



LEO XIII PROCLAIMS THE HOLY YEAR.

To All the Faithful of Christ:—

"As the present century, almost the full length of which has been by God's goodness covered by Our own life, is now hastening to its close, We have gladly determined, in accordance with the custom of Our predecessors, to pass a decree which may be a source of salvation to Christian people."



Our Lady of the Snow.

OH vision beautiful beyond compare!
 Mother most blessed of The Incarnate Word!
 Eye hath not seen, nor any ear hath heard
 Nor heart conceived of aught one half so fair:
 Jesus and Mary! How shall mortal dare
 To speak such names as these? Our hearts are stirred
 To joy, at hearing; as a caged bird
 Joys in new freedom, light, and summer air.
 Mother most beautiful and whiter far
 Than newly-fallen snow, than tongue may frame
 Art Thou: The music of each Blessed Name,
 Jesus and Mary, sounds above the jar
 And jangle of life's discords: Each shall claim
 Love, homage, reverence, from all that are.

FRANCIS W. GREY.

Two Strangers.

THIS morning two strangers I saw on the green,
 With faces like angels, so mild and serene.
 When they played with the flowers what did I behold,
 Oh, one's touch was silver, the other's 'twas gold.
 See, you who may doubt it, the buttercup fair,
 And search in the heart of the lily. Take care,
 Or, perhaps, it will flow and be lost to your view;
 I wish they had stayed awhile longer, don't you?

MARY ALLEGRA GALLAGHER.

A Little Prayer for the Carmelite Fathers in Retreat.

I.

O BLESSED Virgin, glorious Queen,
 Mount Carmel's light and love,
 Look down upon their priestly hearts
 And bless them from above,
 Obedient to our Saviour's voice
 They all have gone apart,
 To "rest a little while" and hear
 The secrets of His heart.

II.

Oh! may the Spirit of the Lord
 New light, new love inspire,
 Inflaming more and more their hearts
 With sacred Altar fire.
 Keep Thou their blest anointed hands
 Pure as the lilies fair,
 For day by day the Sacred Host
 Will find a resting there.

III.

Watch o'er them when poor sinners come
 With sorrow to their feet,
 That like their Lord, compassionate,
 They may be mild and sweet.
 And may their words of life and light
 Breathed forth in His dear Name,
 Sink gently into listening hearts,
 Their coldness to inflame.

IV.

Oh! may Thy silvery star-like ray
 Securely lead them on,
 Until the darksome night has passed,
 And earthly shades are gone.
 May they Thy glorious beauty
 With joy forever see;
 Pray for them all, sweet Mother!
 And ah!-- remember me!

ENFANT DE MARIE.

Our Chronology.

By REV. PIUS R. MAYER, O. C. C.

ON the first of January, 1900, Emperor William, of Germany, on the occasion of dedicating the military banners, referred to the day as the first day of the new century (the 20th), and only a short time before the Holy Father had expressly declared that the first day of January, 1901, was the opening day of the twentieth century.

These different statements gave rise to a repetition of the vexed question of our chronology. The question itself dates back to Charlemagne, and was discussed anew as often as a century came near its end. It might therefore prove interesting to our readers to hear the reasons upon which each party rests its claim to be right in its calculations.

Here we have to say at once, that there are also different views of the age of the world since Christ. For in the year 525 a Scythian monk, Dionysius Exiguus (Dion the Short), who at the time was Abbot in Rome, calculated the time that elapsed since the birth of Christ, and his figures were adopted by the Catholic Church and the governments. Now there are a good many scholars who wish to convince us that his calculation is at fault, and Christ was born not in the year 1 but the year 4 before Christ, so that at present we should not write 1900 but 1904.

The arguments and reasons adduced for this figure are, however, not conclusive, and different scholars have repeatedly changed their opinions in the matter. Besides, possession is nine points of the law, and we may therefore be pardoned when, until positive

proof to the contrary is forthcoming, we not only follow the customary chronology practically, but also consider it the only correct one, for we know the frantic efforts made by infidel scholars to disprove anything and everything the Catholic Church holds.

The next question is: From what day do we commence counting? The Latin phrase is: *Post Christum natum*—after the birth of Christ, but we find also the expression: *Anno Incarnationis Dominicæ*—"in the year of the Incarnation of Our Lord," and incidentally we are asked: Are the days of the Incarnation or Nativity of Our Lord fixed beyond cavil or arbitrary days of commemorating a mystery of faith?

Not a few patrons of the latter opinion maintain that Christmas on the 25th of December was but a substitute for the pagan Saturnalia, which last from December 17-25, just as the Feast of the Annunciation (25th of March) took the place of the Feasts of the Equinox and the beginning of Spring. This, however, is a gratuitous assertion, for 1st, in this case Christmas with its octave should have commenced on December 17th, and 2nd, there is a prevailing tradition in Rome that the 25th of December is the historical day of the Nativity.

In the first centuries of the Church Christmas did not hold the prominent rank it holds now, and the Eastern churches especially celebrated the Nativity of Our Lord and the adoration of the Magi together on the 6th of January. St. John Chrysostom says in a Christmas sermon, delivered in the year 386: "Not ten years have

elapsed since this day became truly known to us; in the beginning it was known to those of the Occident, and they taught it to us not so long ago. Above all the inhabitants of Rome had *exact knowledge* of it, and they celebrated it for a long time and according to an ancient tradition." Also, St. Augustine says, that Christmas in Rome was celebrated on the 25th December *from the beginning*. And when the Church of Rome elevated the rank of this festival, the Eastern as well as the Western churches adopted it without reluctance. Hence the 25th of December is the historical day, and this determines also the 25th of March as the day of the Incarnation.

But are we to count the first year from the 25th of March or the 25th of December? The word Incarnation is used in a two-fold sense, namely, dogmatically as the day on which the Son of God assumed human nature, and this took place on the 25th of March, and secondly in common parlance as the day on which he appeared as man to us, and in this sense it is synonymous with the Nativity (25th of December). Hence the phrase, *post Christum natum*—after the birth of Christ—leads us to believe that the first year commences not with the Incarnation but with the Nativity of Our Lord, consequently on or after the 25th of December.

In pagan Rome they counted the time from the founding of the city, "*anno urbis conditae*," and commenced the new year on January the first. The god Janus, after whom January was named, was represented as two-faced—one the face of an old man looking back, the other the face of a young man looking forward, thus symbolizing the passing of the old and the beginning of the new year.

There can be hardly any doubt that Dionysius followed the Roman custom in computing the year, and therefore commenced the first year of the Christian era with the 1st of January, *after* the birth of Christ.

The 1st of January as New Year's Day found, however, little favor in the eyes of the Christians. Tertullian, Augustine and Chrysostom preached against participation in the festivities in vogue on that day, and the beginning of the year in sundry places and at different times was counted from different days, some counting from the 1st of January, others from Christmas, others from Easter, or the 25th of March. Only towards the end of the 15th century all the Christian nations united upon the 1st of January as New Year's Day, and this accounts for the differences in historical works, of which one records an event as happening in say, 1244, whilst others place it in 1243 or 1245.

The salient question in controversy is: When does the year 1 commence? Some maintain that time does not commence with one, but with 0 (naught), and hence the 10th of January would designate a fraction of the first year, and only after the first 365 days were over we would have a unit, the year one, and consequently the date 1900, January 1st, would mean 1900 full and complete years and one day above. According to this opinion the 1st of January, 1900, would in reality be the first day of the year 1901, and therefore the first day of the new century.

Now, independent of the fact that time has never been computed from its beginning, but arbitrary beginnings of computation were made after time had existed for thousands of years, we have to go according to the common

acceptation of the world, and according to this there is no year 0, but all computation commences with 1, *prænumerando*, or in other words the *first* year is identic with the year *one*. We do not say the 1st of January after 1900, nor do we say the 1st of January of the nineteen hundredth year, but we simply call it the year nineteen hundred, and the use of the cardinal figure instead of the ordinal identifies the running year with the figure by which we designate it. When the French Revolution decreed a new division of time, they called their first year from the beginning the *year one* of the one and undivided Republic.

The patrons of the other opinion proceed mathematically and maintain that 99 are not 100, that consequently a century is over only after a 100 years are full, and therefore 1900 is not the

beginning of a new, but the last year of the old century, because it is the last year of the last decade in the century. The Popes proclaiming the Jubilees in 1500, 1600 and 1900 adopted this way of counting, and distinctly designated these years as the closing years of the respective centuries.

The question is of no practical importance as time flies unremittingly in perfect independence from our computation. We might perhaps reconcile both opinions if we call the year of the Incarnation and Nativity of Our Lord the year of 0, and commence, with Dionysius, the year *one* on the 1st of January, *post Christum natum*—after the birth of Christ. Thus starting from different points of counting we would arrive at the same figure and celebrate the beginning of the new century next January 1st.

Things Catholics Do Not Believe.

CATHOLICS do not believe that any man can obtain salvation by his own good deeds, independently of the merits and passion of Jesus Christ and His grace, or that he can make any satisfaction for the guilt of his sins, or acquire any merits except through the Saviour. Catholics do not believe that it is allowable to break a lawful oath or tell a lie, even for the conversion of a kingdom, or to do anything whatever of a sinful nature to promote the supposed interests of their Church. The false and pernicious principle that the "end justifies the means" or that one may do evil that good may come, is utterly condemned by the Catholic Church. Catholics do not believe that

Protestants who are baptized, who lead a good life, love God and their neighbor, who avoid evil and do good, who are blamelessly ignorant of Catholic truth, and of the just claims of the Catholic Church to be the only true religion, are excluded from heaven, provided they believe there is one God in three divine persons (or unity in trinity and trinity in unity); that God will reward the good and punish the bad hereafter; that Jesus is the Son of God, made man who redeemed us, and in Whom we must trust for our salvation, and provided they thoroughly repent of having ever by their sins offended God.

Universal Jubilee of the Holy Year.

PASTORAL LETTER

OF HIS GRACE THE ARCHBISHOP OF TORONTO ON THE UNIVERSAL JUBILEE
PROCLAIMED BY HIS HOLINESS POPE LEO XIII.

Denis O'Connor, by the Grace of God and the appointment of the Holy See, Archbishop of Toronto.

To the Clergy, Secular and Regular, to the Religious Communities and all the Faithful of the Diocese—health and blessing in the Lord.

Dear! Beloved Brethren:

TO-DAY the Holy Father inaugurates the Holy Year of Jubilee by throwing open the Holy Door of St. Peter's Basilica in Rome and at the same time three Cardinals deputed by him open the Holy Door of the Basilicas of St. Paul outside the walls, of St. John Lateran, and St. Mary Major. This ceremony signifies that these chief churches of Rome and Christendom are now open to the Catholic pilgrims of the entire world, and that in them in a special manner will be unlocked the treasures of the Church, whence may be drawn in full and overflowing measure the graces and favors she dispenses to her children during the year of Jubilee.

The Father of all the Faithful declares that the Jubilee is "a source of salvation to Christian people," and that "it affords abundant help for the renewal of moral conduct and for that renewal of mind and heart which leads to holiness." He shows the need of this renewal because "a great number of Christian people daily squander the great gift of Faith, led astray by a false license in thought and judgment, as well as by the poison of false doctrine which they drink in too eagerly." He points out that "the object of the Devotion of the Holy Year is to recall

to the thought of their salvation all who run the risk of perishing and of losing the lasting happiness for which they were born." He assures us that the Church will accomplish this by "appeasing the outraged Divinity of the Saviour, by multiplying prayers and by calling Christian people to the hope of pardon by throwing open the treasures of grace, the dispensing of which belongs to her." The letter of the Holy Father explains so fully the object and end of the Jubilee, the reasons of it, the dispositions with which it must be undertaken and the good results we may expect from it, that the words of any other could only weaken his teaching. His letter should be read, and read often, should be studied carefully that it may be well understood, because the better it will be understood the greater will be the desire to share in the fruits of the Jubilee, which are an increase of faith and confidence in God, of zeal for His glory, and of love for our fellow-men, all so clearly manifested in this message of peace and good will to the Christian world.

