

THE MONTH
OF THE HOLY FACE

BY
FATHER FOURAULT

PRIEST OF THE HOLY FACE

TRANSLATED FROM THE FRENCH

BY
M^{rs} BENNETT-GLADSTONE

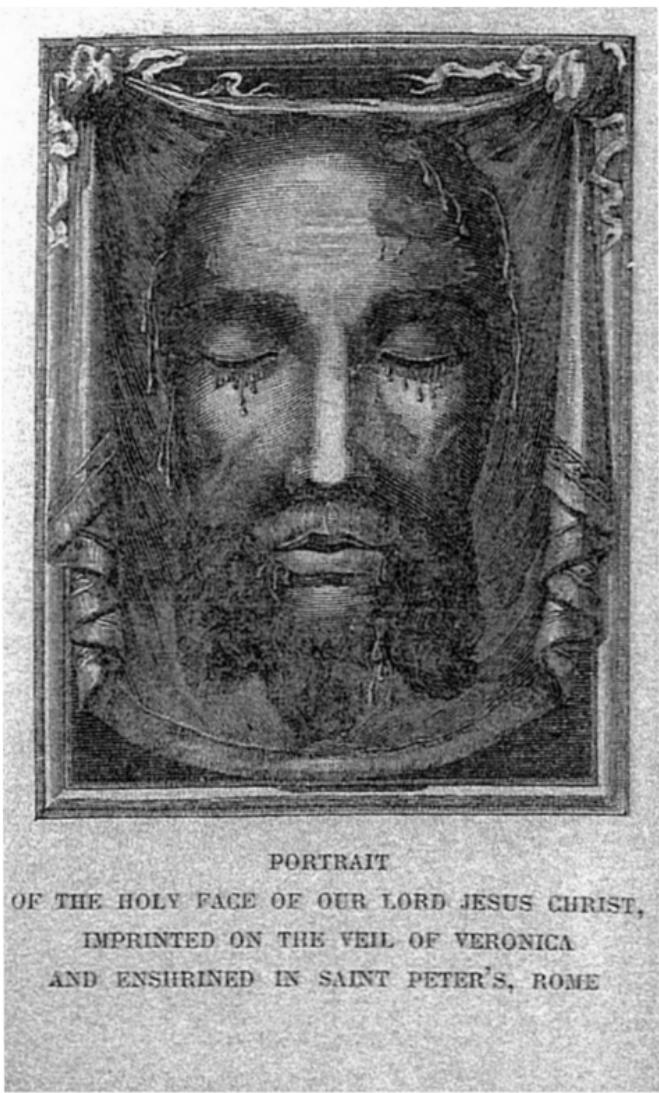


TOURS
ORATORY OF THE HOLY FACE

S. RUE BERNARD-PALISSY

1891

*Center of Reparation
to the Holy Face of Jesus
101 Lake Street (Canada)
Montreal, P.Q. L2R 5Y6*



PORTRAIT
OF THE HOLY FACE OF OUR LORD JESUS CHRIST,
IMPRINTED ON THE VEIL OF VERONICA
AND ENSHRINED IN SAINT PETER'S, ROME

THE MONTH
OF THE HOLY FACE

BY
FATHER FOURAULT
PRIEST OF THE HOLY FACE

TRANSLATED FROM THE FRENCH
BY
M^{rs} BENNETT-GLADSTONE



TOURS
ORATORY OF THE HOLY FACE
5, RUE BERNARD-PALISSY

—
1891

We declare that we have written this *Month of the Holy Face* in a spirit of humble submission to all the teachings of the Catholic Church.

We also declare, relatively to the terms of veneration applied to the servants of God, as well as to the facts stated to be miraculous and to the supernatural virtues of which mention is made in this work, that we do not mean in any way to anticipate the Apostolic decisions, and that we conform ourselves entirely to the decrees of Urban VIII. with regard to these matters.

J.-B. FOURAULT,
PRIEST OF THE HOLY FACE.

PREFACE

FTER the *Novena to the Holy Face*, due to the pen of the regretted Rev. Father Janvier, had been published, the faithful desired to possess a series of Meditations which might piously occupy them during a whole month. We have attempted to respond to this desire, and to fulfill a wish by writing the present little book, which we have entitled *The Month of the Holy Face*.

This little work, very imperfect as it doubtless is, consists of thirty-one meditations inspired by the Litanies of Sister Marie de Saint-Pierre, followed by a practical

resolution given under the form of a spiritual Bouquet, and terminated by an incident borrowed from the life of St Veronica, from the history of the devotion to the Holy Face, from the revelations of Sister Marie de Saint-Pierre, from the life of M. Dupont, and from the miracles worked at his house during his life time and after his death. Each incident is followed by an invocation to the Holy Face. Our sole object has been to edify the friends of the Holy Face, by inspiring them with pious thoughts, and exciting in them a zeal for Reparation. May we have the happiness of attaining it, and of thereby procuring the glory of God and the good of souls !

Several months of the year have been consecrated by the piety of the faithful to God and to the Saints— March to St Joseph, May to the Blessed Virgin, June to the Sacred Heart, July to the Precious Blood, September to Our Lady of the Seven Dolors, October to Our Lady of the Holy Rosary, etc.

The month of April seems reserved for the Holy Face. It is during this month that we celebrate most frequently the mystery of the sorrowful Passion and the Resurrection of Our Lord. It is at this epoch that the great pilgrimages of reparation take place at the Oratory of the Holy Face. It is during this month that we perform every day the exercise indi-

cated in the *Month of the Holy Face*.

Let us continue, dear associates, to be united in spirit and in heart in one and the same thought of reparation with the Blessed Virgin of the Seven Dolors, with St Veronica, with M. Dupont and with Sister Saint-Pierre, and we shall see that there will be fulfilled on our behalf the promise made to the holy Carmelite of Tours: *I will defend in the presence of my Father the cause of all who defend my cause by words, by prayers or by writings, in this work of reparation. At their death I will wipe the face of their souls, by effacing all the stains of sin and restoring to them their primitive beauty.*

THE MONTH
OF THE HOLY FACE



PRELIMINARY MEDITATION

AD JESUM PER MARIAM

IN beginning to meditate upon the mysteries of the adorable Face of Jesus, let us take as our guide her who understood them better than any one. *Let us go to Jesus through Mary.* Let us entreat our august Mother to enable us to derive from this meditation all possible fruit, and ask her to hide us in the secret of the *Face of the Lord*¹.

¹ Abscondes eos in abscondito faciet tue.
(Ps. xxx, 21.)

1st POINT

Mary was the first and most faithful worshipper of the Holy Face.

Ever since the origin of Christianity, the piety of the faithful has taken delight in saluting Mary under divers names expressive at once of her power and of their love. She has been called *the Mother of God, the Queen of Virgins and of Saints, the Star of the morning, the Refuge of sinners, the Immaculate, Our Lady of the Sacred Heart*. As for us, faithful worshippers of the Holy Face, associates of the archconfraternity of reparation, we call her *the Queen of Martyrs, Our Lady of the Seven Dolors*, because, according to the prophecy of Simeon, in different circumstances of her life, and above all on Calvary, a sword of grief pierc-

ed her soul; but, without in any degree going further than holy Church, and only following the impulse of our filial heart, may we not also call her, who was its first and most faithful worshipper, *Our Lady of the Holy Face?* *Oh adorable Face, who wast adored with such profound respect by Mary and by Joseph when they saw thee for the first time, have pity on us,* says Sister Marie de Saint-Pierre in one of the first invocations of the Litanies of the Holy Face.

Let us repeat with her this beautiful invocation.

2nd POINT

Mary was not only the first worshipper of the Holy Face, but during thirty-three years she was its consoling angel.

How many times did she not lovingly dry the tears of Jesus in

the cradle? How many times did she not wipe away the dust and sweat which covered his brow in the workshop of Joseph? How many times did she not suddenly appear in the midst of the apostolical labors of the Saviour to console his heart and rejoice his Holy Face? What glances of tenderness and love were there not exchanged between Jesus and Mary! With what sharp grief did she not behold the Holy Face wounded and disfigured during the Passion! With what bitter sorrow did she not behold the sufferings and agony of her divine Son upon Calvary! What was not the agony of her soul when she heard his last cry and received his last sigh!

With what happiness also and with what sweet consolation did

she not contemplate the Face of Jesus resplendent with glory in the midst of the triumphs of the Resurrection! With what hope did she not see him rise to heaven? With what ecstasy does she not contemplate him now in the splendor of eternity.

We desire, like Mary, to consider the Holy Face during the sufferings of the earthly pilgrimage of our Saviour and Master, that we may one day enjoy his ineffable vision.

May Mary be then our model and our guide.

Ad Jesum per Mariam.

Let us go to Jesus, but let us go to Jesus by Mary.

SAINT VERONICA

BEFORE THE PASSION

St Veronica, a noble lady of Jerusalem, is, according to a constant tradition, no other than the pious Israelite whose cure is thus related by St Luke—“A certain woman who had an issue of blood twelve years; who had bestowed all her substance on physicians and could not be healed by any, came behind Jesus and touched the hem of his garments; and immediately the loss of her blood stopped. And Jesus said—Who is it that touched me? And all denying, Peter and they that were with him said—Master, the multitudes throng and press thee, and dost thou say: Who touched me? And Jesus said—Somebody hath touched me, for I know that virtue is gone out from me. And the woman, seeing that she was not hid, came trembling, and fell down before his feet, and declared before all the people for what cause she had touched

him, and how she was immediately healed. But he said to her—Daughter, thy faith hath made thee whole, go in peace¹."

Baronius speaks of this pious woman by her own name of Berenice. The name Veronica, which signifies Victorious ($\varphi\epsilon\rho\omega$, I bring; $\nu\epsilon\kappa\tau\eta$, victory), appears to him to have originated in the memorable action which she performed by wiping the Face of Jesus on the way to Calvary.

After her cure, the happy Israelite, filled with gratitude, devoted herself to the service of her benefactor. She attached herself to Jesus in the same manner as Mary Magdalen and the other holy women of Jerusalem, who waited upon him and gave him pecuniary aid, whilst he went about preaching the gospel from town to town and from village to village accompanied by his disciples.

She was with the Saviour on Palm

¹ Luke, viii, 43-48.

22 THE MONTH OF THE HOLY FACE.

Sunday, when he made his triumphal entry into Jerusalem. She had even, it is said, the boldness to enter into the presence of Pilate during the Passion, that she might give her testimony in favor of Jesus together with the other witnesses of his miracles.

INVOCATION

Oh adorable Face, whose divine glance penetrated the soul of the pious Veronica in order to transform it into a compassionate and reparatory soul, penetrate our souls also, and grant us courage to walk generously in the way of reparation, following in her footsteps.

I

THE FACE OF THE WORD IN GOD

Lord, have pity on us.

LET us adore the Holy Trinity in the abysses of eternity, itself sufficing to its own proper happiness. Let us adore the Word in God, the manifestation of his wisdom and of his goodness, and let us meditate upon the words of St John—"In the beginning was the Word, and the Word was in God, and the Word was God."

1st POINT. — THE COMPLAISANCE WHICH THE FATHER EXPERIENCES IN HIS WORD.

The first condition of the happiness of God is that he should have

24 THE MONTH OF THE HOLY FACE.

the conscience of his own perfections. Every thought, is a conception of the mind, God sees and contemplates himself; this thought, this contemplation is a real, perfect, eternal conception, producing by itself something perfect, eternal, substantial and living. It is the eternal operation of the Father, engendering his Word. Moreover, when beholding the Face of this uncreated Word, *the splendor of his glory and the image of his substance*¹, in an ecstasy which has nothing in it of the past, the present or the future, he recognises his son, who is, as it were, an other self through all his perfections; and he repeats unceasingly, with the most real paternity, those

¹ *Hebr. I, 3.*

words which the echoes of heaven once allowed us to hear on earth—“Thou art my Son, I have engendered thee to-day. This is my beloved Son, in whom I am well pleased.”

Let us adore this profound mystery, which the angels themselves cannot penetrate, and let us ask of God at least to enable us to understand the teaching it contains.

**2nd POINT. — THE COMPLAISANCE
WHICH THE CHRISTIAN OUGHT TO FEEL
IN THE FACE OF THE WORD.**

Oh adorable Face of the Word of God, I am incapable of penetrating in thought the inaccessible light of the divine essence; permit me at least to repeat with the profound sentiment I have of my nothingness, and with the angels who contem-

plate thy Face with holy trembling whilst veiling their faces with their wings—*Holy, holy, holy is the Lord.* Solomon tells us that thou art the splendor of the eternal light, the spotless mirror of the majesty of God and the image of his goodness¹. Be thou to my soul the light shining in the midst of the darkness of my exile, in order to dissipate it. Be for me, oh divine Word, the mirror of all the virtues, be also for me the image of that merciful goodness, which, after having drawn me out of nothing, gives me also, by thy merits, the means of working out my salvation. Oh divine Word, oh resplendent Face of my God, lead me to thy light; be thou the light of the faculties of my

¹ *Wisdom, vii, 26.*

mind, and of the aspirations of my heart. Purify also my senses, so dealing with them, that they may be raised with thy holy humanity to the eternal glory of heaven.

SPIRITUAL BOUQUET

Speculum sine macula Dei majestatis et imago bonitatis illius.

For the Face of the Word is the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of his goodness. (*Wisdom*, vii, 26.)

SAINT VERONICA

UPON THE WAY TO CALVARY

The learned author Piazza, in a work published in 1713 and entitled *Emerologio di Roma*, relates, under date of the 4th of February, which is the feast of St Veronica, the following tradition—

At the moment when Jesus, coming forth from the prætorium, was proceeding on the way to Calvary, laden with his cross and covered with the blood which welled from the wounds which he had received during the flagellation and those inflicted upon him by the crown of thorns, and had taken four hundred and fifty steps, he approached a house which formed the angle of a street. Then Veronica, perceiving him from afar, came, full of compassion, to meet him, and having taken off the veil which she wore on her head, she presented it to him, that he might make use of it to dry his Face, which was covered with blood and with sweat. Christ, having received it gratefully, applied it to his adorable Face, and then gave it back to her, leaving upon it, as a gracious recompense, the features of his Face imprinted so graphically upon it, that there could even be discerned on it the mark of the fingers of the man who gave him the sacrilegious blow. Glad at heart to possess so pre-

cious a treasure, Veronica took it back to her house, and preserved it with pious care.

The Church, filled with admiration for this sublime act, proposes the meditation of it to the faithful at the 6th Station of the Way of the Cross, and one of our old ascetic authors, Father Parvilliers, does not hesitate to place it above the most beautiful examples of virtue which have ever been given to the world.—“Heroic woman,” he exclaims, “thou art indeed incomparable. Thou hast not thy equal upon earth! At a time when the whole universe conspired against the life of its Saviour; at a time when his Father seemed to abandon him into the hands of sinners; at a time when the angels of peace wept bitterly without being able to give him any help; at a time when his Apostles had forsaken, betrayed and denied him; at a time when the whole of Jerusalem persecuted him to death and condemned him to the torture of the Cross; at a time when it

was sacrilege for the Jews to recognize him even as a good man, thou didst revere him as thy Messiah, thou didst adore him as thy God, thou didst give him refreshment and consolation in the midst of his greatest enemies. Thou didst, of a truth, merit an immortality of glory in time and in eternity; and therefore the Saviour made thee the richest present he has ever made to any creature in the world; he gave thee His divine portrait.

“Extend this veil before the four quarters of the universe, make all men to see the disfigured Face of a suffering God. By means of it, preach the Passion of Jesus Christ, to a greater distance and in more places than were visited by the Apostles. As for me, I promise that I will hold thee in veneration all my life long, on account of the heroic act of thy charity, and whether living or dying, I will always bear in my mind the remembrance, and in my mouth the name of the incomparable Veronica.

INVOCATION

Oh adorable Face of Jesus, so miraculously imprinted upon the veil of Veronica, impress thyself also on my soul. May it, like a pure veil, perfumed by the odor of virtues, receive and preserve thee, in order that I may often contemplate thy features, and apply myself more and more to resemble thee, through a compassionate and reparatory affection.

II

THE FACE OF THE WORD AND THE ANGELS

Christ, have pity on us.

LET us adore God, calling into existence on the first day of creation myriads of blessed spirits, filled with all kinds of perfections, and destined to compose the court of Heaven and to sing the praises of the great King. Let us beg the good angels to inspire our minds and direct our hearts during this meditation.

1st POINT.—REVOLT OF THE BAD ANGELS; SUBMISSION OF THE GOOD.

On a certain day there was a great combat in heaven, St John tells us.

Michael and his angels strove against Lucifer, surnamed the Dragon; but the strength of the rebels failed them, and they were precipitated out of the realm of glory, and cast into abysses of darkness, to be tormented and kept in reserve against the day of judgment.

Theologians teach that God having revealed to his angels the future incarnation of his Word, and having shown them in the distant ages the Face of his Christ humiliated and wearing the sign of opprobrium and of suffering, Lucifer, comparing the excellence of his angelic nature with this example of suffering humanity, exclaimed in his pride— *Non serviam!* “ I will not serve ! ”

To this cry of revolt, which shook the celestial courts, there soon suc-

ceeded a cry of reparation—*Quis ut Deus?* “Who is like unto God?”

Michael and his angels, perceiving the features of the Divinity beneath the veil of the humanity of the Man-God, had prostrated themselves in the silence of adoration, and had immediately raised on high the standard of obedience and fidelity.

At the same moment, one glance cast upon them by the Face of the Word thrust into the abysses the third of the stars which had fallen from heaven with their chief, and at the same time strengthened the good angels in their submission and love. What a subject of meditation for us!

2nd POINT.—SUBMISSION OF THE CHRISTIAN SOUL.

Let us learn from this profound

mystery the secret of the recompense reserved to humility. In these days of sorrow and persecution, Jesus appears to us under the lineaments of grief, forgotten, misunderstood, outraged and forsaken. Contemplating him in this state, the wise and powerful of the world exclaim—“How can we serve him?” Is he not the most worthless of men, and are we not the princes of this world?”

