

Falls View.

Falls View station on the Michigan Central, "The Niagara Falls Route," is located on the Canadian bank of the river, about 100 feet above and overlooking the Horseshoe Falls. The Upper Rapids, Goat Island, the Three Sister Islands, the American Falls and the Gorge below, are seen to the best advantage from this point, at which all day trains stop from five to ten minutes, affording passengers a most comprehensive and satisfactory view of the Great Cataract and surroundings. Falls View is in the immediate vicinity of the Hospice of the Carmelite Fathers and Loretto Convent, and this station is used by visitors to these institutions.