The meaning of a Jubilee.—Under the Old Law the year of Jubilee was appointed by God Himself. In the Book of Leviticus, chap. 25, we read

that God said to Moses: "Thou shalt sanctify the fiftieth year and shalt proclaim remission to all the inhabitants of the land, for it is the year of Jubilee. Every man shall return to his possessions and everyone shall go back to his former family." The remission here spoken of meant a general release and discharge from debt, whereby every Jew returned to his former possessions, and a setting free from bondage or slavery whereby everyone of Jewish birth was free to go back to his family. What the Jewish Jubilee did in the material order, the Christian Jubilee does in the spiritual order. The Christian who turns the Jubilee to good account is released from the slavery of sin by obtaining pardon of its guilt in the Sacrament of Penance, and is set free from the debt of temporal punishment attached to it, by the Plenary Indulgence the Church accords during the Holy Year. He returns to his former possessions, God's favor and friendship, justified by the sanctifying grace imparted by absolution, and he returns completely to his family by receiving worthily Holy Communion, which unites all the members of the Christian family on earth, not only with the head, which is Christ, but with one another. It is also an assurance of future union with the head and members of this family in heaven. "I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever (J. vi, 51-52.)" This necessarily supposes perseverance in grace, and the desire to persevere is made manifest by making a pilgrimage to Rome and by the prayers said during visits to its principal churches. During the Jewish Jubilee all servile work was forbidden; the Christian Jubilee demands that we be willing to sacrifice the time and

labor that might prevent compliance with its requirements.

Kinds of Jubilee.—Jubilees are ordinary or extraordinary. The ordinary Jubilee, like its Jewish prototype, recurs after stated intervals of time, now of twenty-five years. Of these the Jubilee occurring in the year completing the century is the most important, and for this reason the Holy Father styles this one, "The great Jubilee." Extraordinary Jubilees are proclaimed on the occasion of certain events affecting the world for good, as the election of a Pope; these are Jubilees of thanksgiving. They are also proclaimed when events occur that deprive God of the honor that justly belongs to Him, or His Church of the freedom that is necessary for the due performance of her divinely appointed duties. Thus in 1886 Leo XIII. proclaimed a Jubilee "to obtain through the intercession of the Queen of the Rosary, special help in the actual tribulations of the Church." These are Jubilees of reparation and supplication.

Conditions.—To share in the advantages offered during a Jubilee the conditions laid down for gaining them must be complied with exactly. These are always described accurately in the letter of promulgation. The conditions required to gain the Plenary Indulgence of the present Jubilee are a good confession, a worthy communion, a pilgrimage to Rome, a visit to the four churches named for ten days, not necessarily consecutive, and in these churches vocal prayers are to be said for the intention of His Holiness, that is for the progress and triumph of the Church, the uprooting of heresies, the conversion of sinners, concord between Catholic Rulers and the peace and welfare of Christian people.

The obligation of a pilgrimage to

Rome makes it clear that the Jubilee Indulgence can be gained, generally speaking, 'only in the city of Rome, and all who can undertake the journey thither without grave difficulties, are invited and expected to do so. The Holy Father gives as reasons for this: "Rome is the common country of Christians of whatsoever place, the chief seat of sacred power and the guardian of Divine doctrine. There is, then, nothing more suitable than that Catholics repair thither at intervals, not only to find salutary remedies for sin, but also to acknowledge the authority of Rome. (Letter of Sept. 30.)" To do this entails a sacrifice of time and means, but these are not to be compared with the spiritual gains this sacrifice will procure. To ensure greater readiness to undertake the pilgrimage, no Indulgences applicable to the living can be gained during the Holy Year, except such as are accorded to the last blessing given to the dying, to the recitation of the Angelus, to the visits made to the Blessed Sacrament during the devotion of the Forty Hours, and to those who accompany a priest carrying the Holy Viaticum to the dying. This withholding of Indulgences from the living is intended to attach us more strongly to the See of Rome and to bring home to us more forcibly the truth that Rome, the See of Peter and of Peter's successors, is the source of all graces and blessings in the Church, and that Christ, the invisible Head of the Church, gives spiritual life and action to all His members of the Church militant through him who is its visible head on earth.

As a compensation for the loss of Indulgences applicable to the souls of the living, the Holy Father grants that all these Indulgences may still be gained, provided they are applied, not

to the living, but to the souls in Purgatory by way of suffrage. During the Jewish Jubilee owners of property were forbidden to reap what the earth produced of its own accord. The fruits of the earth during that year were common property and the poor undoubtedly had the greater share. In the Christian Jubilee the poor souls in Purgatory, and there are none more helpless, share in the fruits of the good works done by their brethren on earth, and these lessen the sufferings in Purgatory by applying for the benefit of the prisoners held therein, the Indulgences of which the Church deprives themselves for the time being.

All Indulgences commonly applicable to the souls in Purgatory may be gained as usual during the Holy Year.

Who Are Dispensed from Visiting Rome.—It was said above that the Jubilee Indulgences can be gained, generally speaking, only in the City of Rome. Amongst the faithful, however, there are some for whom the pilgrimage to Rome is out of the question, owing to their duties in life or to their physical condition. Therefore the Holy Father, in a letter, dated November 1st, 1899, dispenses from this visit to Rome all regular inmates of convents of women, the inmates of charitable and penal institutions, all persons prevented by physical ailments from undertaking so great a journey, and, finally, all persons over seventy years of age. All persons so dispensed may gain the Indulgences of the Jubilee at home during the Holy Year. To do so they must make a good confession and communion, and visit the church, or chapel in which the Blessed Sacrament is reserved in their residence, four times a day, each day for ten days, not necessarily consecutive, and say prayers for the Holy Father's intention.

They in whose residence there is no church or chapel, will visit the nearest Catholic Church in which the Blessed Sacrament is kept, the same number of times, and pray in the same way and for the same intention. They, who for physical reasons cannot pay these visits, may have this requirement for gaining the Jubilee Indulgence changed by their confessor, in confession, into something equivalent, or nearly so, regard being had to the physical condition of the penitent.

No special prayers are prescribed to be said during these visits, but since the Rosary is a devotion very dear to His Holiness, it will be well to recite five decades of it at each visit. This ought not to be too much for those who have not to visit different churches. It is not necessary that the conditions be fulfilled in the order given, but it is necessary that the condition fulfilled the last be done in the state of grace to gain the Plenary Indulgence of the Jubilee.

Other Favors.—During the Holy Year confessors have unusual and enlarged powers to deal with penitents making the Jubilee confession.

Penitents have the privilege of confessing to any priest duly approved for hearing confessions.

Religious, with vows, simple or solemn, may choose for the Jubilee confession any priest approved for hearing confessions of Religious of whatsoever name or community.

All persons exempted from the visit to Rome may gain the Plenary Indulgence of the Jubilee *twice* during the Holy Year by fulfilling the conditions twice. Confessors, however, are permitted to use the extraordinary powers granted them *only once* for any one penitent; and any penitent can make an unusual choice of a confessor *only once*.

The Holy Father recommends that everyone enter into the spirit of the Devotion of the Jubilee by "keeping his mind bent on the thoughts that may assist his faith and piety." Many of the Faithful cannot be classed with those who are exempt from visiting the Holy City, and yet will find it very difficult to undertake the pilgrimage. As many as can do so, ought to do so, to show their faith and their love for the Holy Father, and obedience to his wishes. They who will be deprived of this pleasure must not forget that it is still in their power to aid much in promoting the success of the Jubilee. For them, as well as for all others, the prayers and blessings of the Church, her Sacraments, and Holy Sacrifice will still have all their ordinary effects. Indulgences have their extraordinary effect, due to a privilege. Let there then be an increase in prayer and good works, so that God may have mercy on His people and grant them the remission that cannot be obtained at present by Indulgences. They may live in the hope that later they will have the privilege of the Jubilee Indulgence at home during a part or the whole of the year, for it has been customary for the Popes to grant to those who could not visit Rome the favor of gaining Jubilee Indulgence extended to them, following the Holy Year. Though so far there is no indication that this favor will be granted, yet it may be presumed that nothing less will satisfy the Holy Father's goodness of heart and his zeal for the salvation of souls. Let all, then, merit this favor by praying frequently during the Holy Year that it may be blessed by God, and that the Holy Father's wishes in its regard may be fully gratified.

One other reason for earnestness on the part of all the Faithful: His

Holiness states pathetically that he promulgates this Jubilee "to mark the last step of the solicitude with which We have exercised the Supreme Pontificate." Surely it is the duty of all as his loving children to acknowledge gratefully the Holy Father's boundless solicitude by carrying out as fully as they may the wishes that he seems to indicate may be his last.

This letter, as well as the Papal letter proclaiming the Holy Year, will be read to the Faithful in all the churches of the diocese, and to Religious in chapter, on the first Sunday

after its reception, or as soon after as possible.

May the Divine Babe of Bethlehem find in the hearts of all a fitting abode, that they may give glory to God in the highest, and possess fully the peace He brings to men of good will.

Given at Toronto, under our hand and seal, and the signature of our Secretary, this 24th day of December, 1899.

DENIS O'CONNOR,
Archbishop of Toronto.

J. M. CRUISE,
Secretary.

BULL OF PROMULGATION.

LEO, BISHOP, SERVANT OF THE SERVANTS OF GOD.

To all the Faithful of Christ who shall read these letters—health and Apostolic Benediction.

AS the present century, almost the full length of which has been by God's goodness covered by Our own life, is now hastening to its close, We have gladly determined, in accordance with the custom of Our predecessors, to pass a decree which may be a source of salvation to Christian people, and may, as it were, mark the last step of the solicitude with which We have exercised the supreme Pontificate. We refer to the Great Jubilee, long ago made a part of Christian custom, and sanctioned by the forethought of Our predecessors. Handed down to us from Our fathers, it has come to be called the Holy Year, on account of the extraordinary sacred ceremonies with which it is accustomed to be celebrated, but especially because it affords more abundant help for the correction of morals, and for that renewal of mind and heart which leads

to holiness. We Ourselves were witness in our youth how helpful to salvation was the last Jubilee decreed in solemn form during the Pontificate of Leo XII. at a time when Rome was the greatest and safest theatre for a public act of religion. We remember, and We ever yet seem to see in our mind's eye, the apostolic men who preached in the public streets, the most sacred places in the city resounding with the praises of God, and the Pontiff, with His college of Cardinals, setting an example of piety and charity before the eyes of all. From the memory of those times the mind is recalled with some bitterness to the sad reality of the present day. For demonstrations of which We speak, and which, when carried out without hindrance, in the full light of the city, are accustomed wonderfully to foster and arouse the piety of the people,

there is now, in the changed state of Rome, either no opportunity of organizing, or the permission depends on a will other than Our own.

THE NEED FOR PRAYER.