Pardon, oh Lord, pardon for these impieties, for these blasphemies. As for me, oh my Saviour, keeping my eyes fixed on thy Face, where thou art pleased to hide the splendor of thy divinity beneath a veil of ignominy, I will exclaim aloud with the chief of the celestial army—“Who is like unto God in greatness, in virtue, in goodness, and in love?” Grant me grace, oh my God,

to persevere to my last hour in these holy dispositions, and to find in the contemplation of thy adorable Face the light of my life, and the assurance of going one day to contemplate it in heaven.

SPIRITUAL BOUQUET.

Quis ut Deus?

“ Who is like unto God ? ”

THE VEIL OF SAINT VERONICA AT ROME

The miraculous veil impressed with the features of the Saviour was not destined to remain private property. In the designs of God, it was fore-ordained to become one of the precious treasures of the Church, to be kept at Rome, in the capital of the Christian world, and to excite the compassionate love of the faithful of all centuries.

Tradition relates that Veronica was summoned from Jerusalem to Rome, and directed to bring with her the effigy of the Holy Face, by order of Tiberius. The Emperor had been attacked by leprosy. Already informed of the miracles worked by Jesus Christ in Judea, he sent ambassadors to him to obtain his cure. When they arrived at Jerusalem, Jesus had just been crucified. The Jews endeavoured to deceive them by trying to persuade them that Jesus was a false prophet, and by telling them the fable of the taking away of his body by his disciples. But Veronica showed them the effigy of the Holy Face, and consented to go with them to Rome, assuring them that the Emperor would be cured by looking at the picture. She therefore went with the ambassadors, and in fact, as soon as Tiberius had seen and touched the veil, he was completely cured. In his pagan ignorance, he also wished to place Jesus Christ among his divinities, and raised a sta-

tue to him in the interior of his palace, in the place where the gods of the domestic hearth were venerated. The name of the officer who brought Veronica to Rome has been preserved. He was called Volusien, and he died in the odor of sanctity. Memory of him is made in the church of Milan on the 24th of February, the day of the feast of St Veronica.

INVOCATION.

Oh adorable Face, whose features imprinted upon the veil of St Veronica were sufficient to give health to the sick, cure my soul of the hideous leprosy of sin, and make me worthy to resemble thee by the purity of my heart and the ardor of my love.

III

THE FACE OF GOD AND ADAM

Christ, hear us.

I ADORE thee, oh supreme Majesty, casting thine eyes upon thy creatures which have issued out of nothing, and each time repeating—“that all things were very good; ” but I adore thee most of all approaching the dust of the earth, and preparing to make the masterpiece of thy goodness come forth out of it, by creating man and impressing upon him the resemblance to thy Face.

1st POINT. — THE IMAGE OF GOD IMPRESSED UPON ADAM.

One word sufficed for God to cast into space the worlds which we

admire; but now behold the Lord collects his thoughts and seems to be preparing himself for still greater works; the Holy Trinity holds counsel together. "Let us make man, said God, after our image and likeness¹." And he approaches towards the clay, and fashions out of it the body of man, and into the body of man thus fashioned by his hands, he infuses with his divine breath an immortal soul, which seems to be as it were a spark of the divinity itself.

God is, above all things, spirit and heart. He impressed his image upon Adam, whose face will be the mirror of his heart. God is goodness, love and justice; my face ought faithfully to express these

¹ *Faciamus hominem ad imaginem et similitudinem nostram.* (*Gen. 1, 26.*)

sentiments of my heart in order that it may resemble its Creator. " You are a people of election, a holy nation, a sacred priesthood, said St Peter to the faithful, that you may proclaim to the world the greatness of Him who has called you out of darkness into his admirable light ¹."

Let us remember our origin and our end. " Nobility constrains us." *Noblesse oblige*, said our ancestors, who had adopted the old motto—*Potius mori quam fædari!* Let us apply ourselves to resemble God, in so far as a creature can resemble its Creator, by the purity of our souls.

¹ Vos autem genus electum, regale sacerdotium, gens sancta, populus acquisitionis, ut virtutes annuntietis ejus qui de tenebris vos vocavit in admirabile lumen suum. (*I Petr. 1, 9.*)

2nd POINT. — THE NECESSITY OF RESTORING THE IMAGE OF GOD IN OURSELVES.

I understand it, oh my God, it is my duty to endeavour, more and more, to reproduce the divine model impressed upon my soul. “ The true life consists in knowing thee, oh true God ¹. ” My sole study ought to be to repair in my soul thine image disfigured by sin.

I will, therefore, apply all the faculties of my mind to know thee, my intelligence to discover thy divine perfections, my imagination to represent to myself thy greatness, my memory to recall thy benefits.

I will above all apply my heart to love thee. A sacred spark has been

¹ *Hæc est vita æterna, ut cognoscant te.*
(*Joan. xvii, 3.*)

deposited in me; it is thy grace. For a moment extinguished by sin, it was kindled again by the breath of thy mercy; it ought to enlighten, warm and inflame my whole soul, making of it a burning source of the fire of love destined to be hereafter reunited to the source of all love, of all perfection: to thee, oh my God, who art thyself the essence of charity.

Oh Face of God, impress thyself on my soul, transfigure it from light to light, that I may resemble thee in so far as is possible.

SPIRITUAL BOUQUET.

In lumine tuo videbimus lumen.

For with thee is the fountain of life, and in thy light we shall see light. (Ps. xxxv.)

THE VEIL OF SAINT VERONICA

IN THE VATICAN BASILICA.

St Veronica left in the hands of Clement Ist, the fourth successor of St Peter, the precious treasure which she had received from Jesus Christ himself. During the three centuries of persecution which were so fiercely waged against the vessel of the Church, the Popes kept the august relic carefully in the depths of the catacombs; but when Christ caused a new era of religious peace to dawn upon his holy spouse, it was brought forth from its obscure sanctuary, that it might be openly exhibited and venerated by the faithful. Constantine, after he had become a Christian, constructed a church at the foot of the Vatican hill in the very place where St Peter had been buried. It is in this basilica, often added to and several times rebuilt, that the Holy Face has been kept from time immemorial. During

seasons when wars were carried on and disturbances were prevalent, it was temporally transported into fortified churches, such as the Rotonda, or Saint Mary of the Martyrs, the church of the Holy Spirit and the castle of Saint Angelo; but it was afterwards always brought back to the Vatican basilica. At the present day, it is placed in a chapel constructed in one of the enormous pillars which sustain the cupola of Saint Peter's. The ceremony of translation took place on the 23rd December 1625, under the pontificate of Urban VIII.

Illustrious princes and powerful kings have often come in pilgrimage to Rome to venerate the Holy Face imprinted on the veil of St Veronica. They have been seen laying down their sceptre and crown, and putting on the surplice and rochet of the Canons of Saint Peter that they might venerate on their knees the holy relic impregnated with the sweat and the blood of the Saviour. Multitudes have hastened to assist at the great *ostentations* which take place

several times a year. At the holy feast of Easter, after the solemn office, benediction is given to the faithful with the veil of St Veronica, and at various times God has made his mercy to show itself, through great miracles which have powerfully contributed to the augmentation of the devotion of Christians towards the Holy Face.

INVOCATION.

Oh adorable Face of my Saviour, so greatly honoured at Rome by the piety of pilgrims and of the faithful, grant that we may come in our turn and pour forth our hearts before thy sacred effigy. Striking our breasts and shedding tears over the remembrance of our sins, may we exclaim like them— “Lord, show us thy Face, and we shall be saved.”

IV

THE FACE OF GOD AND THE PATRIARCHS

Christ, hear us.

LET us adore God saying to us by the mouth of the Holy Spirit—“Walk before me, and be perfect¹.” This counsel was indeed addressed to Abraham, but it is also addressed to all his descendants and to all Christians. Let us thank God for this lesson, and let us beg of him to recall it often to our minds, as a principle of sanctification and of salvation.

1st POINT. — THE MANIFESTATION OF GOD IN THE LAW OF FEAR.

God, in the Old Testament, as though to prepare himself for the

¹ *Ambula coram me et esto perfectus.* (*Gen. xvii.*)

great mystery of the Incarnation, often appeared to the patriarchs and prophets. He conversed with Abraham as a friend with a friend. The father of the Hebrew nation had even the happiness of seeing the Holy Trinity come, under the form of three angels, to sojourn under his tent. “He saw three of them, and he prostrated himself to the ground¹”. But, with the exception of this event, it appears probable that the Patriarchs heard rather the voice of God, than that they saw him under a sensible form. — Moses, who had such frequent communication with the Lord, once asked him, in the ardor of his faith, to permit him to have the happiness of seeing his Face, and God replied — “Moses, my servant, thou

¹ Apparuerunt ei tres viri stantes prope eum; adoravit in terram. (*Gen. xviii, 2.*)

knowest not what thou dost ask, for no man has been able to see the Face of God and live ; but, to satisfy as far as is possible thy ardent desire, I will pass before thee ; thou shalt hear me and thou shalt see me through the cloud, but thou couldst not bear to contemplate my features. ” After these interviews with God, the legislator of the Hebrew people descends from the mountain shrouded in such splendor, that all Israel cries out— “ Oh Moses ! speak thyself to God henceforth, for if we were to dare to do so, we should die. ” And during the whole remainder of his life, he preserved on his brow two beams of light impressed on it by the vision of the Face of God through the cloud.

Oh God, terrible and good, I adore thee in thy manifestations under the

law of fear, bringing man by means of the salutary terror of thy judgments to wisdom and perfection¹.

2nd POINT. — MANIFESTATION
OF GOD IN THE LAW OF LOVE.

Very different is the Face of God in the law of love. It there shows itself to us full of sweetness and benignity². Thou comest, oh my God, to fill up the immense void in our hearts, to satisfy the most imperious needs of our souls. To see God, to possess God, the unknown, the infinite, the eternal, thou who art perfect goodness, that is indeed our most earnest desire. Happier than Abraham, happier than Moses, I can

¹ Principium sapientiae timor Domini. (*Prov. ix.*)

² Apparuit benignitas et humanitas Salvatoris nostri Dei. (*Tit. iii.*)

even here below see thee and converse with thee as a friend with his friend ; see thee by faith, hear thee, possess thee in the Eucharist and in my inmost heart. Nevertheless, the law is not changed ; no one can see God and live ; therefore, Lord, it is always through a veil that I see thee, but this veil, the eucharistic veil, is thinner and more transparent than the cloud on Sinai. My faith can pierce it, and the burning rays of thy divine Face, of thy sacred Heart, rendering this veil every moment more transparent, penetrate into the interior of my heart. I can, moreover, see thee, Lord, and possess thee, not merely for a fleeting moment like Moses and Abraham, but every day of my life and of my exile, according to thy adorable word—“ He that eateth my flesh

and drinketh my blood, hath everlasting life; and I will raise him up in the last day¹."

Oh my God, may I possess thee, may I love thee upon earth, in order that I may deserve to go and possess and love thee hereafter in heaven!

SPIRITUAL BOUQUET.

May I expire, parched with an ardent thirst to see the desirable Face of Our Lord Jesus Christ. (*Exclamation of St Edme. Last words of M. Dupont.*)

¹ Qui manducat meam carnem et bibit meum sanguinem, habet vitam aeternam... In me manet, et ego in illo. (*Joan. vi, 55-57.*)

HONORS RENDERED
TO THE HOLY FACE IN THE AGES OF FAITH

In remembrance of the sojourn of the Holy Face at Saint Mary of the Martyrs, the coffer in which it was enclosed is preserved in that church. The urn which contained this coffer, and of which only fragments remain, is placed upon the table of the altar of the Crucifix, in a hollow of the wall, and bears the following inscription—“Coffer in which, during a hundred years, this church was illuminated by the holy veil, brought from Palestine to Rome by St. Veronica.” This coffer had ten locks, the keys of which were confided to the chiefs of the ten ancient *rioni*, or Roman regions, so that the holy relic was in this manner confided to the care of the whole city, and could not be exposed, except in presence of all its representatives.

When it was transferred to the hospital of the Holy Spirit, it was

placed in a closet, entirely lined with marble and iron, and locked with six keys, which were confided to six Roman families. At that time, the Holy Face was shown only once a year, and the six gentlemen selected to be its guardians, and who were exempt from the payment of all taxes, were obliged to be present on the occasion, accompanied, each of them, by twenty armed persons in order to surround the relic. In 1208, Innocent III. instituted a procession which was wont to take place the first Sunday after the octave of the Epiphany, and in which the Holy Face was carried solemnly from the Vatican basilica to the church of the Holy Spirit, followed by the cardinals and the Pope, who addressed a sermon to the people and gave three *deniers* to each of a thousand poor foreigners, and three hundred to the said hospital.

At this epoch, medals were struck bearing a representation of the Holy Face and of the keys of St Peter. These

medals were called *Veronicas*, and the pilgrims who visited the tombs of the holy Apostles wore them with great devotion. The effigy of the Holy Face was even impressed upon the pontifical money.

Such was the veneration professed for the holy effigy. Pope Innocent III. himself composed prayers in its honor, and ordered them to be recited before the veil of St Veronica, attaching to them certain indulgences.

INVOCATION.

Oh adorable Face, which wast offered upon the cross like a precious coin for the ransom of the world, permit me to offer thee to the eternal Father, that I may obtain thereby the graces of which I have need to pay the ransom for my sins, and to procure me an entrance into thy eternal kingdom.

V

THE FACE OF JESUS IN THE STABLE

Oh adorable Face, adored with profound respect by Mary and by Joseph when they saw thee for the first time, have mercy upon us.

How shall I be able to meditate, my God, to-day on this touching mystery of the first manifestation of the Word incarnate upon earth? Oh Mary, oh Joseph, angels of heaven, give me your hearts to love, to praise and to bless the Emmanuel who appears to us full of grace and of mercy.

1st POINT. — ADORATION OFFERED BY MARY AND JOSEPH.

“ Which was, ” a learned and pious Bishop¹ asks himself, “ the

¹ Mgr Gay.

happiest day of the lives of Mary and Joseph?" And he replies—"It was certainly that on which, for the first time, they were able to contemplate the smiling and radiant Face of the Child God." Let us picture to ourselves, if it be possible, a spectacle which has no equal on earth—It is midnight and the solemn hour of the accomplishment of the promises made by heaven to earth! A cry of joy is heard resounding through the air—"Glory to God in the highest, peace on earth to men of good will¹." At the same time, like a flash of lightning which illuminates the horizon, like a sunbeam which dissipates a cloud, Jesus, the divine Sun of mercy, appears in the arms of his mother; he smiles upon her, and

¹ *Gloria in altissimis Deo, et in terra pax hominibus bonae voluntatis.* (*Luc.* ii, 14.)

casts upon her glances full of love. Joseph also is a witness of this admirable spectacle. Both of them, prostrate on the floor of the stable, adore him in profound silence. Then full of faith, reverence and love, they venture to raise their eyes to contemplate the features which ravish the angels with joy; they smile on this divine Infant who smiles on them, and they lay on his brow the virginal kiss of gratitude and of the most lively tenderness.

Oh Jesus, permit me to unite myself in humility and confidence with the sentiments and the testimonies of love and respect entertained by Mary and Joseph; may I repeat a thousand times in my heart, together with the holy angels — “ Glory to God in the highest, and on earth peace to men of good will.”

2nd POINT. — UNION WITH MARY,
WITH JOSEPH AND WITH THE HOLY
ANGELS.

Nothing on earth is comparable to the love of Mary, of Joseph and of the holy angels for Jesus in his cradle. It is a love ever increasing, ever new, it is a love of which the flame is kindled at the very source of divine love. It is an imitative love, for these august worshippers knew that the design of the Infant God, in coming down to earth, was to offer himself wholly to the heavenly Father as the restorer of a fallen world, to give to men a perfect model of virtues, and to give himself to them from pure love. Following this example, they desire in the same manner to procure glory for God. Mary and Joseph, the repre-

sentatives of humanity, offer to Jesus the hearts of all mankind, claiming for them grace by engaging to unite themselves with his humiliations, and to imitate his virtues. This debt of honor was contracted for me in the stable. Shall I not be faithful to it? Shall I not have the courage, all my life, to immolate and offer myself to God in union with Jesus, to imitate all my life his virtues of abnegation, of patience, of charity?

Oh Lord, let a ray of thy Holy Face illuminate my soul; let a smile of thy lips, let a glance from thy divine eyes, strengthen my poor heart, which is so cold in its love towards thee, so cowardly in sacrificing itself. Oh Mary, oh Joseph, give me the feelings by which you were animated. Angels of the stable,

after adoring my Saviour in union with you, make me like you announce to my brethren the good tidings of great joy with which heaven has overwhelmed the earth, and obtain glory to God by giving to him worshippers.

SPIRITUAL BOUQUET.

Benignitas et humanitas apparuit Salvatoris nostri Dei.

The goodness and kindness of God our Saviour appeared to us.
(*Tit. III, 4.*)

THE ORATORY OF THE HOLY FACE

AT SAINT PETER'S IN ROME.

This precious relic of the Holy Face is kept at the present day in a niche, or oratory, situated in the interior of

one of the four pillars which support the great dome of Saint Peter's, the pillar in question being on the epistle side of the papal altar.

The oratory is exteriorly decorated with a bas-relief representing the Holy Face. The colossal statue of St Veronica is placed below it. A door, arranged at the foot of this statue, gives access to two corridors, one of which leads to the Vatican grottoes where the body of St Peter reposes, the other whilst ascends to the niche where the Holy Face is kept. This niche has three locks affixed to it, and the keys are confided to the Canons of Saint Peter, who are deputed to the guardianship of this precious treasure. The Holy Face is placed in a reliquary formed of a magnificent frame of crystal and plates of silver gilt.