Nevertheless, We trust that God, Who helps all good designs, will vouchsafe a prosperous and inoffensive course to this Our design, which we have undertaken for His honor and glory. For whither do we look, and what is it we desire? This thing only, that We may by Our efforts put as many men as may be in possession of the glory everlasting, and that We may to this end apply to the diseases that afflict the souls of men those remedies which Jesus Christ has wished should be in Our hands to dispense. Not only does Our Apostolic charge call for this action from us, but the very circumstances of our time seem almost to demand it. Not that our age is sterile in good works and Christian glory; on the contrary, by God's help, splendid examples abound, nor is there any kind of virtue, however high or arduous it may be, in which We do not see many souls excelling, for the Christian religion has a certain divinely implanted force, inexhaustible and ever active, which arouses and fosters goodness. But, looking around, a man turns to the other side, and, oh! the darkness, the error and the mighty multitude of those rushing to endless ruin! We are especially troubled with sadness as often as We think of the great number of Christian people, who, captivated by a false license in thought and judgment, and eagerly draining the poison of false doctrine, daily squander the great gift of divine faith. It is from this that comes the distaste for the Christian life and the widespread lapse of morality; hence, too, that eager and insatiable appetite for

the things which strike the senses, and all the thoughts and pre-occupations which, turned from God, are fixed on the things of earth alone. It can scarcely be estimated what ruin has already issued from this dark source and invaded the principles upon which states are founded. For the spirit of revolt so widely spread, the stormy outbursts of popular discontent, the perils that no one can foresee, and the crimes of tragic horror are discerned, by those who look into their causes, to be nothing else than a sort of lawless and unbridled endeavor to gain and enjoy the things of this world.

It is, therefore, a matter of private and public benefit to admonish men of their duty, to rouse their hearts, sunk in lethargy, and to recall to the thought of their salvation all those, who, hour by hour, rashly run the risk of perishing and of losing, through carelessness or pride, heavenly and unchangeable happiness for which alone we were born. This is the great object of the devotion of the Holy Year. During its months our Holy Mother, the Church, mindful alone of mercy and forgiveness, strives with all her zeal and strength to turn the minds of men to better things, and that penitence, the great source of amendment of life, may wash out the faults which each one has committed. With this object in view, multiplying her prayers and increasing her devotion, she endeavors to appease the outraged divinity of God, and to call down from heaven an abundance of divine blessings. Throwing wide open the treasures of grace, the dispensing of which has been entrusted to her, she calls all Christian people to the hope of pardon, in order that she may vanquish the most unwilling by her abounding and indulgent love. And so, please God, from all

this what rich and timely blessings may we not expect!

THE SOLEMN HOMAGE.

The opportuneness of the matter is increased by certain extraordinary ceremonies, news of which has already, We think, spread abroad, for the consecration in some sort of the end of the nineteenth century and the beginning of the twentieth. We refer to the solemn homage which is to be paid all the world over on the confines of two centuries to Jesus Christ, Our Saviour. Willingly have we praised and approved of the designs formed in this regard by the piety of private persons, for what could be more holy or more salutary? All that the human race can desire, love, hope for, and seek, all is in the only-begotten Son of God, for He is our salvation, our life, and our resurrection. To wish to leave Him is to will our utter perishing for ever. Wherefore, though the voice of adoration, praise, honor and thanksgiving which are due to Our Lord Jesus Christ is never silent, but is ever heard in every place—nevertheless, no thanks, no honor can be so great that more and greater are not due to Him. Besides, are the men of unmindful and thankless hearts who are accustomed to repay their Saviour's love with contempt, and His benefits with injuries, few in number at the present time? At any rate the lives of very many passed in opposition to His laws and precepts are evidences of a wicked and ungrateful disposition. And what are we to say of our age having seen the renewal more than once of the awful heresy of Arius concerning the divinity of Jesus? Well, therefore, have you done who by this new and splendid design have given to the piety of the people an incentive which ought to be carried out in such a way that

nothing may befall to hinder the course of the Jubilee and its appointed solemnities. This forthcoming manifestation on the part of Catholics of their faith and piety will also have the further object of expressing their detestation of the impieties which have been uttered or perpetrated during our time, and of making reparation for the insults offered to the sacred divinity of Jesus Christ, especially those committed in public. And now, if we are really in earnest, the form of satisfaction most to be desired, and at the same time the most real and manifest, and the most plainly marked as genuine, is true repentance for sin, and then, having implored peace and pardon of God, to fulfil with greater zeal the duties necessary to virtue, or to resume those that have been neglected. And since the Holy Year offers such favorable opportunities for this object as We pointed out at the outset, it is equally clear that it is desirable and even necessary that all Christian people should gird themselves for the task full of hope and courage.

Wherefore, with eyes raised to heaven and with heartfelt prayers to God, who is rich in mercy, that He would graciously vouchsafe to hear Our petitions and favor Our enterprise, to enlighten men's minds by His power, and to move their hearts in accordance with His goodness; following in the footsteps of the Roman Pontiffs, Our predecessors, and with the assent of our venerable brethren, the Cardinals of the Holy Roman Church, by this letter, in virtue of the authority of Almighty God, of the blessed Apostles Peter and Paul, and Our own, We order and promulgate, and will that it should be regarded as ordered and promulgated, a great and universal Jubilee in this Holy City, beginning from the

first Vespers on Christmas Day in the year 1899, and ending with the first Vespers on Christmas Day in the year 1900, in the hope that it may happily work for the glory of God, the salvation of souls, and the increase of the Church.

CONDITIONS FOR GAINING THE JUBILEE.

During the year of Jubilee we grant and concede mercifully in the Lord a Plenary Indulgence, remission and pardon for sin to all the faithful of either sex who, truly penitent and having confessed and communicated, shall piously visit the basilicas of the Blessed Peter and Paul, also of St. John Lateran and St. Mary Major, at least once a day for twenty days, consecutively or at intervals, according to natural or ecclesiastical computation—i. e., reckoning from the first Vespers of one day till nightfall on the following day. These are the conditions for those who are living in Rome, whether they are citizens, or visitors. But those who come from a distance shall devoutly visit the same basilicas on at least ten days, reckoned as indicated above, and shall there pour forth their pious prayers to God for the exaltation of the Church, extirpation of heresies, concord among Catholic princes, and the salvation of Christian people.

Since, however, it may happen that some, in spite of the best of intentions, may be unable either to fulfil the conditions above laid down in whole or in part, being prevented by sickness or other legitimate cause whilst in the city or on their way hither, We, in consideration of their good will, as far as We may in the Lord, grant that provided they be truly contrite, purified by confession and strengthened by the Holy Communion, they shall share in the above mentioned Indulgence and pardon as if they had actually visited

the basilicas indicated on the days appointed by Us.

ROME'S PLACE IN THE WORLD.

Wherefore, beloved children, however many and wherever you may be, if you are able to visit her, Rome invites you most lovingly to her arms. In this holy time it is becoming that a Catholic, if he would be consistent with himself, should make his stay in Rome with Christian faith as his companion. He ought, therefore, especially to renounce all idle or profane sight-seeing as unsuited to the time, rather keeping his mind bent on the things that may assist his faith and piety. It will be especially helpful if he seriously ponder the peculiar spirit of this city, and the character which has been divinely impressed upon it, a character which no thought or violence of men can change or destroy. Alone from amongst all others, Jesus Christ, the Saviour of mankind, chose the City of Rome for a most high destiny above all human thought, and hallowed it to Himself. Here, not without much long and mysterious preparation, He placed the seat of His empire; here He commanded that the throne of His vicar should stand for all time; here He has willed that the light of heavenly doctrine should be piously and inviolably kept, and hence, as from a most sacred centre, should be shed abroad over every land; so that the man who shall separate himself from the faith of Rome shall separate from Christ Himself. The City's sanctity is increased by its ancient religious monuments, the singular majesty of its churches, the shrines of the Princes of the Apostles, and the tombs of the bravest martyrs. He who rightly understands how to listen to the voices of all these will assuredly feel that he is here not so much a traveller in a

strange city as a citizen in his own, and by God's help will leave it better than he entered.

In order that this present letter may come more easily to the knowledge of all the Faithful, We desire that printed copies of it, signed by the hand of a notary public and attested by the seal of some duly constituted ecclesiastical personage, may meet with the same credence as this letter itself if it were shown and presented. No one, therefore, may change the terms of this Our declaration, promulgation, concession and will, or rashly oppose it. But if anyone shall have presumed to attempt it, let him be aware that he will thus incur the anger of God and of the Blessed Apostles Peter and Paul.

Given at St. Peter's, Rome, in the year of Our Lord, 1899, on the fifth day of the Ides of May, and in the twenty-second year of our Pontificate.

C. CARD. ALOISI-MASELLA,

A. CARD. MACCHI,

Pro-Datary.

Witnessed on behalf of the Curia,

G. DELL' AQUILA VISCONTI.

Place † of the Seal.

Registered in the Secretariate of Briefs,

J. CUGNONI.

In the year of Our Lord, 1899, on the 11th day of May, the Ascension of Our Lord Jesus Christ, and in the twenty-second year of the Pontificate of Our Holy Father in Christ and of Our Lord Leo XIII., by Divine Providence Pope, I have read and solemnly promulgated this present letter Apostolic in presence of the people in the porch of the Holy Basilica of the Vatican.

GIUSEPPE DELL' AQUILA VISCONTI,
Abbreviator of the Curia.

Monthly Patrons.

St. Ildephonsus.—February 15th.

Our patron this month from "the sunny land of Spain" is not unlike the glorious defender of St. Mary's Divine Maternity. Like him, he was prepared in monastic solitude for the Episcopal dignity, and like him also, he had to contend with heresy and to suffer much in the cause of Our Blessed Mother, whose virginity was assailed.

There is a beautiful vision recorded in his life, which occurred in the Cathedral of Toledo on the Feast of the Annunciation.

The Queen of Angels appeared, surrounded by the choir of celestial virgins, and bearing in her hands the book he had written in defence of that virginity she so highly prized, she thanked him most graciously, and presented a beautiful chasuble for Holy Mass.

On another occasion, in the same place, St. Leocadia, virgin-martyr, appeared to the holy bishop and made known the resting place of her relics; then in the hearing of all present she exclaimed:

"O Ildephonsus! through thee doth live our Lady Queen, who holds the heights of heaven." His words on the subject so dear to Mary are profound in learning, tender in piety, and full of confidence in her intercession. A few of these burning flames from a saintly heart will not be unacceptable.

"O Virgin Mother of God, grant me to cling to God and Thee, to wait on Thy Lord and Thee, to serve Thy Son and Thee. Him as my Maker, Thee as the Mother of my Maker, Him as the Lord of Hosts, Thee as "the handmaid of the Lord," Him as my God, Thee as the Mother of my God."

He passed to the eternal kingdom January 23rd, 669—a beautiful day for the transit of this great light from Spain—one on which Holy Church celebrates, if we may thus express ourselves, the veiling of her chaste virginity, the guardianship of which was confided to her virgin spouse, St. Joseph, that, beneath his care, its lily fairness might bud forth the Saviour, and also that no breath of suspicion might tarnish the beauty of her good name.

Let us learn to prize this virtue and guard it jealously in ourselves, confiding in the Virgin Mother's aid, so that we may one day hear from the lips of her Divine Son: "Blessed are the clean of heart, for they shall see God."

Although this saint belongs to the month of January, we have placed him (after the example of Rev. H. G. Bowden in his "Miniature Lives of Saints") in this early Spring-time, when the first white flowers drooping over the snow may remind us of the pure humble virgin who sprang forth in beauty before God and His holy angels.

Let us ask St. Ildephonsus to obtain for us life and zeal for Mary's honor, and to imitate in ourselves what we admire in her example

O spotless snowdrop of the earth!
Accept our earnest prayer;
And make us humble, chaste and mild
As these Spring flow'rets fair.