Christ has left upon this veil of Veronica the impress of his majestic and venerable Face in the lamentable state to which it was reduced when he ascended Calvary. It is impossible

to look at it without experiencing deep emotion, which penetrates into the heart and excites feelings of reverence and compassion.

Piazza gives the following description of the Holy Face— “The head of the Saviour is pierced with thorns, the forehead bleeding, the eyes swollen and blooshot, the face pale and livid. Upon the right cheek, the blow given with the iron gauntlet of the soldier sorrowfully attracts our eyes, as do also the spits of the Jews and the soiled traces visible on the left cheek. The nose is slightly flattened and bleeding, the mouth open and shedding blood, the teeth are broken, and the beard torn out in several places as is also the hair in the same way on one side.”

This description of the Holy Effigy was written nearly two centuries ago. Since then, time and the atmosphere have exercised their ravages upon the august relic; nevertheless some of the details mentioned above may still be recognized. The copies which we have

64 THE MONTH OF THE HOLY FACE.

the happiness to possess, and which come from Rome, bear all the traits of authenticity described by Piazza.

INVOCATION.

Prostrated humbly before the Holy Face, let us say with the Psalmist—“I have supplicated thy Face with my whole heart, have pity on me according to thy promise.” Let the light of thy countenance shine upon me, and save me in thy mercy. Let us also repeat with the holy man of Tours the prayer of St Edme—“May I expire parched with an ardent thirst to see the desirable Face of Our Lord Jesus Christ.”

VI

THE SHEPHERDS AND THE MAGI

BEFORE THE HOLY FACE

Oh adorable Face, which didst ravish with joy in the stable of Bethlehem the shepherds and the Magi, have pity on us.

I DESIRE to adore thee again to-day, oh my Jesus, in thy poor stable with the first fruits of Israel and of the Gentiles. Show to us, as thou didst to Mary and Joseph, a ray of thy Holy Face, and dispose our souls to seek in thy divine lineaments the teachings which thou dost store up for us.

1st POINT. — THE SHEPHERDS.

What an encouragement for us, in our misery, to see, hastening to

the God of the stable, the lowest and the poorest of his creatures, those whom God looks upon as his best friends, because they are simple of heart! Let us follow the shepherds and unite ourselves to them. With what faith, with what innocent candor do these poor shepherds enter the place pointed out by the angels! They heard the celestial voices, and they left their all. They are not astonished when they see the Child. Is he not like to them, poor, suffering, destitute of the goods of this world? They adore him, however, beneath the veil of poverty, because from the Face and from the eyes of Jesus has escaped, at their entrance into the stable, an invisible ray of grace, which penetrates into their heart, and makes an abundant fountain

flow forth from it of sentiments of respect, of love and of praise.

Imitate this faith, oh my soul; faithful to the voice of the angels, come and adore thy God in his poverty, thy God who has descended to earth to heap upon thee his treasures. Thou hast nothing to offer him, and yet he asks thee for much—“ What then shall I give to the Lord ? ” *Quid retribuam Domino ?* “ I will take the cup of salvation.” *Calicem salutaris accipiam*, and I will give thanks to God all the days of my life. I will prostrate myself, I will pray before his Holy Face, and I will call upon the name of the Lord—*Nomen Domini invocabo*¹. His name is a name of sweet-ness : Jesus signifies Saviour. This

¹ Ps. cxv.

sacred name will give me strength and fidelity in his love.

2nd POINT. — THE MAGI.

God wills the salvation of all men¹. He makes no exception. *He looks at the heart*². From the poor he asks their good will, from the rich that they shall divest themselves of superfluities and of affection for earthly things. The Magi saw the star; nothing was capable of stopping them until they had found the real star of Jacob. They brave fatigue, danger and mockery. They fly to the stable, and, recognising a God beneath the lineaments of a mortal, they prostrate themselves and adore the Face of Jesus, more beautiful in the eyes of their souls than the sun,

¹ Deus vult omnes homines salvos fieri.
(*I Tim. ii.*)

² Intuetur cor. (Ps. vii, 10.)

more lovely than the moon, fresher than the roses of spring. Then, displaying their treasures, they offer him generous presents, the gold of charity, the incense of prayer, the myrrh of mortification. Jesus receives them and encourages and blesses the givers.

In order that thou mayst deign to look at me and to bless me, I offer thee also, oh my Jesus, the detachment of my affections from earthly goods which pass away. That I may please thee, I will associate myself with thy sufferings, with thy destitution, with thy divine obscurity. Receive then the precious gold of my love, my fervent prayers and my sufferings borne in a Christian manner. Give me, in exchange only a smile, a look, an encouragement, a blessing bestowed by thy Holy Face.

SPIRITUAL BOUQUET.

Habitabunt recti cum vultu tuo.

The upright shall dwell with thy countenance. (Ps. cxxx, 9.)

THE EXPOSITIONS OF THE HOLY FACE

AT ROME.

During a long space of time, it was forbidden to reproduce painted copies of the Holy Effigy impressed upon the veil of Veronica. The sovereign Pontiffs have however modified, in some degree, their former prohibition. They have authorized copies of the Holy Face to be made, to which are affixed a seal, and which are accompanied by an authentication.

The *expositions* of the Holy Face at Saint Peter's in Rome are also more frequent than formerly. They take place at least thirteen times a year. There

are moreover special *expositions* during jubilees and seasons of public calamities. We will now mention a fact which has powerfully contributed to develop the worship of the Holy Face, and to propagate the devotion to it at the present day.

It was in 1849. Pius IX. had fled to Gaeta from before the victorious Revolution. To appease the anger of heaven and to obtain an end to the evils which were devastating the Church, the Holy Father permitted the Holy Face to be publicly exposed at the feasts of Christmas and of the Epiphany. Now on the third day of the exposition, the veil of St Veronica assumed a tinge of color, and the Face of Our Lord shone forth as though it were alive, from the midst of a soft light. It appeared to be more distinctly in relief, and was cadaverous in hue; its eyes were deeply sunk, and wore an expression of profound severity. The canons who were that day on guard immediately ordered the bells of the basilica to be rung.

The people hastened thither in crowds, and during three hours were able to contemplate the miracle. An apostolic notary drew up the document which testified to the fact.

The same evening, some representations of the venerable Effigy were applied to the Holy Face and were then sent to France. It was in consequence of this event that the custom was introduced of sending to Rome for authenticated copies of the veil of Veronica, and of making them objects of a special devotion. God has rewarded these acts of piety by granting a miraculous virtue to some of the reproductions of the sorrowful Face of the Redeemer.

INVOCATION.

Oh adorable Face, who seest to what dangers we are exposed from the enemies of our salvation, show thyself to be compassionate and merciful towards us. Have pity on us, and drive back Satan and his infernal legions into the

dark abyss. Have pity on the Church, thy Spouse; deliver her from the fury of her enemies, and cause an era of prosperity, of happiness and of peace to dawn upon her.

VII

THE FACE OF JESUS IN THE TEMPLE

Oh adorable Face, who didst wound with a dart of love in the temple the holy old man Simeon and Anna the prophetess, have mercy on us.

LET us adore Jesus, borne to the temple by Mary and accompanied by St Joseph; let us venture to enter the sacred precincts in their company that we may understand and imitate the great example of humility given us by the Son of God, born in a stable, and who wills to be presented to God, his Father, as one of the poor, he the King of heaven and earth.

1st POINT. — JOY OF THE HOLY OLD COUPLE.

The time of the Purification of Mary, according to the law of Mo-

ses, being ended, the holy Family presented itself at the temple. Two doves are the ransom of the Creator of worlds and of the Redeemer of humanity.

“Now, St Luke tells us, there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost, which was in him, had revealed to him that he should not see death before he had seen Christ the Lord¹.

“There was also in the temple one Anna, a prophetess, the daughter of Phanuel, who was far advanced in years, who departed not from the temple, by fasting and prayers serving God night and day. Now at the same hour coming in, she con-

¹ Luke, ii, 26.

fessed to the Lord and spoke of him to all who looked for the redemption of Israel¹".

How beautiful must have been the ray which escaped from the Holy Face, thus to penetrate the mind and heart of these venerable and aged persons, and to warm them and animate them with its divine light! Simeon was the first to feel the effects of it. He could not contain himself, and in his joy he ventured to approach Mary, to take Jesus in his feeble arms, to press him against his aged breast, and then with his eyes bathed in tears, inspired by the Spirit from on high, he chanted the *Nunc dimittis*, which was to become the loveliest expression of the ecstasy of love felt by a soul detaching itself

¹ Luke, ii, 37-38.

from the earth to aspire thenceforth only to heaven.

May this prayer be in my heart and on my lips at my last hour, oh Jesus, in order that it may soften the anguish of that terrible moment, and that, after having often contemplated thy Holy Face, I may repeat with the holy old man Simeon—“ Now thou dost dismiss thy servant, oh Lord, according to thy word, in peace;

“ Because my eyes have seen thy salvation ”,

“ Which thou hast prepared before the face of all peoples:

“ A light to the revelation of the Gentiles, and the glory of thy people Israel. ”

2nd POINT. — JESUS CHRIST THE PRINCIPLE OF RUIN AND OF RESURRECTION.

And Simeon, having blest the child, continues the Evangelist, gave it back to its mother, and, still continuing to be inspired by a prophetic light, he added — “This child is set for the fall and resurrection of many in Israel, and for a sign which shall not be contradicted. And thine own soul, oh Mary, a sword shall pierce¹.”

Jesus Christ, the principle of resurrection, but also of ruin, what a subject for meditation ! It is the pacific King who comes to us, full of sweetness ; he desires to found a vast empire, to create an immense

¹ Luke, ii, 34-35.

fold ; but he desires also to have no one in it except men of good will ; he calls us all to him, but he leaves us free to follow him or not.

Happiness and an eternal recompence are the portion of his faithful sheep ; ruin and eternal reprobation, that of the impious, the indifferent and the unbelieving.

And as regards Mary, the sword of grief is predicted to fall upon her, to make us all understand that here below joy is only a ray of light shed upon us in our exile and sorrow, and that it is a gloomy sky which most generally hangs over us. God tries those whom he loves ; and the privileged ones whom he admits to his most tender intimacy are also those whom he overwhelms with sufferings, that having taken part in his cup of suf-

fering, they may share in his glory; and that, after having followed him along the royal road of the Cross, they may accompany him along the path of glory; lastly that having had their soul transpierced with the sword of grief, they may be inundated with delights in the true Paradise.

Oh adorable Face of Jesus, may I comprehend these mysteries whilst uniting myself to the sentiments of venerable Simeon, of pious Anna, of St Joseph and of the Virgin of the Dolors.

SPIRITUAL BOUQUET.

Positus est hic in ruinam et resurrectionem multorum.

Jesus Christ is set for the fall and for the resurrection of many. (*Luc. ii, 34.*)

THE CONFRATERNITY OF THE VERONICA
AT NANTES.

The worship of the Holy Face is not new to the Church, it dates as far back as Calvary, and we know what honors have always been paid to the veil of Veronica at Rome. In the middle ages, celebrated confraternities existed under the title of confraternities of the Holy Face. The one established at Nantes merits special attention.

It was founded in that city in 1413, at the request of John V. of Brittany, and as a result of his journey to the eternal city, whence he brought back a copy of the veil of St Veronica. Having built, at his own expense, a part of the church belonging to the Dominican convent, he begged the Religious to superintend the confraternity, which was almost exclusively composed of notable personages, prelates, princes, barons, noblemen, citizens and gentle-

men. The confraternity permitted only one woman ever to be a member of it, and she was the Sovereign. Anne of Brittany was the last person who had this honor conferred upon her. Approved by the Holy See and enriched with numerous indulgences, the confraternity was not subjected to the fall of many other, like associations which after a time were condemned to disappear. It flourished down to the period of the Revolution.

In 1514, the Duchess, when on her death bed at Blois, had requested to be buried at Nantes. According to what the Abbé Travers states, the King wished her to be buried at Saint Denis, but her heart was taken to Nantes in a golden coffer, and laid in the tomb of Francis II., her father, with a great deal of solemnity. The town defrayed all the expenses, which amounted to the sum of seven hundred and ninety-four *livres*, exclusive of eighty pounds of wax, which was furnished by the brethren of the confraternity, because, as they

said, the Queen was their sister and a member of their confraternity¹.

The famine of corn, continues the same author, attracted many beggars to Nantes in 1532. The town borrowed money for the relief of the poor, and the *Confraternity of the Veronica* contributed to the public needs by giving a hundred *livres* to the chaplainship of All Saints and of Saint Antony of Padua.

The confraternity of the Veronica was the richest and most flourishing of any, because the object it had in view was to honor the Holy Face. This is what the Rev. Father Antonin Thomas shows to the Veronicans in the letter prefixed to his little work entitled—*The Devotion to the Holy Face*, recently discovered at Nantes, and which the priests of the Holy Face have lately edited.

¹ Travers, *op. cit.*, vol. II, p. 271.

INVOCATION.

Oh Saviour Jesus, who, to repair the offences which we commit against the divine Majesty, didst will to suffer all kinds of ignominies and torments inflicted upon thy august Face during the Passion, permit me to follow in the train of the numerous and pious associates of the confraternity, to offer thee our homage of reparation, and the expression of our grief for our own sins and for those of our brethren.

VIII

THE FACE OF JESUS CHRIST

AT NAZARETH.

Oh adorable Face, which was bathed with tears
in thy holy infancy, have pity on us.

HOW I love to contemplate thee, H august and ruddy Face of the Child Jesus! What sweetness, what modesty, what amiability, impressed on all thy features! But it is above all in the workshop of the poor carpenter of Nazareth, that thy divine Face shines with the sweetest peace, in the midst of the fatigues and of the labors to which thy love condemns thee. May I, whilst contemplating thee, retrace in myself, as in a faithful mirror, this sweet and admirable serenity in the midst of

the sufferings of this present life!

1st POINT. — THE LABORS OF
JESUS.

I contemplate thee, I adore thee, and I love thee, oh adorable Face of Jesus, bending over the tools appropriate to thy hard labors. "I was poor and in labors from my youth up¹," thou saidst by the mouth of thy prophet David. Divine repairer of sin, thou camest to teach us the law of suffering, the law of reparation. Every instant of thy youth was employed in material occupations, which had no attraction for the mind, or any feature which commanded itself to the heart. What a lesson for my weakness, my dislikes and my love of repose. But permit

¹ Pauper sum ego et in laboribus a juven-
tute mea. (Ps. LXXXVII.)

me, oh Jesus, to ask thee the subject of thy thoughts, the cause of thy sighs, and of the clouds which pass over thy countenance all bathed in sweat. Little workman of Nazareth, thou thinkest doubtless, in the humble workshop of Joseph, thy foster father, of that other Father who dwells in heaven, the divine architect of the world, shamefully offended by his guilty creature. Casting down thy eyes upon the wood fashioned by thy sacred hands, thou also thinkest that one day it will become the sorrowful instrument of salvation; the standard of thy victory, the sceptre of thy empire, and thy peaceful crook to guide towards the divine fold the sheep and the lambs of thy chosen flock.

2nd POINT.—CONSOLATIONS OF
THE HOLY FACE.

We know, oh Jesus, that sorrow and joy, suffering and consolation, follow upon one another in the path of Christian life, and are always closely united. Divine model of humanity, thou didst will to taste the one and the other, and in the workshop of Nazareth the angels surrounded thy steps and lightened thy labors. But more attentive, more eager, more loving than the angels of heaven, a visible angel upon earth, a mother, is always close beside thee? Thou helpest Joseph to gain the bread of Mary; but Mary, during thirty-three years, never ceased a moment to console thy heart. Did Mary ever lose a single glance of thy eyes, a single smile of

thy lips, a single sigh which thou utterest? Ah! I love to picture to myself this beloved mother, often drawing near to thy adorable Face in the workshop of Nazareth, lovingly drying the sweat which drops from thy brow, and, happier than Veronica, being able during long years to render to thee this sacred duty.

Oh Jesus, permit me to accompany Mary in this pious office, to mingle my love with her love, my rapt attentions with her maternal attentions whilst consoling thy august Face. When overwhelmed as I often am beneath the burden of fatigue and of incessant labor, I will gaze on thy divine Face; the sight of it shall be my model and my help, and do you, oh Mary, cause a ray falling from the Face of Jesus

to refresh my heart also, and to give me strength and courage every day to fulfil in this valley of tears the task confided to me. May I soon see my sufferings changed into joys, and my crosses into trophies of victory and of salvation.

SPIRITUAL BOUQUET.

In laboribus a juventute mea.
I have been in labors since my youth. (Ps. LXXXVI, 16.)

SISTER SAINT-PIERRE

HER CHILDHOOD RELATED BY HERSELF

I was born on the 4th October 1816, a day for ever memorable as being that of the death of our holy mother

St Theresa, and the feast of St Francis of Assisi, whose name my mother bore. I was baptised in the church of Saint Germain, at Rennes. My patrons were St Pierre and St Francis of Assisi. My mother had a disagreeable bouquet presented to her on the day of her feast, in bringing into the world a little girl destined to cause her so much anxiety by her illnesses and waywardness.

As soon as my reason began to be developed, my good parents, who were eminently pious, gave me a religious education. But I had a very bad character : I was quickly angered, obstinate and very frivolous. My pious mother often took me to church, but my frivolity made me turn my head on all sides to see what was going on. When I allowed my distractions openly to appear and had not paid attention to my mother's commands, she punished me severely. I was taken to confession when I was six years and a half old, that I might accuse myself of all my faults.

Moreover, I was specially instructed in every thing that had relation to the most blessed Virgin Mary, and examples were given me of the protection afforded by this good mother to her children; and these recitals touched my heart. I began to invoke her, and I became better. I also began to enjoy prayer, and I had no longer to suffer any punishment on my return from high mass on Sundays, because I was more steady. Also when any thing disagreeable presented itself to me, I did violence to myself that I might not dispute about it, and I said—“ My God, I offer it to thee in reparation for my sins. ”

Sent by my good parents to catechism with the little children belonging to the parish, I enjoyed the instructions and my conduct being more edifying, compliments soon succeeded to the reproaches I had been accustomed to receive. I moreover began to make the Way of the Cross. Reading about the sufferings of Our Lord touched my

heart very keenly, for I thought that my sins were the cause of his sufferings, and I said with a contrite spirit—“ Oh my Saviour, didst thou know, during thy passion, that the day would come when I should be converted and be wholly thine ? ” I kissed the ground at every station. Then I returned to the house with dust upon my face, and Our Lord permitted this act of virtue to expose me to a slight humiliation, which caused my weak virtue to be put to a great trial.

Grace attracted me strongly towards God, but I was not constant in well-doing ; I often fell, and then rose again. I do not know on what occasion it was that I heard speak of a kind of prayer, called mental prayer, as being more agreeable to God than vocal prayer. I had a great wish to make this kind of prayer, and therefore I said— I will not speak when I say my prayers, and that will be a mental prayer. But, when I had finished, I became a prey to uneasiness, thinking I had not said

my morning or evening prayer. Our Lord, beholding my desire, inspired me to think of his sufferings and of my sins; then I wept bitterly, and Our Lord permitted that a little later on I should listen to a sermon which treated of nothing else but meditation, and I opened my ears and my heart to so happy a subject, delighted to learn how to practise mental prayer.

INVOCATION.

Oh adorable Saviour, who dost please to raise what is looked upon as being the most feeble instrument in the world, to make of it an instrument of thy grace, cast a look of compassion on my poor soul. Behold its weakness and poverty, and inspire it, with a desire to know thee, to imitate thee, to follow thee, and by these means to rise step by step, from virtue to virtue, till I gain that summit of the mountain of perfection, which thou dost reveal us by the examples of thy saints.

IX

THE FACE OF JESUS AND SATAN

Oh adorable Face, which causest the devils to tremble, have mercy on us.

LET us adore the adorable Face of Jesus, before which every knee must bow in heaven, on earth and in hell, allowing the devil to draw nigh and contemplate its features. Under the veil of humanity, his divinity has only to manifest itself, and one moment suffices to cast the enemy of God and of all righteousness into the abyss.

1st POINT. — TEMPTATION IS NOT AN EVIL.

Jesus willed to be tempted by the devil; he willed to undergo his

assaults. Uncreated light did not fear at being often in presence of the angel of darkness.

In the desert the tempter approaches him, and suggests to the divine penitent the three temptations which have their source in the triple concupiscence of pride, of love of earthly things, and of sensuality. Jesus combats them with nothing, except sweetness and patience. He rebuts them with calmness, energy and dignity, by a look of his eyes, a word uttered by his divine mouth.

Often he will have occasion to chase away the impure spirit out of the bodies of the possessed and out of the souls of poor sinners; his conduct will be the same. He wishes to teach us that, as long as we are on earth, we shall have to fight against this "roaring lion" which runs

about, seeking whom he may devour¹."

If the master was treated with rigor, the disciple ought equally to be so. Did not the saints undergo the trial of temptation in proportion to the height of holiness which they attained! Temptation is not a sin. Sin consists in a perverse will, and in consent; the will remains always free. The devil may make a roaring noise about the heart; he cannot, if we do not will it, enter into it and soil its purity.

What is requisite, oh my God, in order not to succumb? Distrust of creatures, confidence in thy grace, recourse to thy power: "Lord, show us thy Face, and we shall be saved." Oh good Jesus, at the

¹ Diabolus, tanquam leo rugiens, circuit
quærens quem devoret. (*I Petr.* v, 8.)

hour of peril, at the hour when the waters of iniquity are about to overflow my heart, show me thy divine Face ; and the devil, disarmed and vanquished, will take flight in confusion into his black abysses : *Ostende Faciem tuam, et salvi erimus*¹.

2nd POINT. — TEMPTATION MAY
BE A BLESSING.

It is at the hour of danger that chickens take refuge beneath the wing of their mother, and sheep beneath the crook of their shepherd. When we are at rest in the pastures of the Lord, we have nothing to fear from the darts of the enemy ; we may for a moment forget him whence all our help comes ; but let the enemy suddenly present himself,

¹ Ps. LXXXIX, 6.

and it is then that we shall hasten to throw ourselves on the bosom of the Father, who can defend us. Armed with the thought that we are under the eye of God, we shall combat like good soldiers under the eye of their leader, we shall prove to God our fidelity and our love, we shall strive against the enemy, and we shall triumph over his plots by flying from sin and the occasions which lead to it. In temptations to pride, the Christian soul has only to consider the Face of its God covered with opprobrium, bleeding and disfigured in order to expiate the revolts of the guilty creature; in temptations to sensuality, it has only to think of his sufferings; in temptations of attachment to sublunary goods, it has only to contemplate Christ naked upon the cross, and at such a sight

who is there that will not feel himself strengthened to fight the good fight of the Lord?

The devil once appeared to one of the servants of Christ, who had already inflicted upon him the most ignominious defeats. Martin was at prayer in his cell. All at once he beheld it bathed in purple light; then soon afterwards he saw before his eyes a personage resplendent with light, with a serene countenance and joyous air, covered with a royal robe, his brow crowned with a diadem. "Martin," said the demon, "I am Christ, adore me." The holy bishop pauses and reflects a moment. "My Lord Jesus," he answers, "did not announce to me that he would appear clad in purple and crowned with a diadem. As for me, if I do not see him with

the face and exterior beneath which he suffered, with his stigmata and his cross, I will not believe that it is he." At these words the phantom vanished.

Do we wish to put the devil to flight, let us then recall to ourselves the Passion of our Lord, and contemplate his Holy Face disfigured by sin.

SPIRITUAL BOUQUET

*Christo igitur passo in carne, et
vos eadem cogitatione armamini.*
(*I Petr. iv, 1.*)

Let us arm ourselves against the demon with the thought of Christ crucified.

THE CARMEL OF TOURS.

There I found the holy Infant Child Jesus, and the Holy Family.
(*Words spoken by the postulant*).

I left Rennes, writes Sister Saint-Pierre, accompanied by my excellent father, on the 11th November 1839, the day of the feast of St Martin, my dear protector, and went to Touraine, my new country. I arrived at Tours on the 13th, and I betook myself at once to the Carmelite Convent. It was five o'clock in the evening, and it is remarkable that St Martin himself presented me to "all the Saints of Carmel", whose feast is celebrated on the following day. I was certain that these good saints would not refuse to receive me on the day of so beautiful a feast, for I had very earnestly prayed them to receive me into their family: and they could not have given me a greater proof of my perseverance than by receiving me on such a day.

On descending from the diligence,

my father took me to the Carmelites; he gave me his blessing, and said to me, overcome with emotion as he was when embracing me for the last time, that it was the will of God that he should make this sacrifice. Poor father! how abundantly will our merciful God recompense your admirable obedience to his orders! Soon the door opens, and my father gives me up into the hands of my new family, who present themselves to receive me. If at that moment I made to God the sacrifice of a good father, he gave me, in place of him, a kind mother who was destined, in her great charity, to render to my soul services of inestimable value. It was the very reverend Mother Mary of the Incarnation who was, at that time, both Prioress and Mother of novices. I felt as though our Saviour had once intimated to me, when I was still leading a secular life, that the mother he had chosen for me would have special grace given her to direct me in his ways. It is at least certain that it

was what took place when she became acquainted with my inmost heart, which however did not happen immediately, but only when God deemed it to be expedient for his glory and the salvation of my soul.

The following day, I assisted at the divine office, and there I was attacked by a rather absurd temptation, the only one which I remember to have experienced against my vocation, and which I will now relate. Seeing the *hebdomadairian*, the *chantres*, the *versiculaires* and certain others of the Nuns advance to the middle of the choir, bow and say some words in Latin, then return to their places whilst others followed in their place, I was greatly alarmed by so many ceremonies, and feared I should never be capable of performing them, or of knowing when my turn came to take part in them.

I was conducted to the Novitiate; there I found the holy Infant Jesus and the Holy Family, the cherished objects

of my heart. Thenceforth this holy Family for whose sake I had left the world to go and serve them in the Carmel, which I knew to be specially devoted to them, made me find everything easy and agreeable; it seemed to me as though I had already spent several years there. It was then I perfectly understood, by my own experience, that there is not only the vocation to a certain order, but also a vocation to a certain house, for I did not feel drawn towards any other convent; on the contrary, as soon as I entered that of Tours, I felt I was where God willed me to be.

INVOCATION OF SISTER SAINT-PIERRE.

I salute thee, I adore thee, and I love thee, oh adorable Face of Jesus, my beloved, noble seal of the divinity; I apply myself to thee with all the powers of my soul, and I most humbly pray thee to impress upon us the features of thy divine resemblance. Amen.

X

THE FACE OF JESUS

IN THE MIDST OF HIS APOSTOLIC CAREER.

Oh adorable Face, bathed with sweat in thy journeys, have pity on us.

THE moment is come for Jesus to leave Mary, to renounce the peaceful solitude of Nazareth, and to traverse the world in order to announce the tidings of salvation. The Holy Face will not be spared suffering—the inclemency of the seasons, the heat of the sun, the dust of the road, contempt and derision on the part of the Pharisees and of the impious. Thou hast known all these sufferings, oh adorable Face of Jesus, long before applying to thy lips the chalice of the Passion.

1st POINT. — SUFFERINGS OF THE
HOLY FACE DURING THE JOURNEYS
OF JESUS.

All has been regulated by eternal Wisdom. It is to the children of the kingdom that belongs the first and most excellent portion of the festival. To procure them the benefits of the Gospel, Jesus did not shrink from any pain, any fatigue. Oh ye dusty roads of Galilee and of Samaria, steep paths of the mountains of Judea, burning sands of the shores of Jordan and of the lake of Tiberius, what sweat have you not seen stream down the adorable Face of our Saviour ! Oh Sun, at least veil the splendor of thy ardent beams before thy creator ! Dark night, delay a little thy course, and permit the Messiah to taste for a few moments

the refreshment of a restorative re-
pose! But he who has not a stone
whereon to lay his head, how can he
hope for rest upon earth? His soul
burns with a thirst which devours
him, and makes him forget the ne-
cessities of his holy humanity. He
runs, he flies, the divine Apostle, to
the conquest of souls, and his sweat,
bathing his face, flows down upon
the land of Israel, the image of our
soul, to fructify it and make it bear
the fruits of salvation.

Meditate, oh Christian, upon the
source of so much generosity, and
comprehend the love of Jesus for
thee.

2nd POINT. — THE SUFFERINGS OF
THE HEART OF JESUS.

But the sweat which covered the
Face of Jesus would have been

sweet to him, and his weariness would have been consoling, if they had not proved sterile for the majority of men. Wherefore was it necessary, oh Jesus, that the sufferings of thy divine soul should surpass the physical sufferings of thy sacred body? Good shepherd, thou dost ceaselessly hasten to search after thy rebellious and wandering sheep ; thou dost pursue them with thy tenderness, with thy tears and with thy love ; thou dost gently call them and invite them to come back to thee. At their approach thy heart thrills with gladness, it trembles with sorrow and fear when it sees them escape once more from thy divine embrace. Oh adorable Face, whose expression and whose modesty attracted both the just and sinners, show thyself to these faith-

less and ungrateful souls. Oh adorable Face of Jesus, show thyself to my soul; enchain me to thee by thy victorious eye, teach me to love poor sinners also; give me a share in the burning thirst which consumes and devours thee. Captive to thy love, I will labour by my prayers, by my good example, my sacrifices and all my efforts to gain hearts for thee, to urge souls, bought by thy most precious blood, into thy heavenly fold and into the nets spread for them by thy tenderness.

SPIRITUAL BOUQUET

Sitio!

I thirst for the salvation of souls.

(*John, xix.*)

THE NOVITIATE OF SISTER SAINT-PIERRE.

The first interior attraction which was felt by the new postulant was that of a tender devotion towards the holy infancy of Jesus. Let us permit her to explain how she was solicited by grace even before she had assumed the Carmelite habit.

“ When I was as yet only a little child in religion at the Carmel, Our Lord made me apply myself in a very special manner to his holy infancy, and he made me to know what he desired I should do to honour him in this state. Thus, he traced in my mind, for every day in the month, an exercise which I practised with great consolation, and, I believe, with much profit to my soul. I looked upon myself as the little servant of the Holy Family, and I offered myself to it in this quality, ardently desiring to wear its liveries when taking the holy habit of the Carmel. I begged my

reverend mother to be so good as to grant me this favor, spite of my unworthiness. It was bestowed upon me on the 21st May 1840, in that blessed month consecrated to her to whom I owed the grace of so beautiful a vocation. I consecrated myself wholly to the Holy Family on that day of joy and blessing. This is the consecration which I wrote and which I placed on my heart during the ceremony— 'Oh Jesus, Mary and Joseph, most holy and illustrious family, deign on this day, spite of my unworthiness, to receive me as your servant; it is the great desire of my heart; deign to grant my prayer. I am firmly resolved to be faithful to you, and if I cannot as yet engage myself in your service by the three religious vows, at least receive my desire, and give me grace to accomplish them as faithfully as though I had already made them. Oh most holy Infant Jesus, grant me to be as submissive to the Holy Spirit and to my superiors as you were to the most

blessed Virgin and to St Joseph. And you, oh Mary, conceived without sin, and all pure in the eyes of God, obtain for me grace never to do anything which might tarnish the splendor of the beautiful virtue of purity. Oh blessed patriarch St Joseph, who didst practise purity in so holy a degree of perfection, and who didst sacrifice thyself for the holy Infant Jesus and his mother the divine Mary, grant by means of your powerful influence with God that, following your example, I may practise holy poverty to the latest moment of my life, and that I may always feel it to be a duty and a sweet pleasure to sacrifice myself for my sisters. Lastly, oh Holy Family, grant that I may indeed glorify myself for being your very humble servant. Deign to receive me on this beautiful day and to give me a proof that you accept my services, by granting me grace to acquit myself worthily in saying the divine office; grant that I may recite it with attention, respect, love, fervor

and devotion; grant that I may be as wakeful at Matins as though I were in heaven dazzled by the beauty of God and the splendor of his glory! Amen'".

PRAYER OF M. DUPONT.

Oh Almighty God, Father eternal, look on the Face of thy Son Jesus; we present it to thee with confidence to implore our pardon. Merciful advocate, he opens his mouth to plead our cause; listen to his cries, behold his tears, oh my God, and, because of his infinite merits, listen to him when he intercedes for us, poor and miserable sinners. Amen.

XI

THE HOLY FACE AND MAGDALEN

Oh adorable Face, whose modesty and sweetness
attracted the just and sinners, have pity on us.

HERE was a woman of great renown in the city, and this woman was a sinner¹. The power of one look of Jesus, the generosity of the love of Magdalen, these are the two mysteries which render this passage of the Gospel so consoling to the Christian soul. “ There was a woman, and she was a sinner. ” Who can call himself just, oh my God, before thee ? Thy divine eyes, illuminating the splendors of heaven, discover spots even in the angels, those spirits who are so pure.

¹ *Mulier in civitate peccatrix.* (Luc. vii, 37.)

How shall I dare to appear before thee? The consideration of thy mercy towards Mary Magdalen shall be my hope and my consolation.

1ST POINT. — THE LOOK WHICH JESUS CAST ON MAGDALEN.

On a certain evening, according to a pious tradition, Mary Magdalen was seated at the door of her dwelling, inhaling the balmy air of spring, when a group of travellers passed in front of her. One of them, who seemed to be a prophet, was explaining the law, and when he came near where Magdalen was, she heard these words— “I say to you that even so there shall be joy in heaven upon one sinner that doeth penance¹.” And at the same time, raising

¹ *Gaudium erit in cœlo super uno peccatore poenitentiam agente.* (Luc. xv, 7.)

his head, he cast his eyes upon Magdalén, and the glance of the divine Face met the glance of the sinner.

Some days afterwards, Jesus was invited to a feast in the house of a pharisee, when a woman appeared, bearing a vase of alabaster filled with a delicious perfume. Shedding it over the feet of the Saviour, she watered them with her tears, and then reverently wiped them with her hair. "Many sins are forgiven her," the Saviour immediately said, "because she hath loved much¹." Such is the recompense of the sinner. The first glance cast upon her by the divine Face was a flash of grace; the second made Magdalén fall down at the feet of Jesus,

¹ *Remittuntur ei peccata multa, quoniam dilexit multum.* (Luc. vii, 47.)

to rise again, purified, cured and renewed.

Oh incomparable Face of Jesus, look also on my poor soul, and convert me like Magdalen.

2nd POINT. — FAITHFULNESS OF
MAGDALEN.

After meeting with Jesus, Mary Magdalen went back to her paternal home, which she had long since forgotten. Several months passed in the midst of the joys attendant upon her return, of the pleasures of duties fulfilled and of fraternal union. Now it came to pass that on a certain day the divine Master appeared at the threshold of the dwelling of Lazarus and his sisters. Fatigued with his apostolical labors, he came to Bethany to ask for repose amidst his friends. Magdalen was the first

to understand the happiness of possessing the Saviour. On her knees at his feet, she listens, contemplates, adores, and soon deserves to hear these consoling words fall from the lips of the Messiah— “ Mary has chosen the better part, and it shall not be taken away from her¹. ” She receives them, places them in her heart and thenceforth attaches herself to Jesus never again to be separated from him. Everywhere she seeks for a glance from his divine Face, and on the day of trial, it is towards him she precipitates herself exclaiming— “ Lord, if thou hadst been here, my brother had not died². ” On Calvary the sinner stands beside the Virgin of Dolors; she embalms the body of her Master,

¹ Luke, x, 42.

² John, xi, 32.

she attaches herself to his sepulchre, and is one of the first to deserve the singular grace of receiving the first look of the risen Holy Face.