ENFANT DE MARIE.

Leo XIII in the Vatican Gardens.

BY REV. F. X. MCGOWAN, O. S. A.

ALL Catholics of every age, country and condition have a reverent respect for the person and a deep interest in the acts of the Head of the Church Universal. Everything that relates to his life, whether it concerns health or labor, is cherished with affectionate regard and read with pardonable and unflagging attention. His sacred office is hedged around with such majesty and crowned with such glory that the whole Catholic world grasps with eagerness whatever is published about his public life as High Priest of Christendom and whatever is known of his private life, his customs, routine of existence and even his simple recreations. Like the Church of which he is the supreme head, Pope Leo XIII. is cosmopolitan, and his affection for his subjects as well as their reciprocal love are manifestly universal.

Every man must have his hours of repose when, free from the arduous labors and fatigue of professional life, he may recuperate his strength and rest his wearied mind. The Pope, whose life is in the main continually occupied, is also compelled to have his resting hours, and he finds in his old age opportunities for simple but healthful recreation in his outings in the gardens attached to the Vatican Palace. Restricted by the melancholy conditions put upon him by political exigencies he can no longer appear in the streets of his imperial city, nor journey, as did his predecessors, to points distant from Rome, where he might avail himself of health-giving change of air and scenery and obtain a needful respite from the severe and

ceaseless labors of official life. The Holy Father finds in his visits to the Vatican gardens some relaxation from the routine of duty and rest from the hard actualities of constant work.

It may be premised that the Pope has been always fond of moderate outdoor exercise, and his extreme age has been in fact due to this circumstance. In youth he was slender and delicate, and "calm, chaste scholar" was of retiring disposition. During his vacations he was much given to hunting, and might have been seen with gun slung over his shoulder climbing the mountains near Carpineto. He often wearied by his ardor those who accompanied him in his favorite pastime. The gunning piece which he used is still preserved in his native place. It is a flint-lock, old fashioned musket with very long barrel and the but-end highly wrought, which recalls vaguely the Arabian musket. The bracing mountain air and the athletic exercise of hunting, which sets every muscle in motion and awakens the habit of attention, soon removed from the pale student the fatigue and depression of the school-year that had been occupied with constant labor. Thus, by bodily exercise in his native air, so necessary for brain-workers, he recovered his strength and gladly returned to resume his studies in Rome. The Vatican gardens are not as large as we would naturally imagine, nor do they really correspond to the extent and amplitude of the palace to which they form a noticeable adjunct and ornament. They form a large courtyard of the prison in which the Italian Government has confined the

Pope, and the word *courtyard* is not an inexact term to describe them. Overlooked as the gardens are on both sides, they are the object of vision for Italian police agents, who may easily follow, as they often do, the slightest movements of the Holy Father in his daily outing. Within a short distance stands the fort of *Monte Mario*, whose cannon are directed against an imaginary enemy. From this eminence, which surpasses in height the glorious cupola of St. Peter's (458 feet), the visitor may survey all the picturesque circumvolutions which Leo XIII. has caused to be made in the gardens. On the other side is the *Zecca*, which, now occupied by the Italian Government, overlooks the lower part of the gardens, and thus the whole enclosure forms really the courtyard of the Pope's prison.

During the reign of preceding Popes there was no carriage road through the gardens. Pope Pius IX. always went afoot. Leo XIII. had a drive made, nearly two miles in length, and the construction of this driveway taxed the skill and ingenuity of the engineers. To effect the Pope's purposes, they were compelled to lay the road out by many ingenious windings. It brings into view the most beautiful portions of the gardens, and it turns and returns to itself like a huge serpent, uniting the lower section of the gardens, which is a parterre in the Versailles style, to the long walks bordered with elm trees and overarched with thick foliage, and also to the vineyard, which the Sovereign Pontiff has had planted on the slope of the hill.

The gardens are enlivened by the waters of two monumental fountains. One in the lower part is called the fountain of the Holy Sacrament. It

represents a sort of monstrance, from which jets of water, issuing from a central disc, form rays, and from the under portion six other jets, three on each side, spout upwards, reminding one of the candles on an altar. Further on is another fountain called the fountain of the Eagle. Like the former one, it owes its existence to Paul V., but here is rock formation, consisting of grottos, whence torrents of water gush forth, drawn from the aqueduct of the *Acqua Paolo*. The murmuring of the one fountain and the splashing of the other are very pleasant in the hot days of the summer season.

Not far from the spot may be seen the walls of the ancient enclosure, which were built by St. Leo IV. to defend the Vatican against the invasion of the Saracens. This wall is flanked by two large towers, one of which, called the Gregorian, serves as a support for a small embattled dwelling. This is the Casino, built by Leo XIII., in which he passes the trying days of summer. We can imagine how extreme the heat is in Rome, when an Italian proverb tells us that only Englishmen and dogs are to be seen in the streets. The Casino has been built in a position higher than the Casino of Pius IV., which is situated in the lower part of the gardens, and it is in consequence more healthy and made much more pleasant and agreeable by the abundance of verdure and the shade of the lofty trees that contribute to the coolness of the place.

Further on, at the extreme east of the gardens, is another tower, that of St. Leo, which is now used as an astronomical observatory, and in which great and appreciable scientific work has been done. The collection of astronomical and other scientific instruments offered by the Italian clergy to

the public in the Vatican Exposition of 1888 was found to be so remarkable that Leo XIII. resolved to preserve it, and had it placed in the old observatory, founded in the Vatican in 1582 when the reform of the Calendar was projected, and ever since that period unused. Pope Leo XIII. revived the old observatory and confided it to the illustrious Barnabite, Father Denza, an astronomer of great renown. The latter, at the instance of the Holy Father, proffered, for the making of a photographic chart of the heavens, the services of the Vatican observatory to the International Society. The Pope gave orders for the special instruments needed for such delicate work, and thus the Vatican observatory is in regular communication with the principal astronomical stations of the world. The Vatican Exposition contributed to show, as Leo XIII. said in the Act of the Foundation of the Observatory, "that the Church and her pastors are not averse to true and solid science, either of divine or human things, but rather embrace and favor it, and make it progress with love, as far as it lies in their power." Of course the Pope's action was vehemently condemned by the Italian press in the pay of the government. Their envy was provoked by the honor given to the Vatican observatory, and one of the principal papers, *Il Diritto*, affected to be astonished that the International Society did not prefer "the grand observatory of the Roman College, which enjoys a universal reputation." The *Diritto* forgot to recall that this observatory was the work of the Jesuits, from whom it was stolen by the Italian Government, and that its universal fame was mainly due to the labors of the illustrious astronomer, Father Secchi. As usual, it ascribed

the honor shown to priestcraft, and its object to some unworthy political end.

Ordinarily after dinner the Pope leaves his apartments to take the benefit of a little fresh air. He is carried in his *portatina*, or portable chair of red velvet, and borne along quickly by his chairmen through the halls and the long gallery of the Vatican library, which leads to the door opening at once on the museums and gardens. Here a carriage awaits him. If the weather is fine the carriage is a landau of simple build, much less luxurious than the traditional coach with its eight springs. If, on the contrary, the weather is doubtful, the Pope uses a closed carriage lined with white silk, the upper part of which is surmounted by a light seat wrought in leather and gold. The Pope usually wears a heavy white coat over his cassock and a red, gold-bordered hat, made, as it is styled, *a la papale*. When he enters the gardens he finds his faithful Swiss guards, who kneel to receive his blessing; two noble guards ride beside the carriage, and papal chamberlains and his major-domo accompany him. The carriage moves on, drawn by magnificent Roman horses, in color ebony-black, whose long tails float with the least stir of the breeze.

After a short ride the Pope may wish to take a little exercise. At a signal the carriage halts and the Pope descends, leaning on the arm of one of his chamberlains and using his gold-headed cane. Sometimes he refuses the cane, accompanying the refusal with the jocosely geniality of good-natured old age. He walks slowly towards the favorite spots that have preoccupied his mind. These select places are many, varying as they do day by day; but the foremost among them is the grotto of Lourdes, which

was constructed by Pius IX. in a corner of the gardens after the original at Lourdes. A lamp burns here day and night, and it must be a source of great consolation to this august old man, who has been rightly called the "Pope of prayer," to come and venerate this statue of Our Blessed Lady. At the feet of the Holy Virgin, who holds the beads on her arm, Leo XIII., doubtless, formed the resolution to consecrate eight Encyclicals to the devotion of the Holy Rosary in order to teach the world that prayer is its greatest, most urgent need.

Not far from this hallowed spot is a miniature reproduction of the *Jardin des Plantes* in Paris. Here may be seen gazelles, sometimes white long-haired goats, that have been sent to the Pope by far-distant missionaries, or cockatoos with shining plumage, which give forth shrill cries amidst the silence of these gardens, where no outside noise or din penetrates. Just as St. John, according to tradition, delighted in taming birds, so the Pope loves these little creatures of Almighty God, which fulfil at least the mission given to them on earth.

In the first years of his Pontificate Leo. XIII. was wont to repair to a small house in the gardens and pass some time in a diversion much in vogue in Italy, which, for a better name, we may call "snaring." In those days his hand, less tremulous than now, would take the cord which closed the prison of the birds of passage, and the Pope would amuse himself for some moments listening to their frightened cries, the beating and flapping of their wings and watching their fruitless endeavors to get out of the sportsman's net. But the cord which shut them in their prison soon relaxed, the net opened out, and the

birds, hitherto captive, flew away swiftly, uttering joyful cries, while the Pope followed their capricious windings in the air, and thought, perhaps, of the freedom which he had given them and which is denied him, the successor of St. Peter.

The Pope also directs his steps towards the Gregorian tower, where he enjoys some moments of rest, but he goes oftener to his vineyard, which he watches with the greatest pleasure and solicitude. A priest, who has in Italy a great renown as an agriculturist, Don Candeo, visits this vineyard every year. He verifies the condition of the shoots, calculates the amount of the vintage, and his labor brings him what he values most, a long audience with the aged Pontiff, who, after speaking with him about his vineyard, converses with him about God, His Church, and the courage with which he should fight evil under all its forms and aspects. During the past summer, which was unusually cool for Rome, the Pope remarked: "This reminds me of my native mountain air, which I have not breathed for forty-two years, and, what is more, never shall again. Sometimes," he added, "in the gardens here I get a whiff from the pines, which carries me in a moment back to Carpineto." It was an expression of loving regret for his birthplace quite hearted in the holy old man, whose heart has been wrung by many a sorrow.

But his outing has fatigued the Pope, and he often rests himself on a rustic stone seat in the rear of the Leonine tower, where he is protected from the cold northern winds and where his view, glancing over the vineyard, the object of his solicitude, is fixed on the cupola of St. Peter's, which limits the eastern horizon. He chats also with

his chamberlains and noble guards. In these recreative moments the Pope loves to bring up the past, so far distant that it has already secured its place in history, and he does this with such an accuracy of memory, with such precision in the relation of facts, as to provoke the astonishment of his hearers. He is also occupied with the present, asks the latest news of those around him, and resumes the conversation with such sentiments of faith as are calculated to engrave on the minds of his little audience the teaching which he wishes to inculcate. The Pope is always equal to himself, and even in those moments when we would believe that he lays aside all grandeur to act and speak as a man it is always the Pope who speaks, it is always the Vicar of Jesus Christ who acts.

The cool evening air warns him that he must think of returning to the

palace, and, besides, he knows that Cardinals and prelates are waiting for him in the antichambers of the Vatican. He has always sacrificed pleasure to duty, but more particularly so since he has been Pope, for he is the Vicar of Him who became all to all. He steps into his carriage and it moves on slowly to lengthen the time of the outing and to give the prisoner, together with the pleasure of a longer ride, the illusion of freedom.

Having come to the anti-chamber of the museums the Pope descends from the carriage, blesses the Swiss guards, and, ascending his chair, is carried by his attendants to his apartments. The Pope's recreation is at an end, his outing finished, and the remainder of the day is taken up with what has been the occupation of his whole life: prayer and work.

Soliloquies.

BY FRIAR JOHN, O. C. C.

ON Christmas Eve an old man, ninety years of age, struck three blows with a golden hammer against the walled-up door of a church in Rome. Thousands had gathered to witness the ceremony. All newspapers of the world gave an account of it. To many an onlooker it seemed a meaningless rite.

But 300 million hearts in the world felt the force of these symbolical blows. It meant to them an unusual increase of Faith, Hope and Charity. It meant that the treasures of the Church have been opened to their fullest extent by the hands of the Venerable Vicar of Christ, Our Holy Father.

The Church is a Kingdom of souls, but it is a visible Kingdom—for human souls dwell in material bodies. Everything that God gives us reaches us through the body. Therefore, in His wisdom He has attached His graces to visible and sensible signs, the Sacraments. The Church, in calling us to share in her inexhaustible treasures of graces and merits, calls us by visible signs, and asks of us visible works of Faith, Hope and Charity.

This Holy Year means a public profession of Faith on the part of all the members of the Catholic Church. Not all may be able to join in the great procession to Rome, but those who

cannot gain the Jubilee this year in Rome will be given an opportunity to make it at home. As a rule the Jubilee is extended to the rest of the world after it is closed in the Capital City of Christendom.

The great Jubilee recurs every twenty-fifth year under ordinary circumstances. But in 1850 the state of Rome was such, after the flight of Pope Pius IX. to Gaeta, that the Jubilee was not promulgated. In 1875 the same Pope had been deprived of his temporal power and the City of Rome was too unquiet for a grand religious demonstration such as is called forth by a great Jubilee. The last Holy Year was, therefore, in 1825. There cannot be many Catholics living now who can remember the wonderful demonstration of Faith in that year. Our Holy Father is one of the few who remember it, and he alludes to it in a most touching manner in his letter for the present Jubilee.

We can hardly form an idea of what this Holy Year meant in former times. There were no railroads or steamboats then. Most of the pilgrims went on foot—usually in bands and groups. Early in the morning they would hear Mass, and, singing hymns, they would march in procession along the roads leading from every country in Europe to Rome. At the approach of night many would find admittance to the Hospices attached to Monasteries, which, in Catholic times, covered all Europe. And thus the pilgrims would journey onward for days and weeks until they would reach the Eternal City.

After having performed all the works prescribed, the Holy Father would give them his blessing before they returned to their homes. Every day new processions came into the city, processions

moved from one basilica to another, the churches were continually crowded with visitors, the prescribed prayers were said in public, confessions were heard all day long, Holy Communion was administered continuously until noon, alms were distributed abundantly, and all the pilgrims observed the black fast on stated days.

What will the present Holy Year show the world? Will it be an outpouring of pilgrims from all countries, a concerted manifestation of the great unity and Catholicity of the Church such as has never been witnessed hitherto?

I do not know. I only know that it is the most burning wish of Pope Leo's heart, and the facilities of reaching Rome are such at the present day that, where thousands made it possible to visit Rome in former centuries, hundreds of thousands can now undertake the pilgrimage with ease and comfort.

Could the Christian world close the century in a more becoming way? All that we rejoice in, our Christian heritage not only, but even our material advancement, our civilization, our true progress, all is owing to the Church, to Rome, the capital of Christ's Kingdom on earth. Rome is now, as it has always been, since Peter died there, the hope of the world.

Only a few days ago a gifted and celebrated convert, Mr. Benjamin F. De Costa, D. D., lectured at Montreal on "America." At the close of his lecture he invoked the Blessed Virgin to drive out the demon of divorce from the States, and to bring about a true, pure and sanctified marriage among the Americans. "Mary," he cried out, "Mother of God, help them, help us, help all!"

The reformation, he said, had been tried in America, and the moral decay

resulting it was impossible to deny. The absence of Confession led to sins against nature and an increase in divorce. The Roman Church, he concluded, the custodian of the Bible, the sole teacher of the Bible in its integrity, is the great hope of America to-day.

All eyes of the civilized world will be turned to Rome this year. Catholics and non-Catholics will increase in the knowledge and love of truth and holiness. It will be a Holy Year.

The powers of evil knowing this, are doing their utmost to counteract it. The worshippers of merely material goods are glorying in the coming extraordinary display of this world's treasures and splendors to be exhibited in Paris. The two great nations, who are in the van of industrial and commercial progress, are at war in distant countries to extend their empire and increase their possessions. For you may try to justify the South African, or the Philippine war, as much as you like, you will never succeed in making yourself believe that they were undertaken for a holy cause.

Of course we know and hear enough of the great efforts to be made by Protestant missionary bodies to convert the Philippines to the gospel of Christ and to Christian customs and manners. These poor, benighted islanders, a prey to superstitious practices, must be delivered from their oppressors, the terrible Friars. In this particular they are of one mind with the insurgents, who dislike the Friars also, but who, strange to say, hesitate to embrace their would-be deliverers.

There is a gentleman called Schurmann, who was one of the Commissioners sent by the President to these islands for the purpose of making a report on the condition of things there. This wise man gives an advice to the

Protestant missionaries who intend to work there, which is almost too naive not to be sarcastic. He gravely advises them to drop all their differences and to unite in doctrine and ceremonies if they wish to succeed. Why does he not advise them outright to become Catholics, for the Catholic Church is the only Church, which is one.

The Protestant sects are sterile, and cannot bring forth children that will loyally acknowledge their mother.

Some months ago there was trouble in Samoa. The natives demanded Mataafa, a good and pious Catholic, for their king, but the English Protestant missionaries had a young convert, Malietoa Tanus, whom they wished to impose upon the natives as their king. Those who followed the events as chronicled in the papers will remember the action of Justice Chambers and the trouble which ensued, culminating in an outrage, perpetrated by an American naval officer.

All that is settled now. Germany, making use of the present pliant attitude of the British Government, has obtained sole control of the islands, and Mataafa is one of the most docile and submissive of subjects.

But my brave Malietoa Tanus is now turning upon his Protestant protectors and abusing them in heroic fashion.

In a letter to the *London Times*, published January 12, Malietoa Tanus, after giving copies of the protests he addressed to the United States, Great Britain and Germany against the Samoan treaties, characterizes the partition of Samoa as a gross violation of the treaties. He calls it a crime against the law of nations only equal to the dismemberment of Poland, Denmark and France.

He thinks that if it is necessary for the great powers to promote wars and

annexation to distract the minds of their people, that the Hague conference was the greatest farce of the century. He also asserts that the civilization introduced by the great powers in their annexation in the South Seas, Africa and elsewhere is inferior to the primitive state of the countries stolen, leading to war through breach of faith on the part of the government officials, and to the decimating of the people by contagious diseases and spirituous liquors.

Malietao Tanus must have been informed of the number of saloons which have started up in our new American possessions. But he reserves his hardest blows for his spiritual guides, the English missionaries.

He says: "The missionaries, who graced our country with their holy or unholy presence, introduced the same religious differences and hatreds against each other as obtained at the hour in civilized states. The missionaries live in palatial concrete houses with all the luxuries their countries can afford, and charge us for Bibles and prayer-books, which, we understand, are sent as free offerings."

He further charges the missionaries with extracting all the money possible from them, in return for which they only receive a Bible, a hymn-book, or a "Pilgrim's Progress."

He instances the Wesleyan missionaries collecting £20,000 (\$100,000) at a single meeting in Tonga, adding: "The missionaries aroused a great spirit of emulation, telling the natives that the largest givers would be the most acceptable in the sight of God, thus reversing the spirit of the 'widow's mite.'" He concludes the letter with these words: "These be thy gods, oh, Israel!"

Truly these good missionaries should not have abandoned such an apt pupil. It was a dangerous thing to do. He knows too much about them.

The same arraignment can be made against Protestant missionaries in all heathen countries. Compare the position which the Protestant missionaries in the Hawaiian Islands gained by similiar methods, with the self-sacrificing spirit of Father Damien. President Dole is the son of one of these missionaries. The poor natives of these islands are not only decimated, they are nearly extinguished.

And, therefore, it is that wars of conquest by Protestant nations can never have a holy purpose, or be productive of good to the nations conquered. Catholic countries are maligned for their wars of conquest. Spain is execrated by Protestant historians. And, yet, Spain did not decimate the natives by "contagious diseases and spirituous liquors," as Malietao Tanus puts it. Look at Mexico! Seven-tenths of its inhabitants are Indians or have Indian blood in their veins. Where are the North American Indians? In South America and the Philippines we find the same condition. France, although so hostile to the Church at home, knows how to value the civilizing influence of its missionaries. And even Italy has missionaries, who are actually civilizing the cannibals of Terra del Fuego without any government support.

Look at India! Whatever has been done for the natives as far as Christian civilization goes has been done by Catholic missionaries. Even materially these countries do not prosper.

The South African and the Philippine wars have lately so engrossed the attention of our papers, that the awful state of things in India and in British East Africa is lost sight of. People are dying by the thousands in both these colonies of starvation. The famine this year is worse than it has been for years. The natives around and in Bombay are no longer even seeking to escape the bubonic plague, their

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sufferings have made them so apathetic.

When I read of that half pound of chocolate presented by the Queen of England to each British soldier in South Africa, I could not help wishing that some one might suggest something similar for the thousands of her Indian subjects dying of Lunger.

While I am writing this the slaughter of human beings is going on in Natal, a country named in honor of the Nativity of the Prince of Peace. There is no Holy Year proclaimed for these unfortunate victims of mistaken progress. Processions are formed there—not for the purpose of gaining the favors of heaven, but for war, which, as an American general aptly said: "is hell." The pilgrims fast also and undergo untold sufferings and privations, but not in a spirit of penance for their sins but in a spirit "on fratricide intent." It is not a great Jubilee but a great curse, the curse of Cain, which has fallen on the greatest

Empire of this world in this last year of the century.

Let us hope that with the end of this century all the misery of war and mutual slaughter will have an end.

Millions of Christians, in union with the Vicar of Christ on earth, will offer up extraordinary prayers, will undergo unusual penances, and the Sacraments will be received with unusual fervor and frequency during this Holy Year.

Prayer is the greatest power on earth. The most powerful navy on earth, the most death-dealing instruments of war, even the almighty dollar, are powerless in comparison with prayer.

And if the prayer of ten just men would have sufficed to save Sodom and Gomorrah, surely the prayer of 300 millions of penitent Catholics will have its saving influence on this world of ours.

Thousands who are now astray will learn, like Mr. De Costa, to look upon the Church of God as "our hope, our only hope" for America and the world.

A Letter From Rome.

ROME, Jan. 6, 1900.

Dear Father:

On December 24th took place the opening of the Holy Door of St. Peter's Church, which was the beginning of the Jubilee. The ceremony was very solemn, and will not be forgotten by anyone who had the pleasure of being present.

Early in the morning the whole city was astir. In the Vatican there was not less excitement, all who were to take part in the service hastening to and fro. At last at about 10:30 a. m. the procession began to move from the inner gallery to the Sala Ducale. First came the representatives of the various Religious Orders, followed by the

parish priests of Rome, then came the Procurator Generals of the different Orders, the Bishops and Cardinals with white mitres.