Behold thy model, oh my soul. A sinner like Magdalen, a glance from the Face of Jesus falls upon thee, to touch and convert thee. Always seek this divine glance, and if it is not permitted thee long to enjoy the delights of contemplation, go and announce to the world, like Magdalen, the happiness of having found Jesus again and the marvels of his love.

SPIRITUAL BOUQUET

Faciem tuam, Domine, requiram. (Ps. xxxi.)

I will seek thy Face, O Lord.

THE GOLDEN ARROW.

Sister Marie de Saint-Pierre had now been four years at the Carmel of Tours. She had given herself up generously and without reserve to the action of grace. At last the moment had come in which the object of her mission was to be more clearly shown to her. The heavenly Spouse is about to reveal what it is that most displeases his heart. It is blasphemy. He will show her his justice ready to strike, if prompt reparation be not offered to him. He will suggest to her the means to be employed to console his heart and appease his righteous anger.

On the 26th August 1843 the Sister writes— “Then he opened my heart, gathered therein all the powers of my soul and addressed to me these words— *My name is everywhere blasphemed; even children blaspheme it.* And he made me understand how greatly this frightful sin sharply and more than all others wounds his divine Heart; by

blasphemy the sinner curses him to his face, attacks him openly, annihilates the Redemption, and himself pronounces his own condemnation and judgment. Blasphemy is a poisoned arrow, which continually wounds his heart; but he told me that he would give me a golden arrow to wound it deliciously, and to cicatrise the wounds inflicted upon it by sinners in their malice.

“ This is the formula of praise which Our Lord, notwithstanding my great unworthiness, dictated to me for the reparation of blasphemies against his holy Name. He gave it to me to be as a golden arrow, assuring me that each day I said it I should wound his Heart with a wound of love—

“ Forever blessed, praised, loved, adored, glorified be the most holy, most sacred, most adorable, unknown, inexpressible Name of God, in heaven, on earth, and in the dark abysses, by all creatures which have issued from the hands of God, and by the sacred

Heart of Our Lord Jesus Christ in the most Holy Sacrament of the altar. Amen."

The Sister interrupts her thrilling recital to explain a word contained in this act of praise.

" As I felt, she says, a certain degree of astonishment that Our Lord should have said to me— *in the dark abysses*, he had the goodness to enable me to understand that his justice was glorified there. I beg you also to remark that he did not say to me in *hell*, but that he used the word in the plural; so that in the word may be included *purgatory*, where he is loved and glorified by suffering souls. The word *hell* is not applied solely to the place where the damned are sent; faith teaches us that the Saviour, after his death, descended into Hades, where were the souls of the just, and does not holy Church herself pray to her divine Spouse to snatch the souls of her children from the gates of hell: *A porta inferi erue, Domine, animas eorum?* (Office of the dead.) ”.

INVOCATION.

For ever praised, blessed, loved, adored and glorified be the most holy, most sacred, most adorable, unknown, inexpressible Name of God, in heaven, on earth, and in the dark abysses, by all creatures which have issued from the hands of God, and by the sacred Heart of Our Lord Jesus Christ in the most Holy Sacrament of the altar.

Amen.

XII

THE KISS OF THE HOLY FACE

BESTOWED ON LITTLE CHILDREN.

Oh adorable Face, which didst give a holy kiss
to the little children after having blessed them,
have pity on us.

In thy Gospel, oh my God, there is
a passage which my soul cannot
read without emotion; it is that of
the benediction and of the holy kiss
given by thy Holy Face to little chil-
dren. How thou didst love these
dear infants, oh Lord Jesus, how
thou didst love the lambs of thy
heavenly fold and the cherished
portion of thy flock! Permit me to
ask of thee the reasons of this pre-
dilection of thy divine heart.

1st POINT.—SIMPLICITY.

On a certain occasion, St Mathew tells us—The disciples came to our Saviour (it was on the shores of the lake of Tiberius) and put this question to him—“Master, who shall be greatest in the Kingdom of heaven?” And Jesus, calling unto him a little child, set him in the midst of them and said—“In truth, I say to you, unless you be converted and become as little children, you shall not enter into the Kingdom of heaven¹.”

Simplicity is the first characteristic of infancy which attracts the eyes of Jesus. *Estote simplices sicut columbae.* “Be simple as doves,” he says. St Paul in his panegyric on charity, eulogises also

¹ Matth., xviii., 3.

the spiritual infancy of which Jesus speaks—"Charity is kind, it envieth not, it is not ambitious, it is not puffed up with pride, it seeketh not its own, it is not bitter, it thinketh no evil, it does not rejoice in iniquity, it believes all things, hopes all things, suffers all things¹."

Who will give me, oh my God, this childlike simplicity which is true wisdom? Who will give me this abandonment, this forgetfulness of myself and of creatures which will draw down upon me the look of thy Holy Face?

2nd POINT. — PURITY OF HEART.

The second reason of the predilection of the Holy Face for children is purity of heart. "Blessed are

¹ I Cor. XIII, 5.

the clean of heart, for they shall see God¹.— Take heed not to scandalise one of these little ones that believe in me, for God has sent angels to guard them, and these angels always see the face of my Father who is in heaven².” Therefore the Lord, who delights himself among the lilies, loved, when he was on earth, to draw nigh to those who were possessed of this original purity. With what care he warded off the crowd in order to let the children approach him! With what affectionate tenderness, placing his hand upon their innocent brows, he bent over them to give them together with a holy kiss his divine benediction! My God, enable me thoroughly to understand that simplicity and inno-

¹ Matth. v, 8.

² *Ibid.*, xviii, 6.

cence are the way to thy heart. Give me grace to become simple of spirit and pure of heart, remembering always those words—“ He that loveth cleanliness of heart shall have the king for his friend¹.” May a look of thy Holy Face, bending over my soul, render to it its first beauty, its baptismal purity, and so prepare it to receive thy divine caresses and thy heavenly benedictions.

SPIRITUAL BOUQUET.

*Beati mundo corde, quoniam
ipsci Deum videbunt.*

Blessed are the clean of heart, for they shall see God. (*Mathew*, v, 8.)

¹ *Prov. xxii, 11.*

THE REPARATION.

In proportion as Our Lord raises Sister Marie de Saint-Pierre to the knowledge of the mystery of the Reparation, he reveals to her, in a clearer and more sensible manner, the designs of his adorable heart. He shows her the evil in all its intensity, and at the same time shows her the remedy and the means of applying it. On the 24th November, the feast of St John of the Cross, one of the favourite saints of the Carmel, Jesus, at the moment of communion, gathers together in himself all the powers of the soul of his servant, and says to her— “I have not until now showed you more than a portion of the designs of my heart; but to-day I am going to show you them in their entirety. *The land is covered with crimes. The breaking of the three first commandments of God has irritated my Father; the holy Name of God blasphemed, and the holy day*

of Sunday profaned consummate the measure of iniquity; these sins have ascended to the throne of God, and provoke his anger, which will spread if his justice be not appeased; never have these crimes risen to such a height. I desire with a lively desire that an association, solidly organised and approved, should be formed to honour the Name of my Father."

Thirteen days afterwards, on the eve of the Feast of the Immaculate Conception (7th December), the Saviour, in his communications to his faithful spouse, returns to the subject, and this time the guilty nation is named. The Sister thus begins—“My soul is in a state of great fear, because of what he made me understand this morning in my prayers, and which he charged me to transmit to my superiors without any fear of being deceived. I am about to do so in all simplicity. Our Lord, having gathered together all the powers of my soul into his divine Heart, made me see how irritated he is against France,

and that he had sworn to revenge himself in his anger, if a reparation of honor were not made to his heavenly Father for all the blasphemies of which it is guilty. He declared to me that he cannot remain longer in France, which like a viper tears the entrails of his mercy. He still patiently suffers the contempt shown to himself, but the outrages committed against his divine Father provoke him to anger. France has sucked the breasts of his mercy until they bleed ; therefore mercy will now give place to justice which will overflow with fury the longer it has been delayed. Then, overwhelmed with emotion, I exclaimed—‘Lord, permit me to ask this question of thee : If the reparation thou desirest be made, wilt thou then forgive France ?’ He answered me—‘ I will pardon her yet once more, but take heed, it will be only for once. As this sin of blasphemy is spread all over France, and is public, the reparation must also be public, and extend to every one of her

towns; woe to those who do not make this reparation!'"

After this communication, Sister Saint-Pierre, as we know from the testimony of another Carmelite, left the choir in a state difficult to describe. She was as pale as death, bathed in tears, wearing an expression of grief which lasted a long time, and which was renewed whenever she received revelations of this kind, an expression which was quite contrary to her usually bright expression. She seemed then as though she were annihilated under the weight of the divine anger.

INVOCATION OF SISTER SAINT-PIERRE.

I salute, I adore and I love thee, Jesus my Saviour, covered with fresh outrages by blasphemers, and I offer thee in the heart of Mary, as an incense and perfume of agreeable odor, the homage of the angels and of all the saints, begging of thee humbly, by the virtue of thy Holy Face, to repair and re-establish in me and in all mankind thy image disfigured by sin. Amen.

XIII

THE HOLY FACE AND LAZARUS.

Oh adorable Face, troubled and weeping at the tomb of Lazarus, have pity on us.

YESTERDAY, oh my God, I meditated upon the smile and the benediction of the Holy Face bestowed on little children, and to-day I am going to contemplate the tears which thou didst shed over a tomb, the tomb of thy friend Lazarus. Is not that also one of the most touching scenes in the Gospel, and does it not recall to me that joy and sorrow, sadness and consolation are sisters here below? Do thou thyself dispose my spirit to holy thoughts, and my poor heart to some sentiments of gratitude and love.

1st POINT. — DEATH OF LAZARUS.

On a certain day, when the divine Master was, according to his custom, surrounded by a crowd, a man panting for breath and all covered with dust, rushes towards him, and says to him—“Lord, behold him whom thou lovest is sick¹.” And by these words everyone knew that he spoke of Lazarus. “Now,” says the Gospel, “Jesus loved Mary and her sister Martha, and Lazarus.” What happiness to be loved by Jesus, and what will not Jesus do for those whom he loves? “This sickness is not unto death,” he immediately says, “but for the glory of God, that the Son of God may be glorified by it.” And he

¹ *Ecce quem amas infirmatur.* (Joan. xi, 3.)

remained two days in the place where he was, and during those two days Lazarus died. Couldst thou not have prevented him from being ill, oh Lord, couldst thou not have prevented him from dying?

Listen, oh my soul, and meditate upon the answer of the Master—"It is needful that God should be glorified." It is needful that God should be glorified by the sufferings of those whom he loves; it is needful that he should be glorified by their death. What a fearful mystery is this law of suffering and death! And yet, though terrible, it is just. "The disciple is not above his master," and the master willed to suffer, and he died.

I understand and I accept, oh my God, and when it shall please thee to cause the hour of the supreme trial

to strike, I will fix my eyes upon thy Holy Face, disfigured by grief, I will allow sickness to fasten itself on my limbs, and death to turn them cold upon my funeral couch, whilst awaiting the word and the divine look which shall be the signal of my resurrection to a better life.

2nd POINT. — THE RESURRECTION
OF LAZARUS.

Jesus loved Lazarus, and God must be glorified. Love and zeal for the salvation of souls made the Saviour brave the danger to which he was exposed by the Jews, who had but just tried to stone him in Judea. Together with the twelve he takes once more the road to Bethany. Now Lazarus had been already three days in the grave. Martha, approaching Jesus, said to him—

“ Lord, if thou hadst been here, my brother had not died.” “ Thy brother will rise again,” Jesus answered. “ I know, Lord, that he will rise again in the resurrection at the last day.” “ *Ego sum resurrectio et vita,*” continues the master, “ I am the resurrection and the life; he that believeth in me, although he be dead, shall live, and every one that liveth and believeth in me, although he be dead, shall live.” And when he drew nigh to the tomb, he wept: *Lacrymatus est Jesus*: and the Jews said—“ Behold how he loved him¹.”

Oh tears of Jesus, tears of the Holy Face, how you show me the love of my Saviour, and how dear and precious you are to me! How many poor Lazarus are there upon earth, oh my God! How many poor

¹ Luke, xi, 36.

souls dead of a more cruel death, the death of sin ! How many poor Marthas and Marys are weeping over the tomb of a soul ! Come, oh Lord Jesus, come and see. Command that the stone which closes up the tomb shall be removed. May thy divine look penetrate to the corruption in the midst of which they are buried, and the new Lazarus shall rise again, and the Marthas and Marys shall cast themselves at thy feet that they may kiss them with gratitude and love, and that they may say to thee—“ Remain with us henceforth, oh our Master, that our brother may not die again through sin.”

SPIRITUAL BOUQUET

Et lacrymatus est Jesus.

And the eyes of Jesus shed tears.

(*John, xi.*)

THE ARCHCONFRATERNITY.

Our Lord, after having demanded an association of reparatory prayers, states still more clearly his intentions; he desires that an archconfraternity should be established forming a centre towards which many similar confraternities, established in all the different parts of the world, should converge. "In the same way," said Sister Saint-Pierre, "that Mary has adopted the archconfraternity for the conversion of sinners, he will adopt that of the reparation; the two must act together in harmony to repair the outrages offered to God." This association, demanded by Our Lord, was to have two objects: 1st the reparation of blasphemies uttered against God; 2dly the sanctification of Sunday. Blasphemy and the violation of Sunday are the principal sins which specially provoke the anger of God.

This association was to be placed under the patronage of St Martin, of

St Louis and of St Michael; and each associate was every day to recite a *Pater*, an *Ave* and a *Gloria*, and to wear a cross on which was to be engraved on one side—*Sit nomen Domini benedictum*, and on the obverse—*Vade retro, Satana*.

Serious difficulties, which lasted a long time, were destined to impede the designs of Our Lord and of the Sister. Several attempts were made. Mgr Morlot, Archbishop of Tours, wished to institute an association for the reparation of blasphemies at Notre-Dame-la-Riche. He himself had the leaflets of the reparatory prayers printed; but the association was, nevertheless, not established in conformity with what Our Lord desired.

Later on Mgr Parisis, Bishop of Langres, instituted a confraternity of reparation for blasphemy and for the profanation of Sunday. A principal point had however been omitted: there was no mention of the devotion to the sorrowful Face of Our Lord indicated.

by Sister Saint-Pierre as a sensible means of reparation. Therefore the pious Carmelite was only half satisfied.

It was reserved for Leo XIII. to establish at Tours, the seat and cradle of the work, a real *Archconfraternity* under the title of *the Holy Face*, by apostolical briefs dated the 9th December 1884 and the 1st October 1885. This Archconfraternity, established at the Oratory of the same name, in the former drawing-room of M. Dupont, where since 1852 a special worship had been paid to the miraculous picture before which the servant of God prayed during twenty-five years, has the power of affiliating confraternities to it in all parishes, with the exception of the holy city of Rome. It now sheds its rays over the whole earth, and the desire of Sister Saint-Pierre has been granted.

INVOCATION.

Oh Saviour Jesus, who didst will that the reparation should be as public and universal as had been the offence,

penetrate us with the true spirit of reparation. Give us grace to love thy divine Face, to make it known and loved by the whole world, in order that it may be to us a source of light and a means of salvation.

XIV

THE HOLY FACE ON TABOR.

Oh adorable Face, brilliant as the sun and shining with splendor on mount Tabor, have pity on us.

A TOUCHING mystery is proposed to us for our meditation to-day. Jesus withdraws three of his apostles to a high mountain, where he is transfigured in their presence. His face becomes dazzling as the sun and his raiment white as snow. At the same time Moses and Elias converse with him respecting the sufferings which he is to endure at Jerusalem. What a contrast, oh my God, and what a lesson for us!

1st POINT. — THE GLORY OF THE
HOLY FACE TRANFIGURED.

Jesus chose a place apart. God does not converse with us in the midst of the world; in order to hear him, the soul must be closed to the tumult of creatures and open to him alone. Jesus chose a high mountain, to make us understand that our heart ought to be raised above the things of this world, which we must tread under foot. It is there that he transfigures himself before a small number of his apostles. How was this miracle accomplished? In order to transfigure himself, Jesus had only to allow the features of his divinity to appear upon his human Face; he ceases to keep hidden the ray of glory which ravishes with joy the angels in heaven. The

light of his Face, the whiteness of his raiment do not come from on high, they proceed from his adorable person.

On seeing this state of glory, Peter, dazzled and beside himself, exclaims— “Lord, it is good to be here. Let us make three tabernacles¹” Happy Peter, happy disciples to have been permitted to see the beauty of the transfigured Face! Such is also, oh my soul, the happiness reserved for thee, not for some fugitive moments only upon earth, but for eternity in heaven. When the bonds of clay which hinder thy flight shall fall away, thou wilt be able to contemplate, in the bosom of inaccessible light and in all the splendor of its sweetness

¹ Domine, bonum est nos hic esse. (Matth. xvii, 4.)

and of its majesty, the beauty of the Face of thy Saviour. “My Redeemer liveth,” saith Job, “and in the last day, I shall rise out of the earth, and I shall be clothed again with my skin, and in my flesh I shall see my God¹. ”

2nd POINT. — THE SORROWS OF
THE HOLY FACE.

But from what secret design in the midst of the glory with which it was pleased to environ itself did the Holy Face assume immediately an expression of sorrow? Jesus converses with Moses and Elias, the two greatest prophets of the ancient law, and he speaks of the excessive sufferings he is going to un-

¹ Job, xix, 25.

dergo at Jerusalem. The remembrance of his Passion cannot quit for a moment the mind of the Saviour. He bears it with him in the midst of his joys, and his heart sighs incessantly after the baptism of blood by which he is to regenerate the world.

What a lesson, oh my God! Wherefore are joys so fleeting? Glory, alas! is only a flash of lightning in the midst of a dark sky, and suffering is the sad reality of Christian life upon earth. The law of reparation for sin weighs heavily on humanity, and if we would be glorified with Jesus, we must pass through the purifying crucible of penitence. The funereal veil of trial will not be lifted from our faces until the last day. Meantime we remain in the state of exiles and

travellers, for Jesus will not permit us to fix our tent here below.

Let us then keep the eyes of our heart fixed on Jesus, our model, the author and finisher of our faith, who preferred to the enjoyments of life the humiliation of the cross. God is faithful, he will not permit us to be tempted above our strength. He will even proportion consolation to trial, his love will distil suffering for us, lest our heart should go astray and attach itself to present things. Therefore it is that, when God loves a soul, he takes it at first apart, raises it upon the mountain of contemplation, and allows it to perceive for an instant the beauty of his Face; and then he immediately recalls it from its delightful ecstasy to point out to it the road which still remains to be traversed

before it arrives at the sojourn of joy and rest.

Teach us, oh my Saviour, to allow ourselves to be led by thy grace, and to be inflamed by thy love, that we may have courage to contemplate thy Face in the excess of its humiliations and of its opprobrium, so that we may be worthy to see it again in its glorious transfiguration amidst the splendors of the eternal Tabor.

SPIRITUAL BOUQUET.

Facta est, dum oraret, species vultus ejus altera.

And he was transfigured before them. (*Mathew, XVII, 2.*)

THE HOLY FACE

A STANDARD OF REPARATION.

It was necessary to the work of reparation, which Our Lord had come to found, that it should have an exterior mark, a sensible sign, a standard round which it might rally during the great combat to which he invited so many generous defenders of his cause. This exterior mark, this rallying sign, this standard, he gave to Sister Marie de Saint-Pierre by giving her his Holy Face—“Our Lord represented to me very vividly,” she said, “the pious office performed by Veronica, who with her veil wiped his most Holy Face, covered as it then was with spit and dust, with sweat and blood. The divine Saviour made me understand that the wicked actually renew by their blasphemies the outrages committed against the Holy Face; all the blasphemies which they hurl against the Divinity without being able to touch it, fall like the spits of

the Jews upon the Face of Our Lord, who made himself the victim of sinners. Then he told me it was necessary to imitate the zeal of pious Veronica, she who so courageously passed through the crowd of his enemies, and whom he gave to me to be my patroness and model. By applying ourselves to the reparation of blasphemies, we render him the same office as this heroic woman did, and he looks upon those who act thus with the same complaisant eyes, and as he looked upon her at the time of his Passion.

“ I then understood that in like manner as the sacred Heart of Jesus is the sensible object offered to our adoration whereby to represent his immense love in the most Holy Sacrament of the altar, in the same way, in the association of reparation, the Face of Our Lord is the sensible object offered to the adoration of the associates, whereby to make amends for the outrages of blasphemers, who attack the Divinity of which it is the figure, the

mirror and the expression. By the virtue of this adorable Face presented to the eternal Father, his anger may be appeased, and the conversion of the wicked and of blasphemers may be obtained.

“ Our Lord Jesus Christ went on to say to me—‘ I seek Veronicas to wipe and honour my divine Face, which has so few worshippers.’ He then addressed to me these mysterious and consoling words—‘ I give you my Holy Face as a recompense for the services you have rendered to me; you have done very little, it is true, but your heart has conceived great desires. I therefore give you this Face in the presence of my Father, in the virtue of the Holy Spirit and in presence of the angels and saints; I make this gift to you through the hands of my holy Mother and of St Veronica, who will teach you how to venerate it.’ Our Lord also said to me—‘ You will perform wonders by means of this Holy Face.’ ”

Two days afterwards, on the feast of

the holy Apostles Simon and Jude, the divine Master continued to instruct me his servant in the mysteries of the Holy Face. "In the same way," he said, "as in a kingdom we can procure with a piece of money, marked with the effigy of the prince, all that we desire, so with the precious coin of my holy humanity, which is my adorable Face, you will obtain all that you desire in the kingdom of heaven."

INVOCATION OF SISTER SAINT-PIERRE.

Oh Saviour Jesus, who hast said—
"In proportion to the care you take to repair my portrait, disfigured by blasphemers, I will take care to repair yours, which has been disfigured by sin," accomplish in us the effects of thy promise, and render our souls as beautiful and agreeable in thy eyes as they were when they issued from the baptismal fonts.

XV

THE HOLY FACE WEEPS
OVER JERUSALEM.

Oh adorable Face, grieving at the sight of Jerusalem and shedding tears over that ungrateful city, have pity on us.

ON the day when Jesus drew nigh to Jerusalem, as soon as he perceived the city, he began to weep over it at the thought of the woes which were destined to overwhelm it, because it knew not the time of God's visitation. Contemplate, oh my soul, the tears which inundate the Face of the most beautiful among men. Reverence the expression of the sorrowful Face of Jesus, and beg of him to reveal to thee the cause of it.

1st POINT. — JESUS WEEPS OVER
HIS COUNTRY.

Jesus weeps over Jerusalem; Jerusalem, which he has overwhelmed with heavenly benedictions; Jerusalem, which he has honoured with his presence! He beholds passing before him, as in a picture, on one side, the triumphant entrance of the Hebrews into the promised land, the solemnities and the inspired songs of David and of Salomon, the magnificence of the temple, the crowds of people which in days of rejoicing flocked into its porticoes, and the glory with which God had surrounded it; on the other side, the hardening of heart and the prevarications of Israel; the dissensions of the sects which agitate and trouble it, the hatred of the scribes and

Pharisees. His divine eyes, discovering a future which is not far distant, perceive near the city a mountain, a cross and traces of blood, and then the justice of his Father soon descending heavily upon the deicidal city, delivering it up to the horrors of a siege in which its inhabitants, decimated by pestilence and famine, will everywhere present to the eyes a picture of hell. He beholds the temple burnt and destroyed, the walls of Sion thrown down, Jerusalem abandoned and solitary because it did not know the time of God's visitation. And at the sight, the Saviour sheds tears over his country, because he loves it and deplores its misfortunes.

Oh Jesus, teach us also to shed tears over two countries which we ought to love with our whole hearts:

the Church and our own land. The Church is our mother, she may indeed suffer persecution and be tossed upon the waves; but she will not perish, because she has the promise of eternal life; but can we be insensible to her misfortunes and to those to which our own dear country is a prey: insensible to the loss of so many poor souls who are voluntarily lost through wandering away from the divine fold? Oh Jesus, permit us to share in the sorrowful feelings of thy heart, and may we weep with thee over these two Jerusalems.

2nd POINT. — JESUS WEEPS OVER
OUR SOULS.

There is another Jerusalem over which the Holy Face also sheds tears; it is our own soul. "Weep for yourselves," Jesus said to the

daughters of Israel, "before bewailing my sufferings¹." If I cast a glance, oh my God, on the Face of my poor soul, how many causes for tears do I not see? Thou didst bestow on it innumerable blessings and didst ornament it with graces! Thou didst make of it a promised land, a paradise of delights. Thou didst raise therein a temple to thyself, thou didst reign as master of it. But behold factions of opposing parties and passions rose suddenly within it. They brought with them desolation and ruin. The walls have been thrown down, the citadel has been taken, and the enemy has usurped thy place.

Viae Sion lugent. The pathways of Sion are desolate and deserted,

¹ Nolite flere super me, sed super vos ipsas flente et super filios vestros. (Luc. xxiii, 28.)

because there is no longer any one to assist at its solemnities. Behold the picture of my soul in a state of sin. It is over it I ought to weep, but that my tears may be fruitful, I must weep with Jesus. To contrition I must add a sincere desire to see the walls of the city rise again. I must call upon Jesus and beg of him to re-establish his reign therein. Come then, oh Lord, come and take anew possession of my soul. Make thy triumphal entrance into it, and may the beauty of the restored temple rejoice thy Holy Face and thy sacred Heart.

SPIRITUAL BOUQUET.

Videns civitatem, flevit super eam.

And when he drew near, seeing the city, he wept over it. (*Luke, xix, 41.*)

M. DUPONT. — HIS YOUTH.

Leon Papin Dupont was born at Martinique on the 24th of January 1797, of an ancient family of Breton origin. He went through his studies at Pontlevoy (diocese of Blois). From his earliest youth he displayed an energy of will and a firmness of character which were presages of the most heroic virtues. On leaving Pontlevoy, he went to Paris to study law.

Without departing from his Christian habits, Leon Dupont, being in the enjoyment of a large fortune, having leisure at his command, and distinguished friends, led a very luxurious life. Now it happened that on one occasion his handsome carriage got entangled in the midst of a number of little chimney sweeps. He found that these poor little children were specially looked after and cared for by some young laymen of his own rank. This charitable work interests him, and he

immediately asks to be allowed to share in it. It was the call of grace which led him to the life of good works which he was destined to follow all his life long. He wrote thus on this subject to one of his friends—"All at once light shone brightly into my eyes. This ray of light made me see the importance of a Christian life, the indispensable business of salvation. But it was necessary that grace should be added to it." It was added, in fact; and from that time M. Dupont gave himself seriously to God.

Having been admitted into the celebrated congregation of the Blessed Virgin, founded at Paris by Fr Delpuits, he made it his bounden duty to observe all its rules without human respect and with the energy and frankness which distinguished his character. The following example will give a good idea of his conduct.

One Sunday, as he was travelling, he halted at Nantes. Finding there a young priest belonging to the parish, he

begged him to allow him to go to confession, and expressed a wish to receive holy communion. The vicar, seeing that he had to do with a handsome young man belonging evidently to the fashionable world, dared not believe him to be in earnest, and hesitated to receive him into his confessional, so rare was it at that time to see such men brave human respect and publicly communicate on an ordinary Sunday. M. Dupont, guessing of what he was thinking, and seeing how embarrassed he was, told him that he belonged to the congregation of Mary, and that he was accustomed to receive the sacraments every week. Some time afterwards, when he had returned to Martinique to his mother, he had an idea, it is said, of becoming a priest; but his vocation met with legitimate obstacles. Named counsellor and auditor of the royal court, he was very soon afterwards made titulary counsellor. At thirty years of age, he married a young and pious Creole, M^{lle} d'Audiffredi, whose

virtues and qualities promised him long days of a peaceful and happy life. She was suddenly taken from him by death in the course of a few years, leaving him an only daughter, whom she made him promise, on her death bed, to confide to the care of the Venerable Mother de Lignac, Superiorress of the Ursulines of Tours, that she might be educated by the same religious by whom she herself had been brought up.

INVOCATION.

Oh Lord our God, who through the adorable effects of thy providence callest, by unfathomable and hidden ways, to thy service the servants whom thou hast chosen to perform thy works, grant us clearly to know the call of thy grace, to correspond to it with fidelity and to labour with all the energy of our will in the work of reparation for the glory of thy holy Name, the good of our neighbor and the sanctification of our souls.

XVI

THE HOLY FACE

IN THE GROTTO OF THE AGONY.

Oh adorable Face, bowed down to the ground in the garden of Olives and bearing the shame of our sins, have pity on us.

THE hour of the Passion of the divine Master has struck. It is in the grotto of the garden of Olives that we are about to assist at the voluntary sufferings of the Holy Face. "Sit here," said Jesus to his disciples, "till I go yonder and pray¹. Remain here if you have not courage to follow me further; but watch and pray, for the spirit is ready, but the flesh is weak. My soul is heavy even unto death," he soon afterwards

¹ Matth. xxvi, 36-46.

adds. Then, entering into the garden of the Agony, he bows down his Face to the ground. Let us follow in the train of the angels who accompany him there. Let us contemplate his sufferings, let us meditate upon them with real compunction.

1st POINT. — THE PRAYER OF JESUS.

According to an ancient tradition, this grotto, where we are meeting together in spirit, served as a refuge for our first parents after their expulsion from the terrestrial Paradise, even as Golgotha was the place of the sepulchre of Adam. It is there that Jesus prays and that he weeps in order to expiate the sins of the world, which appear to him in their infinite forms and in all their hideousness. He is on his knees, and

his eyes, at the aspect of this horrible vision, close with grief and shame. They cannot bear the sight, and are sorrowfully bowed down to the ground; his heart, on the contrary, rises to God his Father, and from his agonised lips escapes the cry prompted by nature—“ Father, if it be possible, let this cup pass from me. Nevertheless not my will, but thine be done.” And, saying these words, he fell with his Face to the ground.

Contemplate, oh my soul, the Face of Jesus, pale and disfigured by the sufferings of his agony. It is bathed in a cold sweat, and this sweat is the divine blood which will soon flow down in floods at the Prætorium and on Calvary. Jesus has put his heart in the wine press of his love; he cannot keep back the generous

wine of his blood which issues from all the pores of his sacred body. His adorable Face is more especially inundated with it. His noble and majestic brow permits these divine sweats which veil his eyes to pour down in abundance, they saturate his hair and his beard and run down to the ground to render it fruitful. What sorrow, what fear, what terror he experiences at the sight of the sins, which he is about to expiate by so many ignominies and so many sufferings!

2nd POINT.— THE CONSOLING ANGEL.

Wherefore, oh Jesus, seeing thou wert able to redeem the world by a simple act of submission to the offended Majesty of thy Father, didst thou will thus to choose the very extreme of suffering? And wherefore, when

carrying to thy lips the cup of bitterness, didst thou all at once experience the horror of thy agony? Jesus willed to suffer thus, answers a saintly Father, to show that he was really man, and to teach us also to suffer with him. How terrible a mystery is suffering, and yet what is more common? Suffering is necessary, and every man who refuses suffering refuses the palm of victory and the crown of glory. But courage, oh my soul. He who created thee is aware of thy weakness. Human nature in Christ accepted the succor of the consoling angel to soften his agony. He who himself experienced it will himself come to thy aid. Jesus will be thy good consoling angel. Let then the moral suffering whether of the heart or mind, or the physical suffering of

the body come upon thee, and thou wilt say, with the Master — “ Oh my Father, if it be possible, let this cup pass from me.” And when the angel shall have revealed his presence at thy side, thou wilt add immediately — “ Nevertheless thy will be done, and not mine.” God will proportion the consolation to the trial, he will not permit thee to be tempted above what thou art able to bear.

SPIRITUAL BOUQUET.

Procidit in faciem suam, orans et dicens: Pater mi, si possibile est, transeat a me calix iste; verumtamen non sicut ego volo, sed sicut tu.

And he fell upon his Face, praying and saying — “ My Father, if it be possible, let this chalice pass from me ; nevertheless not as I will, but as thou wilt.” (Matthew, xxvi, 39.)

DEATH OF HENRIETTA.

The only daughter of M. Dupont had remained during several years under the care of M^{me} de Lignac. To the charms of an angelic piety, the young girl added some of the rarest natural gifts. She was just finishing her education when an epidemic, suddenly breaking out in the school, forced the Ursulines to send their pupils to their several homes. Henrietta was delighted that her holidays should take place so much sooner than usual. She little thought that they would end for her in the grave.

During the days of her illness, which were days filled with anguish for her excellent father, the virtue of M. Dupont, which had already attained so great a degree of perfection, rose to a height of heroism which made a lively and lasting impression on all who knew him.

“ After the sick child had received

the last sacraments," writes a holy priest who was an intimate friend of M. Dupont, and who had not lost sight of him during the whole course of his bitter trial¹, " her father recited the prayers of the dying... He was holding the hand of his daughter in his, and with a sublime expression of faith on his countenance, he said— ' Depart, Christian soul, depart, depart ! remain no longer on this earth, where God is sinned against, depart ! Death is life, the world is death. Go, my daughter, you are on the point of seeing God. Tell him all we are feeling, all we are suffering at this moment... Tell him that our only desire is that he should be satisfied with us in this trial... I suffer, it is true, my heart is torn. But, my daughter, they are the sufferings which attend a birth. I am giving a heavenly birth to you to-day. It is true that on earth we are the image of God, but it is a rude image hardly

¹ M. l'abbé Regnard.

discernible. It is only in heaven that God finishes and perfects us. Depart, my daughter, and do not forget my commissions... I am still your father, and, in the name of my authority over you, I command you to say nothing to God until you have fulfilled them all. ”

M. Dupont, ever since the beginning of his daughter's illness, had not failed to solicit the prayers of his neighbors, the pious Carmelites of Tours. Sister Saint-Pierre, with whom he had already been in communication, had prayed fervently, but had several times expressed her conviction that the young girl would not recover. God had willed to impose this hard sacrifice upon his servant, to raise him more quickly to holiness and to make him the instrument of his works of reparation through the Holy Face.

Down to the last moment, the child was perfectly conscious. Her father, who had remained on his knees overwhelmed by grief, suddenly rose, and again taking her hand, said to her— “Oh

my daughter, you will not leave me. We shall not be separated. God is everywhere. You will be in his presence in Heaven, and you will see him. I here below will also be with him, and, through him, I shall be with you... Two walls separate us at this moment. Yours will soon fall; mine will also one day fall; we shall then be once more united, and we shall be together always."

Then, when the dying girl had breathed her last sigh, M. Dupont, turning towards Dr Bretonneau, who was standing by her bed, said to him with a heavenly expression of face— "Doctor, my child sees God!" And then, in a transport worthy of a saint, he recited, others say he entoned the *Magnificat*.

This was really the ideal of a Christian.

INVOCATION.

Oh God, who didst prove the faith of Abraham by the sacrifice of his only

child, and who didst fill thy servant with the same spirit, increase in me this faith, and grant me the grace of perfect submission to thy adorable will, whatever may be the trials by which it may please thee to lead us to holiness.

XVII

THE KISS OF THE TRAITOR ON THE FACE OF JESUS.

Oh adorable Face, kissed by the traitor Judas,
have pity on us.

JESUS, having finished his prayer,
returns to his disciples and says
to them—"Rise let us go; behold
he is at hand that will betray me¹."

He had scarcely finished speaking,
when Judas makes his appearance
at the head of a troop armed with
swords and torches, to take the Lord
according to the sign he had given
them—"He whom I shall embr^ace,
that same is he, take him and
march him quickly away." And
behold the traitor does in fact draw

¹ Mathew, xxvi, 46.

nigh to Jesus and lays an infamous kiss on his august Face, saying—"I salute thee, Master!" What hypocrisy and what an outrage!