The Pope left his private apartments at about 11 a. m., and, accompanied by his household Prelates and escorted by his noble Swiss soldiers, passed through the Sala Ducale, where those that composed the procession and the Palatine guard lined the way, and entered the Sixtine chapel, where the most Blessed Sacrament had previously been exposed. Having knelt for some time in adoration, and having incensed the most Blessed Sacrament, he intoned the hymn *Veni Creator Spiritus*, which was taken up by the singers of the Sixtine chapel, under the direction of Don L. Perosi. This being finished the Pope again ascended his sedia gestatoria, and, preceded only by the

Prelates, he descended by the Scala Regia to the vestibule of the church. The remaining persons forming the procession followed up immediately. In the vestibule the tribunes, which had been erected and tastefully decorated for the occasion, were occupied by the ambassadors of the different countries to the Vatican, several persons of the nobility and many other distinguished people. When the Pope arrived here he ascended the throne prepared for him near the Holy Door and rested a little while. Then he arose, holding a candle in the left hand, and went to the Holy Door. Having received the golden hammer from Cardinal Serafino Vannutelli, and having given the candle to the Cardinal Deacon, he struck the door three times with increased force each time. At the third stroke the door fell and was removed, while the bricks were washed and dried by the confessors of the church. The Holy Father recited some prayers, and, the entrance being free, he knelt down on the step before the door and intoned the *Te Deum*; then he arose, and with a firm step, alone he entered the church followed by all in the procession according to their dignity. In the meantime His Holiness proceeded to the chapel of the Pieta, where he received the two men to whom he gave the charge of the door during the Jubilee.

All the clergy having entered the church the Holy Father went to the altar, where the most Blessed Sacrament was exposed. Here having prayed a while he proceeded in his sedia gestatoria to the middle of the church before the Confession of St. Peter to give his blessing. A band playing in the meantime did not prevent the people from cheering as soon as they caught sight of the venerable old man. Just where the Pope passed there were many Catholic societies with their beautiful banners, and all seemed to vie with each other in showing loyalty to their rightful sovereign. As the Holy Father was about to give his blessing all noise ceased, and it was so still that the trembling voice of the Supreme Pontiff could be heard dis-

tinctly at a distance as he read the prayers and finally imparted his blessing. After this was read the decree of the Pope granting a Plenary Indulgence to all present, when the applause commenced again, and ceased only when the Pope had disappeared from the sight of the public.

On the same day and at the same time the Holy Doors of the other three basilicas, St. John Lateran, S. Mary Major and St. Paul, were opened respectively by the delegates of the Pope, Cardinals Satolli, Vannutelli and Oreglia.

On the day following the ceremony some papers tried to spread a report that the exertion of the previous day had proved fatal to the Pope's health, but His Holiness refuted this himself, for the next day being Christmas he arose and said his three Masses and gave audiences as usual.

Apropos of the Pope's health is an event that took place a few weeks ago. A Jesuit Father was giving a mission in the northern part of Italy, when one day ten young ladies presented themselves to him with a request, asking him whether it would be allowed. Their request was this: that each one of them might be allowed to give up one year of her own life to God in order to give ten years more to Pope Leo XIII. The Father told them it was allowed, and with this intention the young ladies came to Rome to see His Holiness and to make their generous offering. The Holy Father, although at that time being troubled with a cold, did not give audiences, yet when he heard of their arrival gave orders that they should be admitted. At the appointed time, with a gilded address, the young ladies appeared and made their generous sacrifice. They were so overcome by his fatherly appearance that when they left there was not one that did not shed tears of joy.

Of course we can not tell whether their offering was accepted by God, but, nevertheless, even if it is not, a sacrifice impelled by such pure and unselfish motives will surely have its reward.

Yours, etc.,

A. W., O. C. C.

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"Miles Christi."

LOUIS GASTON DE SONIS,

Carmelite Tertiary.

[Reprinted by permission from "The Life of General de Sonis"—From His Papers and Correspondence, by Mg Baunard. Translated by Lady Herbert. Art and Book Company, London and Leamington.]

CHAPTER VII.

THE BATTLE OF METLILI. AN EXPEDITION IN THE DESERT. 1865—1866.

Sad state of Laghouat after the insurrection—The tribes of the south still rebellious—The rising of the Ouled-Sidi-Cheikh—Preparations—The camp of the column—The *Goums*—The campaign—Metlili and the Chambaas—De Sonis defeats and pursues Si-Lalla—Capture of flocks—Defeat of the Chambaas—His report—He returns to Laghouat—The country of thirst—Anxious tidings—New expedition—Organization of the campaign—Prudence of the Commander—His activity—Departure—Camp at Hadji-Eddin—The light column—Fearful heat—The Commander's repast—The arrival at Oued-Gharbi—Deception—No water—The wells of Bou-Aroua—Hope—The enemy disappears—The Commander is forced to stop the march—Return to the wells—The *Goums* make a large razzia—The wells of Mengoub—Second razzia of the *Goums*—De Sonis resumes the pursuit and reaches the bivouac of Si Lalla—The *Smala* of Si-Lalla carried off—Return to Laghouat—Officer of the Legion of Honour—The conquest of a soul.

It was in the month of October, 1865, that Colonel de Sonis returned to that town of Laghouat from which he had been driven in 1861. Late events had fully justified his forebodings, the insurrection having broken out in every direction, while villages had been pillaged, the French colonists massacred, and universal terror prevailed. De Sonis, in fact, had been sent to Laghouat to bring back peace and security to the country at whatever cost. The most important of the rebel tribes, the Ouled-Sidi-Cheikh, had then at their head a young man of twenty, Si-Hamed-ben-Namza, whose hatred was guided by a real warrior, his uncle, Si-Lalla, a man whose courage, ability, and thorough knowledge of the country made him a most formidable enemy to the French troops. Around them were grouped

all those whom the inextinguishable fanaticism of Islam had roused to fury, owing to the preaching of certain of their Marabouts, who were continually exciting them to what they called a "holy war," to drive the hatred "Giaours" from the land.

M. de Sonis at once took the offensive. He had gathered round Laghouat nearly 2,000 camels to act as transports for the luggage, provisions, and water of the troops, and formed his camp just outside the oasis of Laghouat. An officer describes it as follows:

"Having no wood of which to construct barracks, our men made bricks of sand, burnt in the sun, after the manner of the country, and, in an extraordinarily short time, a multitude of huts were built, each and all according to the taste of the men. One erected a chalet, another a tower, a

third a minaret, and so on. Everything came into play; the old biscuit tins made window frames; verandahs and blinds were formed of the reeds of the country. Each corps had its little street, its officers' quarters. The whole camp was healthy and beautifully clean. The troops were bright and gay, and a quantity of tame gazelles played amidst the huts, and were great pets with the men."

The moveable column which was to take part in this expedition was composed of the 12th battalion of infantry, a battalion of Zouaves, a squadron of mounted infantry, and two pieces of artillery, with some Spahis and infirmarians. The "*Goum*" numbered six hundred horsemen. That corps, as every one knows, is the Arab contingent, which each tribe is bound to furnish to the French army. They render invaluable services by their quickness, their knowledge of the country and the people, and their extraordinary sagacity. M. de Sonis had won not only their esteem and their confidence, but also, which is more rare, their fidelity. He could always reckon upon them.

The campaign began in the autumn, and till December they were employed in various small expeditions against hostile tribes and in enforcing their submission. But on their return to Laghouat they heard that the chief of the Ouled-Sidi-Cheikh was in the neighborhood of Metlili, and that the insurgents had made a raid on a friendly tribe, carrying off their camels and flocks. M. de Sonis determined to march at once to Metlili, which is a place fifty leagues to the south of Laghouat at the extreme frontier of the French colony. There he arrived on the 9th of January; but only to

find that Si-Lalla had already evacuated the place, carrying off an immense amount of booty, with the flocks and camels of the Chambaa. Very early the next morning the Goum was sent to try and overtake the hostile column. Very soon a sharp firing was heard, and a wounded Arab came to report that the enemy were found by the rocks which lined the ravine of Sidi-Cheikh. Peace had been offered them on condition that the flocks were given back, to which the answer had been a vigorous fire. The captain sent, therefore, for reinforcements, and was about to take up a position in the valley of Oued-Macekel, at a little village surrounded with palms, through which the enemy must pass if de Sonis attacked them in front.

De Sonis at once started with his cavalry, two companies of infantry and once of Zouaves, and after a quarter of an hour's march discovered the insurgents on the heights above the valley. The infantry instantly prepared to scramble by the rocks on hands and feet, as skirmishers, and managed to dislodge the hostile troops before they had had time to prepare for this attack from behind, the cavalry having at the same time made a charge in front. Then began a pursuit from rock to rock. To the left de Sonis perceived a large body of the enemy carrying off the flocks, and instantly sent his cavalry in pursuit. The insurgents, however, thinking themselves safe amidst rocks which were inaccessible for horses, mocked at their approach. De Sonis made his men dismount, leaving only a few to guard the horses, and at once opened fire upon the enemy. This move was so successful that the insurgents fled in every direction, abandoning their flocks and herds. It was a regular *saute qui peut*, and very

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soon the whole of the French troops reassembled, and they returned victoriously to Metlili at half-past seven o'clock in the evening. The Goum had arrived an hour before. They brought back seven thousand three hundred and fifty sheep, two hundred and sixty camels and fifty-eight donkeys. The French column had five thousand sheep, one hundred and thirty-three camels and forty-eight donkeys; while they had had no deaths among their men, and only a few wounded, thanks to the precaution de Sonis had taken in making them dismount. The Goum, who had remained on horseback, had had a good many men killed and wounded, besides a large number of horses.

M. de Sonis remained at Metlili from the 11th to the 19th of January. It is a poor little place, built in a sandy ravine, and surrounded with rugged cliffs, which serve as ramparts, while the interior is composed of dirty, tortuous streets, or rather lanes, inhabited by a nomad tribe called Chambaa, who are owners of the oasis. M. de Sonis imposed a fine of 100,000 francs on the inhabitants, and assembling them in the mosque, gave them new Caidis to replace those who had passed over to the enemy; after which he returned to Laghouat, which he reached on the 28th of January, 1866. He had insisted that the negro slaves he had found, as well as the negresses, should at once be freed, and brought a number of them back to Laghouat, where they were instructed and baptized, and afterwards placed in respectable houses. He had also found in one of the tents of the enemy 10,000 Spanish doubloons, or about 50,000 francs. One of his Arab officers asked him what he was going to do with the money. "Why pay it into the Treasury, of course," was his

reply. The Arab was very much astonished and said: "But the Treasury is rich. France spends 10,000 francs a day for the maintenance of these troops. She does not need this money, which is, after all, your own booty; and with your household expenses——" De Sonis interrupted him with an energetic "*Never!*" and then added: "After all, what is all this worth?" Shall I not one day have to go naked into my grave?"

This expedition of three months is only mentioned by M. de Sonis in a letter of a few lines to a friend:

"I live a regular Bohemian life, which makes me grow old, but does not exhaust my health, nor, I hope, my soul. I have had a very successful expedition lately to Metlili, in which I lost very few men, and have insured the submission of all the tribes to the east. Our troops have never before gone so far south."

The campaign being at an end, M. de Sonis went to Algiers for a few days to fetch his wife and children, and settle them once more at Laghouat. "All along the road," writes Madame de Sonis, "we had proofs of the passage of the insurgents. The caravansaries had all been pillaged, many of their owners killed, and one young French girl carried off to the desert. We halted in the midst of ruins, and our beds consisted of boards laid upon biscuit tins. The owners of these so-called inns, who had only returned during the last few days, seemed very anxious, and no wonder."

Editorial Notes.

Pertinent and Practical.

The *Weekly Bouquet* touches on a matter of very great importance, when it lays stress on the necessity of our Catholics employing the services of physicians who themselves are practical Catholics. For the "souls that have been saved by timely baptism at the hands of Catholic doctors have been many, and notice of coming death has often enabled souls to be prepared and strengthened by the Sacraments. Not long ago a Catholic, who had been careless in his religious duties, was seized with a sudden illness. No immediate danger was apprehended by his family, but nevertheless he died. 'Why did you not tell us of his danger?' cried his wife to the doctor in attendance. 'We should have sent for a priest.' 'My dear madam,' said the physician, 'I did not see the necessity of disturbing him and his family for the sake of mere superstition. It was far better to allow him to slip quietly into the arms of the Lord!' And so the poor man, who had not received the Blessed Sacrament through negligence for years, died as he had lived. We know that God is merciful, and it is not for us to say what became of his soul, but if a Catholic physician had been called the bereaved might have been spared much poignant regret and suffering." The so-called friends of the sick man are generally the ones on whom the responsibility rests for engaging creedless and conscienceless physicians, who should be told to pick up their morphine needles and go seek practice among those who wish to die as quadrupeds.

One Fold and One Shepherd.

The press is almost daily recording the names of prominent persons who are coming back to the true Church. And there are others whose names do not get into print. Whilst in solemn homage we dedicate the new century to our dear Redeemer we can do so filled with the most buoyant hopes that there will be but "one fold and one shepherd." Outside of the Church the temples of worship are conspicuous by their emptiness, and the self-appointed exhorters have no power or authority to bring back the sheep that have gone astray. Many causes, except the true one, are given for non-attendance at church. But the real reason is—to quote the words of the brilliant editor of the *Antigonish Casket*—because:

"People no longer believe in eternal punishment—a dread that for fifteen centuries held the Christian world in subjection. Why only for fifteen centuries? Because with the sixteenth came the revolt of the sensual and the new idea that each one was entitled to construe religion for himself. The idea of hell for the sensual was abhorrent to good society; it was a vulgar bogey. 'Sin as much as you please, if you only have faith,' purred the new philosophy. Very comfortable this, and more comfortable still the newer, which teaches that all religion is a mere fable, invented by cunning persons to keep the mass of mankind in subjection. The one idea is the legitimate offspring of the other. These are the causes, mainly, why the temples of Protestantism are to-day filled with the abomination of desolation."

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Indulgences During the Holy Year.

The *Ecclesiastical Review* reminds the faithful that from the Eve of Christmas (First Vespers) of the past year to the Eve of Christmas, 1900, the usual indulgences, plenary and partial, which Catholics may gain at other times, are suspended. Excepted from this rule are:

1. Such indulgences (partial) as are granted by the Ordinaries to the subjects (not, however, the indulgences imparted with the Papal blessing given twice a year by the Bishop).

2. The Plenary Indulgence *in articulo mortis*.

3. Partial Indulgences for visits to the Blessed Sacrament during the Forty Hours' Adoration.

4. Indulgences for accompanying the Blessed Sacrament to the dying.

5. Indulgences for the recital of the *Angelus*.

6. Privileged altars and Indulgences exclusively applied to the souls in purgatory.

In lieu of this, all the faithful are to apply themselves to gain, if possible, the Jubilee Indulgence by a pilgrimage to the Holy City. Whilst they cannot gain for *themselves* any of the usual indulgences, they can offer them by way of suffrage for the souls in purgatory; for all indulgences without exception are, during the year of general Jubilee, applicable to the souls of the departed.

This limitation holds good only during the regular year of Jubilee (to be gained in Rome), and is not extended to the following year, when, as is customary, the Pontiff proclaims an extension of the solemn Jubilee to all parts of the world for those who were unable to make the Jubilee visit to the Holy City in the preceding year.

A Monk Who Works.

Not long since, in the London Catholic Times, a writer told of a work shortly to appear from the pen of a young Dominican Father, for which a great demand may be anticipated. It treats of certain aspects of the social question, which the writer has studied under decidedly peculiar circumstances. In peasant garb and under an assumed name the good friar presented himself some twelve months ago for employment at one of the principal mines in the Charleroi district. He was taken on, and for a year worked in the pits as a common miner, residing the while in one of the ordinary lodging houses, and to all appearances leading the life of his fellow-workmen. Mixing freely with the miners, coming into frequent contact with the chiefs of the revolutionary party, and occasionally meeting some of the great industrialists, he has gathered a rich store of experience and has been able to collect a mass of invaluable information respecting the social problem, more especially with reference to the object for which strikes are periodically organized. Some curious and interesting revelations may be expected as to the inner workings of the Socialistic movement among the mining population of Charleroi and its environs. It is stated that the young Dominican author is soon to undergo his examination in social philosophy at Louvain, on which occasion the question of strikes is to be the object of his thesis.

Leaves From an Old-Fashioned Book.

The *Inter-Mountain and Colorado Catholic* is printing the *Imitation of Christ* as a serial. It makes good reading too. It would be a nice thing if some other Catholic weeklies gave

installments of some good standard work instead of the insipid stuff they unload on a long-suffering reading constituency. Speaking of the *Imitation*, it reminds us of the following from George Eliot's pen. She wrote:

"The small, old-fashioned book, *Thomas a Kempis*, works miracles to this day, turning bitter waters into sweetness; while expensive sermons and treatises, newly issued, leave all things as they were before. It was written down by a hand that waited for the heart's prompting; it is the chronicle of a solitary, hidden anguish, struggle, trust and triumph—not written on velvet cushions to teach endurance to those who are treading with bleeding feet on the stones. And so it remains to all time a lasting record of human needs and human consolations; the voice of a brother, who, ages ago, felt and suffered and renounced—in the cloister, perhaps, with serge gown and tonsured head, with much chanting and long fasts, and with a fashion of speech different from ours—but under the same silent, far-off heavens, and with the same passionate desires, the same strivings, the same failures, the same weariness."

The Greatest Man.

"Who is the greatest man the century produced?" is now a question freely discussed. All the great lights in the military, in science, in statesmanship, in invention, in literature, in music and in philosophy have been reviewed. Strange, though, none of the thinkers and writers in their review allude to the first man of the century, Pope Leo XIII. The age marvels at his piety, diplomacy, wisdom, statesmanship and learning. But we live in days of materialism, and this great Pontiff—the "man of peace" and "light from heaven"—who unfolds the commands of God and shows us the way of truth and salvation, is not popular in a world which wastes its strength in dancing around the golden calf.

"Have Patience, Lord!"

If one can judge by some of the best English journals, which doubtless voice the feelings of many of their readers, there is growing a deep sorrow and sincere repentance amongst Englishmen, who feel the chastening hand of Providence. This prayer to the God of battles appeared lately in the *Westminster Gazette*:

Lord God, whom we besought so late,
Thou wouldst not suffer us forget
Thy Name and our weak human state—
Have patience, Lord, a little yet.

To-day no pomp of empire fills
The wintry land; amazed and awed
We watch Thy slowly grinding mills
Mete out to us our just reward.

To-day, by foemen sore beset,
Dismayed we draw our destined lot,
We prayed to Thee, "Lest we forget,"
And, even as we prayed, forgot.

With foolish, rash, vain-glorious words
And sorry self-sufficiency
We boasted, girding on our swords,
As those who lay their armor by.

Wherefore the curse upon us lies
Of warriors all unready found,
Of braggarts blinded to despise
Their foe before their trumpet sound.

Humbly we call upon Thy Name,
Ere sounds once more the grim assault,
We do confess, O Lord, with shame
Our fault, our very grievous fault.

Give back our fathers' stern disdain
Of idle brag and empty boast,
So shall we stand erect again
And face unmoved the hostile host.

The Papal Bull.

No apology seems necessary for us this month in publishing the full text of the papal bull promulgating the Universal Jubilee, although in these days of rapid presses news is no news after twenty-four hours. Be it so. But then the newspaper is thrown aside when read. On the contrary the magazine shares a better fate. It is kept and re-read. Moreover, as His Grace, the Archbishop of Toronto, says in his beautiful pastoral, which is so lucid a preface to the Holy Father's letter, the bull "should be read and read often, should be studied carefully that it may be well understood."

It is fitting that in this Holy Year Christians wear some external mark of faith and give public homage to our Redeemer. The suggestion of the *Ave Maria* that we wear the cross is a good one. It should relegate to the background the many useless buttons which nowadays give a shock to good taste. The cross—the symbol of Christianity—is always in place and can be easily worn by everyone, including members of the religious Orders. Some years ago the cross was far more in use, and it ought to be revived. There are varieties enough to suit all states. Let us take up our cross and show to the busy throng that at home and abroad we profess Jesus Crucified.

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God abominates what men love most. As with individuals, so does He punish nations which abandon Him. Corruption follows national pride, and the microbe of dissolution does its deadly work. Great nations often die of suicidal corruption. Such thoughts are apt to lead to humble thoughts in these days of material advancement, and are worthy of meditation when we stand at the bedside of the dying century. The poet uttered the truth when he wrote:

"Moral of all human tales,
It is the same sad rehearsal of the past
First freedom—then glory. When that is
passed—
Wealth and vice, corruption—barbarism at
last."

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Sergt. John S. Ormsby, of the 13th Regiment, U. S. A., who formerly, under the name of "Stanly," contributed some beautiful verses to the columns of THE CARMELITE REVIEW, has sent some very interesting letters from the Philippines. He says that the devotion of the Filipinos to the Mother of God is great indeed. In the homes of these people one always finds a picture of "Our Lady of the Philippines."

In the last year of the century it is in order to recall these words of Cardinal Manning: "There is what is called the worldly spirit, which enters with the greatest subtilty into the character of even good people; and there is what is called the time-spirit, which means the dominant way of thinking and of acting, which prevails in the age in which we live; and these are powerful temptations, full of danger and in perpetual action upon us."

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Last month the Right Reverend Bishop of Pittsburg completed his seventy-first year. For nearly half a century this zealous and esteemed prelate has worked in season and out of season for the good of souls, and his labors have been unostentatious. As an exchange says, he has ever been "watchful of the honor and integrity of her doctrine and ministers, encouraging by his presence the little ones of his flock, and through the length and breadth of his vast Western Pennsylvania diocese holding the realm of his authority with a firm masterful hand, yet, when circumstances required it, as indulgent as a mother." It is our wish and prayer that good Bishop Phelan be yet spared to us for many years.

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The world considers it remarkable for a Sister of Charity to forfeit the sum of \$25,000 rather than abandon her faith, as laid down in the conditions of a father's will. Like Mary in the Gospel this good religious has "chosen the better part." Gold and silver can never purchase peace, content or real happiness even in this world. Religious men and women follow the evangelical counsels, and give up all that the world covets, of their own free will. After all "what doeth it profit a man if he gain the whole world and lose his own soul?"

NEW PUBLICATIONS.

Messrs. O'Shea & Co., of New York City, have done a service to Catholic readers by publishing an American edition of Monsignor Vaughan's excellent treatise on "Thoughts for All Times." To quote Cardinal Gibbons, who writes of this book:—"In 'Thoughts for All Times' the student will find a flood of light illuminating the principles of his theology; the priest and the catechist will find new mines of material, rich in illustration; parents will find much needed help in the arduous task of detaching the minds of their children from the things of this earth and directing them towards the affairs of heaven. From this book all will learn more clearly the meaning of the encouraging words of the Apostle: 'You have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba, (Father).'"