1st POINT. — THE TREACHERY OF
JUDAS.

Our Lord had overwhelmed Judas with kindness; he had called him to the glory of the apostleship, he had honored him with the gift of performing miracles, and he had confided to his safe keeping the resources of which the flock which followed him were able to dispose. After having washed his feet, he had admitted him to the first eucharistic banquet, and had given him himself in holy communion. What a sacrilegious communion, oh good Master, and what terrible consequences were the result of it! The

outrage inflicted upon Jesus by the traitor addresses itself to his heart and is manifested upon his Holy Face ! How grievous to the Saviour was the treachery of his apostle. Jesus meets it nevertheless with nothing but goodness and gentleness, and he even calls Judas his friend — *Amice, ad quid venisti ?* It was as much as to say to him — “ Though you may love me no longer, I love you always, and my heart remains still open to you, spite of the shame which covers my Face ”. Pardon, oh Lord, pardon a thousand times, pardon for the treacherous kiss. Ah, may I by my love console thy heart, and by my reparations wash thy divine Face from the affront which it received in the garden of the agony.

2nd POINT. — THE SINNER'S
TREACHERY.

How many times, alas! has not the kiss of Judas been renewed! I know a man, oh my God, whom thou didst overwhelm with the weight of thy tenderness, and on whose soul, plunged in the filth of sin, thou didst have pity. Thou didst raise it and plunge it immediately in the bath of salvation, draw it to thy heart, and nourish it at thy table with the bread of angels, and yet this was the man who dared to betray thee. And this sinner is myself, oh Lord, I who have torn thy heart by my ingratitude, and by my iniquities have veiled thy adorable Face with shame. At least never allow me to betray thee by a sacrilegious communion, by a hypocritical

kiss. Ah Lord, it would be better for me to die a thousand times than again to betray thee. Incline towards me thy merciful Face. May I hear the sweet word spoken in the garden — *Amice* — “ My friend,” fall from thy lips. Yes, Jesus, henceforth, I will be thy friend. What folly to betray thee for a passing satisfaction of pride, of sensuality and of cupidity! At my last hour what shall I reap from it?

To love thee as a faithful apostle, such ought to be the aim of my life; to repair the outrages I have inflicted on thee should be henceforth my only occupation, so that I may one day hear thy lips pronounce words, no longer conveying a gentle reproof, but full of encouragement and salvation — *Amice, ad quid venisti?* And I will answer —

Lord, to praise thee, to love thee, to
bless thee throughout eternity !

SPIRITUAL BOUQUET.

Osculetur me osculo oris sui.
May the Lord kiss me with the kiss
of his mouth. (*Cant.*, 1, 4.)

THE WORSHIP OF THE HOLY FACE

AT M. DUPONT'S HOUSE.

The supernatural communications with which Sister Marie de Saint-Pierre was favoured had found an echo in M. Dupont. Accustomed to frequent the Carmel, where he heard Mass and communicated every day, the servant of God was the first to hear of these revelations. He then constituted himself apostle of the revelation by having a small work printed, which bore the

title of *Association of prayers against blasphemy and the profanation of Sunday*. He also added to it a "Little office of the most Holy Name of God," composed by himself.

When Sister Saint-Pierre died on the 3d July 1848, M. Dupont continued his mission. At the end of Lent 1851, the Rev. Mother Marie of the Incarnation, prioress of the Carmel of Tours, having offered him an engraving of the Holy Face which had come from Rome, and which had been sent to her by the Prioress of the Benedictines of Arras, M. Dupont had it put into a simple black frame, and hung in the place of honor in his drawing-room. He then determined to have a lighted lamp placed in front of the holy Effigy, in a spirit of reparation, and to attract the attention of visitors who might chance to come to his house. This exposition of the Holy Face took place on Monday in Holy Week, 1851, and the lamp was lighted on the Wednesday, a day for ever memorable from its being the

anniversary of the betrayal of Jesus by Judas.

This lamp, burning in full daylight, did not, in fact, fail to attract the eyes of all M. Dupont's visitors, and to be the subject of many questions. The pious worshipper of the Holy Face, whom this circumstance rendered very happy, profited by it to speak of the Reparation and of the revelations made to Sister Saint-Pierre, and to persuade his friends to become associates in the great work which Our Lord had demanded. Finally they were made to kneel down before the holy Effigy and to pray with him. Conversions and numerous cures, obtained by means of prayers and of the application of the oil taken from the lamp burning before the Holy Face, soon attracted to the house of him who was from that time called *the Holy man of Tours* a crowd of visitors and pilgrims, to such a degree, that his apartment soon became a centre of almost uninterrupted prayers. Crowds continued to flock thither

during nearly twenty years. It was thus that the pilgrimage to the Holy Face was established.

On the death of the servant of God, which took place on the 18th April 1878, the object which Providence had had in view was attained. The devotion to the Holy Face is not new to the Church, but it was now adapted to the needs of the moment and made popular throughout the world. The voice of the divine Master, first heard by sister Saint-Pierre, had found a faithful echo in the soul of M. Dupont.

What fervent prayers, what homage inspired by faith, what reparatory acts have since then been offered to the adorable Face of Our Lord at Tours and in all places in the world ! We may indeed truthfully repeat— *A Domino factum est istud, et est mirabile in oculis nostris* : “This is the Lord’s doing, and it is marvellous in our eyes¹.”

¹ Ps. cxvii, 23.

INVOCATION

Oh adorable Face of Jesus, who didst deign to manifest thyself to us, that we might know thee and love thee, grant that we may eagerly receive the germ of reparation in our souls, that we may ardently embrace the work of Reparation. Permit us to offer thee at this moment our most fervent homage of faith, of expiation and of love.

XVIII

THE HOLY FACE AND PETER

Oh adorable Face, whose divine glance pierced the heart of St Peter with an arrow of grief and of love, pray for us.

IT is in company with the apostle chosen by Our Lord to be the founder of his Church upon earth, that we are about to admire the power of the eyes of Jesus. It was that which called Peter to follow Jesus, which raised him after his fall and gave him a martyr's courage. Let us contemplate, in these different circumstances, what the Holy Face did for Peter and what Peter did for his master.

1st POINT. — VOCATION OF THE APOSTLE ST PETER.

Jesus was on the borders of the

lake of Genesareth, and Andrew, who had attached himself to him, came and said to his brothers—“ We have found the Messiah.” And immediately he led him to Jesus, and Jesus, having looked at Simon— *Intuitus autem eum Jesus*¹, said to him at the same moment—“ Thou art Simon, son of John, henceforth thou shalt be called Cephas, that is to say a stone.” Let us admire the power and the efficacy of a glance from the eyes of Jesus. He turns his Holy Face towards a poor fisherman, and he discovers in him what no one had hitherto seen : an elect soul, a future fisher of men, he who was destined to be the corner stone on which his Church was to be built. This look

¹ Joan. i, 42.

of Jesus so penetrated into the soul of Peter, that he immediately left his nets and his family, and followed his master.

Was it not also a glance from the eyes of the Saviour which fell upon my soul, at a moment when I was perhaps very far from the heavenly fold, and which, illuminating it with a ray of grace, enabled me to understand the nothingness of things created, and the happiness of following the divine Master? Oh Lord, cause thy tender glance to shine upon me once more, and point out to me the road I must follow in order henceforth to avoid the paths of error and of vice.

2nd POINT. — FALL OF THE APOSTLE
ST PETER.

“ Although all shall be scandali-

sed in thee, I will never be scandalised¹,” the apostle replied to his master on the eve of his Passion; and in punishment of his presumptuous confidence in himself, Jesus permits the words spoken by a maid servant to make his vicar deny him three times and affirm with an oath that he knew not the man. What a lesson, oh Jesus! But see! hardly has the fall been consummated before the Saviour thinks of nothing but of raising his apostle up again. He forgets his own sufferings and ignominies, and turns towards him his adorable Face; a ray of light and of love, proceeding from the eyes of the Master, penetrates into the heart of the faithless disciple, and Peter

¹ *Etiamsi oportuerit me mori tecum, non te negabo.* (Matth. xxvi, 33.)

confesses his fault. *Flevit amare*¹, says the Gospel. “He wept bitterly,” and so bitterly, that a rivulet of ceaseless tears traced upon the face of Peter an indelible furrow.

Is not the history of thy apostle in some degree mine also? How many times have I not denied thee by sin? How many times hast thou not raised me up again by a tender glance from thy eyes! But, oh my Jesus, has my contrition resembled that of the penitent apostle? Give me his true grief for my faults, and may I learn, when contemplating thy august Face, disfigured by my sins, henceforth to live a life of reparation and love.

SPIRITUAL BOUQUET.

Conversus Dominus respexit Pe-

¹ Matth. xxvi, 75.

trum, et, egressus foras, Petrus flevit amare.

And the Lord, turning, looked upon Peter, and Peter, going out, wept bitterly. (*Luke, xxii, 61.*)

THE ORATORY OF THE HOLY FACE

After the death of M. Dupont, the faithful accustomed to go and pray before the Holy Face attached a particular interest to his dwelling, where so many graces had been granted, so many extraordinary cures accomplished before their eyes, and so many good works founded.

In order that the house of the holy man of Tours should not become private property, Mgr Colet, who had declared in an official document that M. Dupont had "died in the odor of sanctity," permitted the property to

be bought by a community belonging to the town. A public oratory was established there on the 29th of June, the feast of St Peter, the Archbishop solemnly inaugurated it and was the first to celebrate holy Mass in the chapel.

The Oratory is composed of what was formerly M. Dupont's drawing-room, to which have been added two lateral chapels, in the Byzantine style, one of which is consecrated to Our Lady of Seven Dolors, and the other to St Peter penitent. The Effigy of the Holy Face, which remains in the place it always occupied, has been adorned with a handsome frame of gilded bronze, decorated with precious stones, the gift of the Christian mothers of Tours. The crystal lamp kindled by M. Dupont continues to burn before it. The high altar covers the marble chimney piece and the hearth stone on which M. Dupont knelt down to pray. Above this altar is placed a statue of the *Ecce Homo*. On the epistle side

is displayed a banner of the Sacred Heart, a fac-simile of the one which led to the field of honor at Patay the heroic crusaders of Charette and Cathelineau. Near it, upon its high reading desk, is the folio bible in which M. Dupont searched for the texts on which he commented to his friends. Close beside it is a lamp which perpetually burns in honor of the word of God. The walls of the oratory, divided into panels, have pious sentences painted on them and touching inscriptions which have relation to the virtues of the servant of God, and to certain circumstances in his life. Numbers of crutches placed near the altar attest the cures obtained before the Holy Face during the life time and after the death of M. Dupont.

Cures and graces of all kinds do not, in fact, cease to be granted to the prayers of the pilgrims. The Oratory of the Holy Face has become more than ever the centre of truly reparatory works. An irresistible attraction,

full of unction and of suavity, attracts persons to this pious sanctuary, and it would be impossible to number the souls which have felt themselves to be consoled, fortified and rendered better after having prayed and meditated for some time in a place which is still impregnated with the perfume of virtues of so great a Christian. Numerous masses are celebrated every day, and it may be truly said that prayer is uninterrupted.

INVOCATION.

Oh adorable Face of Jesus, who didst seek the solitude and the silence of the grotto of the Agony, to prepare thyself for the mysteries of thy sorrowful Passion, permit me to meditate, far from the vain rumors of the world, upon the opprobrium thou didst endure for love of me, that so I may fortify my soul for the great combat it will have to wage ere it arrives at celestial glory.

XIX

THE HOLY FACE

BEFORE THE HIGH PRIESTS.

Oh adorable Face, which wast humiliated for us before the tribunals at Jerusalem, have pity on us.

LET us follow Jesus along the path leading to Calvary. We are going to contemplate the Holy Face saturated with ignominies and outrages in presence, first of Anna, and then of Caiphas; and everywhere we shall admire its sweetness, its serenity, its radiant and divine majesty.

1st POINT. — THE OUTRAGES INFILCTED UPON THE HOLY FACE.

The Pontiff questions Jesus respecting his doctrine and his disciples.

And the divine mouth which had made the mountains and the plains of Judea resound with the words of eternal life, which the people received with avidity, speaks once more. Let us listen to its answers—“ I have spoken openly to the world, I have always taught in the synagogue and in the Temple, whither the Jews always resort, and in secret I have spoken nothing. Why askest thou me ? Ask them who have heard me ! Behold they know what things I have said ¹. ” Such is the answer full of wisdom which issues from the lips of the Saviour. And what was the recompense ? When he had said these things, one of the servants standing by gave Jesus a blow. “ Why was I not there with

¹ John, xiii.

my Franks!" exclaimed the young king Clovis on hearing this passage read for the first time. Oh Jesus, why was I not also there, with my love, to efface the infamous mark produced by the blow given to thee by the servant.

From Anna let us pass to Caiphas. Calumnies and blasphemies are accumulated upon the Saviour. "He has said—I can destroy the temple of Jehovah, and raise it up again in three days." Jesus kept silence. The high priest is angered at him and cries out—"In the name of the living God, I adjure thee to tell us if thou art the Christ."—"Thou hast said it," answered Jesus, "and one day thou shalt see the Son of Man seated at the right hand of the Father and coming in the clouds of heaven."

Let us admire the sweetness, the serenity, the wisdom of the divine words of Jesus. Oh adorable Face, teach me to practice the same virtues in the midst of the trials and difficulties of life.

2nd POINT. — THE ANSWERS MADE BY
THE DISCIPLES OF JESUS.

Anna and Caiphas belong to all ages; there have always been obscure persecutors and also persecutors clothed with purple and seated upon thrones of pride and cruelty. There were martyrs during three centuries, and there will be still. At the present day there are many enemies of the Christian name. With what do they reproach thy Church, oh my God, its doctrine and its disciples? It can, like its divine Founder, reply—“I have always

taught in public. Question those who have listened to me; they will tell you the truths I have proclaimed, the virtues I have taught them to practise." And in return for this answer, the Spouse of Christ will, like him, receive the blow of the servant.

But behold Caiphas in his turn approaches. No accusation founded upon truth can be discovered to bring against her. Calumnies must therefore be invented—"Art thou divine? Is thy Christ God?"—"Thou hast said it, and a day will come when the outraged Spouse will come at the right hand of her Beloved to judge the persecutors and the executioners." Priests of Jesus Christ, faithful to Holy Church, offer your cheek, for you also have dared to speak the truth to the powerful of

this world. Prepare yourselves then for blows. But rejoice that you participate in the ignominies of your Saviour; is it not a glory to do so? It is a glory which I long for, oh my God, that I may one day be associated with your immortal triumphs.

SPIRITUAL BOUQUET

*Unus assistens ministrorum de-
dit alapam Jesu.*

One of the servants standing by gave Jesus a blow. (*John, xviii, 22.*)

PROCESS FOR THE CANONIZATION

OF M. DUPONT.

The history of the Saints does not end with their lives; the day of their death is called by the Church *dies natalis*, "the day of birth."

The veneration felt for him who was called the *Holy man of Tours* continued after his death. Mgr Colet, not content with having declared the pious servant of the Holy Face to have died in the *odour of sanctity*, made no delay in commencing a process of examination into his virtues and the miracles attributed to him. M. l'abbé Janvier, who was made *postulator* of the process, addressed a petition to the Archbishop, praying that it would please him, for the greater glory of God, who shows himself to be admirable in his Saints, to make use of his authority as ordinary, by authorizing the process of enquiry into the reputation for sanctity, the virtues, and the miracles of the servant of God, according to the tenour of the ancient and modern decrees of the sacred Congregation of Rites.

In answer to this petition, the Archbishop of Tours instituted an ecclesiastical tribunal, composed of a postulator, of three judges, of a promoter

of the faith, of two notaries, etc.

The duty of the *postulator* is to convoke the meetings of the tribunal, to cite the witnesses who have been acquainted with the servant of God, to gather together and to administer the sums required for the expenses of the process.

The president of the tribunal, who is the Bishop himself, is ordinarily replaced by one of his Vicars general. He has two auxiliary judges.

The duty incumbent on the *promoter of the faith* is most important. He has to see that all is performed according to the formalities prescribed by the sacred Congregation of Rites; he has himself to interrogate the witnesses and to dictate their answers to the notaries. He must also draw up the list of questions which must be carefully placed under seal.

The *notaries* draw up the citations and register the oaths and the answers of the witnesses, called upon to give their testimony.

The *witnesses* are presented either by the postulator, or else, *ex officio* by the fiscal promoter.

The following is the formula of the oath which they are obliged to take.

“ I the undersigned, touching the holy Gospels of God, placed before me, swear and promise to speak the truth both with regard to the interrogatories and to the articles on which I shall be examined in the cause of beatification and of canonisation of the servant of God, Leon Dupont, and I swear and promise religiously to keep secret and not reveal to any one whatever the nature of the interrogatories, or the answers and depositions which I shall make to these same interrogatories and articles, and not to speak of them to any one, exclusive of your Lordships, the judge and his auxiliaries, the fiscal procurator and the notary deputed to carry on the process, under pain of perjury and of excommunication thereby incurred, from which I cannot be relieved except by the Sovereign Pon-

tiff, exclusive even of the *grand Penitentiary*, unless it be at the point of death. And this I promise and swear, so help me God and his holy Gospels."

The tribunal, having finished questioning the witnesses, reads the record over again, a copy of it is then preserved amongst the archives of the Archbishopric, and another copy is sent to Rome.

We will terminate this notice by some details respecting what has been done for the process of M. Dupont.

The preliminary examination by the ordinary was begun on the 2nd October 1883. It was ended on the 6th June 1888. Five hundred sittings have been held. About sixty witnesses have been questioned.