The Messenger of the Sacred Heart improves with each number. The January and February issues reach a high standard in magazine making. A beautiful picture of His Holiness Leo XIII is offered as a premium for the current year.

"The Catholic Almanac of Ontario" for 1900 is a handsome and worthy "Souvenir of the Holy Year." The illustrations of prominent Catholic churches and institutions in the Province are very fine. There are likewise interesting articles that deal in detail with the different Orders of the Church in Ontario. Price 25 cents. Address, Mrs. Emma O'Sullivan, 510 Queen St. W., Toronto, Canada.

The last issue of the *Niagara Rainbow* is a splendid number. The Institute and Academy of Loretto, from which it comes, is as good as the best in the land, and holds a proud record as an educational establishment. Fortune has been kind in putting this school on the healthiest and loveliest spot in America.

The J. C. Ayer Co. have gotten out a useful and interesting little twentieth century almanac. It is a review of human endeavor during the nineteenth century, and a prophecy for the twentieth. "On the whole the little work is correct. The resume of "Religious Events in the Nineteenth Century" is probably accurate,--but there is a mistake in its prophecy for the twentieth century when it reads "The Roman Catholic Church in

America will become more American in character, resulting in there being a practically separate Pope for America." No fear. The Roman Catholic Church will cease to be such when it no longer shows allegiance to the See of Peter.

The Cincinnati Diocesan Commission on Church music has issued an official catalogue of masses, hymns, etc., accepted or rejected by a committee of musical and liturgical experts. The book should be in every choir and sacristy in America. One can then see at a glance what is fit and what is unfit for the House of God.

Rev. Father C. M. Seeberger, C. P. P. S., of Carthage, Ohio, has published a useful little book entitled "The Scapular and Confraternity of Our Lady of Mount Carmel,—a complete instruction on the Scapular and its Confraternity—for the Laity, and a reliable guide for its canonical establishment—for the clergy."

"The Messenger of St. Joseph for the Homeless Boys of Philadelphia" for 1900 was issued recently. Its initial article is the annual letter and report of the Rev. D. J. Fitzgibbon, C. S. Sp., superintendent of St. Joseph's House. Any one making an offering of twenty-five cents a year toward the support of the boys in St. Joseph's Home, becomes a member of St. Joseph's Association, and any person who secures twenty subscribers to the Association, or fills one book, becomes a solicitor, and is entitled to all the benefits attached to that office.

Messrs. Benziger Bros., 36 Barclay St., New York City, have just issued a beautiful book for children, finely illustrated—"The Story of the Divine Child,"—by Very Rev. Dean A. A. Lings, with fine half illustrations. 16mo, cloth, 75 cents. A life of Christ for children, written in language they can easily understand. The beautiful illustrations and the handsome binding make it an appreciated gift. Also "Instruction and Prayers for The Catholic Mother," by Right Rev. A. A. Eggers, D. D., Bishop of St. Gall. Printed on India Paper. 32mo, cloth, 75 cents. A beautiful prayer-book for Catholic mothers specially suited for a gift.

We have already had occasion to refer in our journal to the House of the Angel Guardian, which is, as you know, a refuge for Catholic orphans. Again we return to the same subject in order to make known the

good work which the Brothers of Charity, who have charge of this institution, are accomplishing, and to inform you that we have just received the beautiful *Manual of St. Anthony of Padua* which they have published with the help of their pupils. This work would be an honor to any establishment. The illustrations have been made by a distinguished artist, and the press work is excellent. It contains the Life of St. Anthony of Padua, a description of the principal sanctuaries in honor of this great saint, the hymns, the rosary, the novena, and a large number of prayers and exercises referring to this devotion. We could not do otherwise than advise our readers to send twenty cents in Canadian or American stamps to *Rev. Brother Jude, Superior*, 85 Vernon St., Boston, Mass., who will send them this beautiful publication, of which he may be justly proud, and then they can see for themselves what the House of the Angel Guardian is doing for the orphans. There is also now ready the "Life of Father Haskins," founder of the House of the Angel Guardian, published in the interests of orphan and destitute children. Price \$1.00. Printed and bound by the boys of the House of the Angel Guardian, in their Industrial School.

Our Catholic women owe a debt of gratitude to the Messrs. Benziger for putting into a cheap, neat and convenient form "The Catholic Mother," a manual of Instruction and Devotions for the use of Catholic mothers — a translation from the incomparable work of Mgr. Egger, Bishop of St. Gall. This handy little book, so full of practical advice and consoling thoughts, is revised and adapted for use in this country. Price, seventy-five cents.

PETITIONS.

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

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

Happy death, 2; employment, 1; conversion, 5; restoration to health, 4; families, 2; spiritual, 1; success in affairs, 1; temporal favors, 2; two wayward sons; reconciliation in a family; for the overcoming of temptations; for the conversion of five persons; for spiritual and temporal welfare of seven families; for two vocations; for two clerical students; for six absent friends; for special favors.

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.*

We recommend to the pious prayers of our charitable readers the repose of the souls of the following:

ANTHONY CASEY who died at Niagara Falls, Ont., Jan'y 13.

JAMES WALSH, one of our esteemed subscribers, who died Dec. 17, 1899, at Kansas City, Mo.

MISS BRIDGET DURKIN, late of Chippawa, Ont., who ended a pure and virtuous life, after long suffering born with Christian fortitude, on January 13th last.

MRS. SHANNON, who died in New York City.

MRS. HANNAH KYLIE, Pittsburg, Pa.

MRS. ELIZ. McMAHON, who died Oct. 26, 1899, vested in the Carmelite habit.

VEN. SISTER MCXAVIER, an old subscriber who went to her reward at Dubuque, Iowa.

JOSEPH MCGOWAN, who died Nov. 13, 1899.

SISTER MARY FRANCIS, of the Wounds of Jesus, (Mary Gorman) who died at St. Joseph's Carmel, St. Louis, on the 16th day of November, 1899, fortified by the rites of our holy Mother, the Church, in the twenty-ninth year of her age, and near the close of the sixth year of profession.

ALICE McALINDEN, who died Jan'y 1st, 1900.

JULIA PIDGEON, MARY ANN PIDGEON, PATRICK PIDGEON, MR. MURPHY; P. O'TOOLE, PATRICK CASEY; ALBERT POLCHINSKI; CATH. POLCHINSKI; MRS. M. J. McFADDEN; MARY ANNE McADAM, who was for 88 years a faithful servant of Mary, and who died on the 14th of Nov., 1899; MRS. McCoy, who departed this life full of years and merits; ROBERT JOHNSON, who died an edifying death on Nov. 8th last.

MRS. BARBARA MOTZEL, whom God had taken away at Pittsburg, Pa., Dec. 27, 1899.

May they rest in peace!

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

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 have been received at our Monastery, at Falls View, Ont., for the scapular registry from: St. Stephen's Church, Brooklyn, N. Y.; St. Joseph's Church, Snyder, Ont.; St. Leo's Church, Ridgeway, Pa.; Immaculate Conception Church, Ithaca, N. Y.; Guysboro, N. S.; Church of Our Lady of Mt. Carmel, Mt. Carmel, Ont.; St. Mary's Cathedral, Hamilton, Ont.; St. Thomas' Church, Red Creek, N. Y.; Holy Angels Church, Centre Buffalo, N. Y.; Amherstburg, Ont.; Fennimore, Wis.; Pine Ridge Agency, S. D.; New Germany, Pa.; Sarnia, Ont.; St. Mary's, Ont.; St. Patrick's Church, St. Johns, N. F.; St. John the Baptist Church, Chepstow, Ont.; Alexandria, Ont.; St. Bede's College, Peru, Ill.; St. Joseph's Mission, Slickpool P. O., Iowa; Guysborough, N. S.; St. Thomas' Church, St. Thomas, Ind.; St. Michael's Church, Rochester, N. Y.; Carlsruhe, Ont.; Lesimore, N. S.; St. Dunstan's College, P. E. I.; Glace Bay, C. B.; Brachin, Ont.; St. Francis Church, Traverse City, Mich.; Washington, Ia.; Immaculate Conception Church, Hoosick Falls, N. Y.; Turners' Falls, Mass.; St. Boniface Church, Rochester, N. Y.; Higginsville, Mo.

Names received St. Joseph's Convent, Leavenworth, Kan., from: St. Antony's, Kansas City, Kan.; St. Patrick's, Indianapolis, Ind.; St. Antony's, St. Louis, Mo.; Stanton, Wis.; Lincoln, Neb.; St. Boniface, Tipton, Kan.; St. Benedict's, Atchison, Kan.; St. Kasimir's, Leavenworth, Kan.; St. Joseph's, Leavenworth, Kan.

Names received at St. John's Convent, New Baltimore, Pa., from: Pittston, Pa.; Barnesville, Minn.; Philadelphia, Pa.; Sparta, Wis.; Bedford, Pa.; Syracuse, N. Y.; Unionville, Ky.; Slatersville, R. I.; Ogdenville, N. Y.; Shelbyville, Ind.

Names received at the Carmelite Monastery, Pittsburg, Pa., from: St. Mary's Church, Lanesville, Ind.; Gonzaga College, Spokane, Wash.; Assumption Church, St. Paul, Minn.; Holy Trinity Church, Pittsburg, Pa.; St. Boniface's Church, Allegheny, Pa.; St. Mary's Church, Pittsburg, Pa.; Holy Trinity Church, Newburg, Wis.; St. Patrick's Church, Indianapolis, Ind.; Roanoke, Virginia; St. Teresa, P. E. I.; Villa Maria, Pa.; St.

Thomas, Mo.; Jefferson, Wis.; New York, N. Y.; Herman, Pa.; Villa Angela, Ohio; Indianapolis, Ind.

Names received at New Baltimore (Pa.) Convent from: Sparta, Wis.; Louisville, Ky.; Pittston, Pa.; Dotyville, Wis.; Wilkesbarre, Pa.

THANKSGIVINGS.

Cedar Lake, Indiana,
Dec. 21, 1899.

Having promised Our Lady of Mt. Carmel to have the granting of my request published in the Carmelite Review, I now, since this great favor has been bestowed upon me, desire you to publish it in your pages to her greater honor.

C. McK.

"I now send my sincere thanks for the favor granted."

C. M. McD., Almonte, Ont.

A subscriber in New Baltimore, Pa., tenders thanks to Our Lady of Mt. Carmel for success in an undertaking.

L. M. K., of Stratford, Ont., acknowledges to fulfil a promise, and renders thanks to Our Lady of Mt. Carmel for a great temporal favor and restoration to health.

Favors for the Hospice.

Favors for the Hospice were received from: Franciscan Sisters, Buffalo, N. Y.; Benedictine Sisters, St. Mary's, Pa.; M. T., Boston, Mass.; C. B., Hamilton, Ont.; V. M. R., Toronto, Ont.; J. L., Paterson, N. J.; Mrs. J. G., Renfrew, Ont.; R. W., Centralia, Mo.; Miss M. M., New York City; C. K., Meadville, Pa.; H. A., Baltimore, Md.; K. C., Saxonville, Mass.; Mrs. J. G., Colchester, Ct.; Sr. I., Longue Point, Que.; Mrs. A. K., Findlay, O.; Sr. L. de P. M., Longue Point, Que.

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 Monastery of the Carmelite Fathers and Loretto Convent, and this station is used by visitors to these institutions.