It was on Friday the 1st of June that there was held in the Oratory of the Holy Face the public sitting of the opening of the process and the release from the oath of secrecy. The postulator, having declared that he had no more witnesses to cite, demanded the *cloture*,

which was immediately granted by the judges and accepted by the promoter. Then the notaries brought the two volumes containing the depositions of the witnesses, and undid the band which had been placed round the questions. From that moment the law enjoining secrecy ceased to exist.

The Archbishop himself presided at the last sitting held on the 6th of June, and the process was deposited under seals in a coffer destined to be taken to the sacred Congregation of Rites, by two members of the ecclesiastical tribunal.

INVOCATION.

Oh adorable Face of Jesus, source of grace, of light and of peace; grant that we may walk with a firm step along the path of holiness, and by often contemplating thy Effigy may impress on our souls the divine resemblance to it, which thou desirest to see shining on thy Saints.

XX

THE HOLY FACE

IN PRESENCE OF THE EXECUTIONERS.

Oh adorable Face, whose brow was crowned with thorns, have pity on us.

TRANSPORT thyself, my soul, to the place of suffering where thy God is about to drink to its dregs the chalice of opprobrium. His Holy Face will not be spared; it is above all against it that his enemies will be most infuriated, and that they will do their utmost to disfigure and tarnish this mirror of the incarnate divinity. But, before contemplating so frightful a spectacle, enter into thyself, be recollected and silent, and filled with a sweet compunction. May the Holy Spirit inspire thee and

direct thee in this pious meditation.

1st POINT. — OPPROBRIUM
INFILCTED ON THE HOLY FACE.

The high Priests have withdrawn and have abandoned the innocent Jesus into the hands of soldiers and menials. These cruel men are about to inflict injuries on every part of his body. His sacred Face will become unrecognisable through the ignominies and blows inflicted upon it. Already one of them has dared to raise his hand against the author of nature, and to bruise his divine cheek with an infamous blow. And this is only the prelude of what the Man God will have to endure from this impious and sacrilegeous race. He has called himself God, and the Son of God, and by this title he is about to be made the object of

their brutality. His eyes are at first veiled with an old worn out piece of stuff; his Face is spit upon, blasphemies wound his sacred ears; and wretches approach him and give him hard blows. Cuffs from the horny hands of menials, and blows from fists armed with the iron gauntlets of soldiers, rain upon his cheeks and make his lips bleed, whilst shouts of bitter irony are raised—“ Prophesy unto us, oh Christ, who is it that struck thee ¹ . ”

But this was not all: at Pilate's house, in the presence of a cohort of soldiers, Jesus will be clothed with a purple cloak by way of a royal mantle; a reed will be placed in his

¹ Tunc expuerunt in faciem ejus, et colaphis eum ceciderunt; alii autem palmas in faciem ejus dederunt, dicentes: Prophetiza nobis, Christe, quis est qui te percussit. (Matth. xxviii, 67.)

hand, a crown of thorns will be woven and put on his brow ; it will be thrust down upon it with heavy blows, and the Face of Jesus will become utterly unrecognisable. What a horrible vision thy prophet had, oh my God, when he exclaimed— “ We have seen him, and there was no beauty that we should be desirous of him ; despised and the most abject of men, struck by God and afflicted, wounded for our iniquities and by whose blood we are saved. ” Pause, my soul, contemplate this lamentable spectacle, and ask thyself what can have been the cause of these sufferings inflicted upon the Holy Face.

2nd POINT. — SILENCE AND SERENITY
OF JESUS.

On the first day of the Creation, it

only needed one word from the Lord to make the world issue out of nothing, an act of the will of Jesus would suffice to make it return to chaos. Are your lips about to open, oh my Saviour, that they may pronounce the anathema which will at least hurl your enemies, whilst still living, into hell ? One look, one word spoken in the garden of Olives sufficed to cast them down to the ground. But no ! the time of justice has not arrived ; it is the season of expiation and of sacrifice. Jesus is silent. He gives himself entirely up to the mercy of his executioners. As a lamb before the shearer, he does not open his mouth to complain. His Holy Face is not troubled, it preserves its serenity when Pilate, crowning the measure of his iniquities, pronounces the terrible

sentence in the name of all present.

Have I any right to revolt against the injustice of men, to allow my face to be covered with the flush of indignation, and to permit bitter words to escape from my lips when my God is silent in the presence of those who outrage him? Oh divine Face! I unite myself to your humiliations and your sufferings. I desire to share them, to make reparation for them by my gentleness, my patience, my Christian forbearance. I bow my head, I close my eyes, and I accept blows through love and through imitation. Sweet and humble Jesus, have pity on me, help me. Henceforth I renounce, in order to please thee, all pretensions to pride, to self love, to all movements of vanity.

SPIRITUAL BOUQUET

*Tanquam agnus coram tondente
se obmutescat.*

He shall be dumb as a lamb before his shearer. (*Isaiah*, LIII, 7.)

CURE OF GENERAL DE LANGAVANT.

The cure of General Cléret de Langavant, as related by his son, a scholastic of the Society of Jesus, before the tribunal instituted for the cause of the canonisation of M. Dupont, is accompanied by really extraordinary circumstances.

M. Cléret de Langavant, connected by marriage with M. Dupont, was second officer in command on board the vessel *Iena* stationed at the port of Toulon. He was seriously wounded

during a manoeuvre. The inflammation which set in occasioned a gangrenous phlegmon on the knee. A disposition to dysentery gave reason to fear that gangrene had already reached the intestines. A burning fever, added to these symptoms, rendered amputation impossible. However, the doctors affirmed that it was the only chance of saving the patient's life. It was therefore decided that the operation should be attempted. A telegram was sent to M^{me} Cleret, who was at Brest, and who, it was feared, would not be able to arrive in time to receive her husband's last sigh.

When she reached Tours, as she had three hours to wait there, she bethought herself of her relative Louis Dupont, and determined to pay him a visit that she might pray with him. After having recited together the Litanies of the Holy Face, the servant of God said to her—“It is possible that your husband may get better from to-day, I will make a note of it. As soon as you

arrive at Toulon, you will write to me. To-morrow evening, at the nocturnal adoration, we will pray for him, and the general communion, which takes place at four o'clock and which terminates the adoration, shall be made for his intention." This was on a Tuesday, at two o'clock in the afternoon. Mme Cléret, as soon as she reached Toulon, saw a naval officer approaching her, and as soon as he came near to her, he said—" Madam, your husband is much better." She then learnt that on the Tuesday afternoon, immediately after the recitation of the Litanies at M. Dupont's house, the surgeon who was on duty thought that he perceived a change in the wound, and next morning, at the official visit, the doctor in chief, having taken off the dressings, exclaimed—" Not only is his life saved, but his leg also." The gangrene had disappeared almost of itself, and another doctor declared the fact to be miraculous.

This cure was, it is said, the cause

of many conversions. General Cléret de Langavant bore the scars of his wound, but he was able to continue his career, and his son states that up to the day of his death, he was able to take long walks. Mme de Langavant is not afraid of affirming that she attributes this cure to the holiness and the prayers of M. Dupont.

INVOCATION.

Oh Saviour Jesus, who didst will to cure the body, in order to cure the wounds of the soul, cast on us a glance of thy divine Face, and grant to our persevering prayers, offered with faith and fervor, the spiritual and temporal graces which we ask of thy mercy.

XXI

THE HOLY FACE

IN THE DUST OF THE ROAD.

Oh adorable Face, covered with sweat and with blood, falling in the dust under the heavy weight of the cross, have mercy on us.

I FOLLOW thee, oh Jesus, laden with thy heavy cross and ascending to Calvary. It is the triumphal march of the commander in chief of the army hastening to gain the victory. Yet a few moments, and hell will shudder with fear at recognising its defeat, and the dwellers in darkness be forced to bend their knees before the trophy of the conqueror of death and of the Redeemer of the world.

1st POINT. — THE SAVIOUR FALLS ON
THE ROAD TO CALVARY.

But what! this powerful conqueror, who has resisted with impassibility the multiplied blows of his numerous enemies, appears now to be about to fall on the road which leads him to certain victory! The weight of his sceptre crushes him, he is seized with an attack of giddiness and weakness; and in the midst of a people who are boiling over with rage and savage joy, behold him, stretched prostrate on the ground, and his forehead in the dust. His sweet and gracious face, still covered with blood, is soiled with dust, his beauty and his splendor have disappeared, he can no longer be recognised. Jesus wills to impress upon His adorable Face this fresh

ignominy, doubtless because he desires thereby to give a lesson to our piety. What is this mystery, oh divine Saviour? Permit my soul to ask thee for the explanation of it, after I have paused a few moments that I may contemplate your sufferings and your humiliations.

2nd POINT.—LESSONS TO BE DRAWN
FROM THIS FALL.

This fall, oh my child, teaches you to pity those who fall, not to allow yourself to be discouraged by your own falls, but to rise again promptly through penitence. It was not only once, but three times, that I willed to submit to this humiliation, that I might teach you how great is your weakness, how great ought to be your want of trust in yourself and the seriousness of the

sin of relapse. This sin weakens you; it diminishes in you the horror of evil, lessens your courage, impairs your strength and accustoms you each time to feel the filth into which you fall less repugnant. Understand also thereby, of what black ingratitude you render yourself guilty. I had pardoned you and raised you up again. How much you ought to have appreciated my generosity, and my grace which had effaced your faults in my blood and had reinstated you in your rights to Paradise. And behold, instead of thanking me, you renew your offences, and you permit yourself to be dragged along and to soil your soul in the dust of the road. My face was much less recognisable to human eyes than is your soul in the sight of God. Recognize your state,

mourn over your falls, and make a resolution henceforth to lead a better life, and above all to avoid the most dangerous sin of all, namely that of relapse and of the abuse of grace.

SPIRITUAL BOUQUET

Non avertas Faciem tuam a me.
Lord, turn not away thy Face
from me. (Ps. CXLII, 7.)

CURE AND CONVERSION OF PROTESTANTS.

We quote from the depositions of Mr Monsabré, Curé at Vendôme, in the diocese of Blois; of Mr Dejours, also Curé in the diocese of Blois, and of the person on whom the miracle was worked, the following fact, extracted from the process of the canonization of M. Dupont.

In consequence of a cure which had taken place in favour of a person belonging to Aunay, Julie Gautier by name (February 1852), M. Dupont informed M. l'abbé Dejours that it was necessary to pray fervently, and that some protestants who used to be in his parish would be converted and would make their Easter Communion that very year. The good Curé looked upon these tidings as a prophecy, for there was no appearance, so far as he could see, that M. Dupont's words would be realized... Some time afterwards, Louis Cosson, a protestant belonging to Aunay, an upright man and one who feared God, and who moreover frequented catholic churches, came to M. Dupont, and begged that he would cure his wife, Catherine Marette, who had been suffering for two years and a half from a serious affection of the chest, which had been considered incurable by several doctors. He dared not confess to the servant of God what was the religion he professed, but

M. Dupont immediately guessed it, and contented himself with making the man promise if his wife were cured, he would make his Easter Communion. Prayers were offered before the Holy Face, and, at his return, Louis Cosson learnt that at the very hour, when these prayers had been offered, his wife had been conscious of some improvement having taken place in her state. The complete cure was quickly followed by the conversion of the whole family.

On the Sunday of Quasimodo, the Curé of the parish received the abjuration of Louis Cosson and of his children, who made their first communion together the following Sunday. The woman who had been miraculously cured imitated their example on the 25th of April. She has been in excellent health ever since, and has remained a good catholic. Several of her nephews and a brother-in-law have also, since then, made their submission to the Church. She moreover affirms that, having come several times as an

act of thanksgiving to offer her prayers before the Holy Face, she had always been struck with the holiness which manifested itself in M. Dupont, and recognized in him "a saint, and a great saint." These are her own words.

INVOCATION.

Oh adorable Face, who dost call out of the darkness of heresy into the bosom of the true Church, the sheep who have wandered far from the fold, grant that we may be always attached to the faith which makes saints, and to the divine shepherd who alone can lead us into the pastures of salvation.

XXII

THE FACE OF JESUS

VERONICA AND THE HOLY WOMEN.

Oh adorable Face, wiped with a veil by a pious woman on the road to Calvary, have pity on us.

WE are about to meditate on the subject which friends of the Holy Face specially love. Veronica and the holy women will teach us how to console, and to rejoice the adorable Face of Jesus. Oh! that we might participate in the feelings of these pious women, and with them follow the Saviour along the path of reparation, and offer to the suffering Jesus the pious homage which he awaits from his most faithful disciples.

1st POINT. — VERONICA WIPES THE
FACE OF JESUS.

Hardly had the Saviour risen from his first fall than a pious Israelite, who had followed him and who was filled with pity for his sufferings, could not restrain the impulse of her generous and faithful love. She passed through the ranks of the soldiers, she despised the sarcasms of the crowd, and at last she reached her master. He had no longer the appearance of a man, he had become a worm, as it were, and as the dregs of humanity. Under these disguises she adores her God, voluntarily disfigured for our sins, and detaching the precious veil which covers her brow, she presents it on her knees with reverence to the Saviour. He takes the veil of Veronica,

he applies it to his divine Face, he shows to the pious woman the real relief which her act of charity has afforded him, and he leaves her the miraculous proof of it, and the lasting recompense in the precious relic which the whole world venerates at St Peter's in Rome, and which keeps for ever preserved on it the features of the Man God suffering for his creatures in testimony of his love.

Oh Jesus, permit me to repair, in union with Veronica, the sacrileges, the impiety, the indifference and the coldness of which thou art every day the object. Impress thy Face on my heart, and by this token recognise me to be thy child and thy disciple.

2nd POINT. — THE HOLY FACE AND
THE HOLY WOMEN.

Veronica was not alone. There was a crowd of people and of women who wept and lamented over Jesus¹. They also have their recompense. The Saviour halts, he turns his Holy Face towards them, and lets fall from his lips these consoling words — “Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children.” And these words of the Saviour have resounded through the centuries in the ears of pious mothers, of wives, of all Christian women, who have set themselves to meditate on the passion of Christ,

¹ Sequebatur autem illum multa turba populi et mulierum quae plangebant et lamentabantur eum. (*Luc. xxiii, 27.*)

to follow the sorrowful way of the cross, and also to express the feelings of sorrow with which the lamentable state to which their master has been reduced inspires them, and the instruction which they receive is always the same. Before pitying the sufferings of your God, try to put a stop to the torrent of iniquities which is swollen by the impieties and the blasphemies of your children, of your husbands and of your fathers. It is for you and for them that you ought to weep, rather than for the sufferings of the Saviour.

Oh Jesus, give me grace to lay to heart this pious duty, and by my expiations, my sighs and my tears, to gain hearts for thee.

SPIRITUAL BOUQUET

Nolite flere super me, sed super vos ipsas flete et super filios vestros.

Weep not over me, but weep for yourselves and for your children.
(*Luke*, XXIII, 28.)

THE PRESENTATION OF THE BANNER
OF THE SACRED HEART

BY M. DUPONT TO GENERAL CHARETTE.

The facts are known which are the occasion of this episode in the national history of France during the year 1871. Our readers will, however, permit me to recall them to memory.

It was during the most bitter days of our misfortunes. Our armies had suf-

fered several sanguinary defeats; the shame of capitulation had been added to the tortures inflicted on the country; the capital was about to be besieged by an army twenty times superior to that of its defenders. All hope seemed to be lost.

During the month of October 1870, M. de Montagu, a gentleman attacked by dropsy of the heart, and M. l'abbé de Musy, a young priest who was paralytic and almost blind, but who was destined later on to be one of those privileged to receive graces at the hand of Our Lady of Lourdes, were conversing together respecting the misfortunes of France and seeking for means whereby to remedy them. Already eminent laymen, natives of Poitiers, had made a vow to raise a sanctuary to the Sacred Heart in the midst of Paris. All at once the old man said to his interlocutor—“Blessed Margaret Mary wrote these consoling words—*The Sacred Heart will save France.* Let us endeavour to put into the

hands of our soldiers the true Christian banner bearing embroidered on its folds, the picture of the Sacred Heart. Let us send this banner to Paris, and let it float as a testimony of the faith of France upon the walls of the besieged capital."

The abbé de Musy adopted the idea, and immediately wrote to the Superiorress of the Visitation at Paray-le-Monial. In a few days the banner was embroidered. There then remained the difficulty of making it reach the hands of General Trochu, Commander of Paris. All communication with the capital had been broken off, and the Government of the National Defence installed at Tours. M. l'abbé de Musy possessed in that town a devoted friend, namely M. Dupont. He sent the banner of the Sacred Heart to him with these words— "If you can, you must send it to General Trochu. If not, then confide it to one of our heroic crusaders, Charette or Cathelineau."

By a providential coincidence, Cha-

rette had just arrived at Tours, to organize his battalion of volunteers of the West. M. Dupont called upon him at the hotel de Londres, and a meeting was arranged for the next morning before the Holy Face. There, in presence of a little group of friends, the case containing the banner was opened. This banner, the authentic fac-simile of which may be seen in the Oratory of the Holy Face, represents the Sacred Heart, and has the following legend on it—“Heart of Jesus, save France.” Prayers were offered for the salvation of France, and it was decided that the banner should be placed by the Rev. Father Rey until the next day on the tomb of St Martin, and that on the reverse side of the flag should be added these words—“St Martin, protect France.” The embroidery, designed by the ladies who were present, was executed by the Carmelites.

Charette then received, at the hands of the holy Man of Tours, and amidst the emotion of all who were present,

the *labarum* which was destined to distinguish itself on the fields of Patay and of Loigny. This touching scene has been represented on a glass window of the sanctuary of Notre-Dame de Graçay (diocese of Bourges).

M. Dupont is there seen standing before the Holy Face, with one hand raised to heaven, as in the attitude of the accomplishment of a solemn act; with the other hand, he holds the banner of the Sacred Heart, which Colonel Charette, kneeling on one knee, receives with faith and reverence.

The pilgrims who visit this sanctuary, and who will admire this work of art, will not fail to make the reflection that *the devotion to the Sacred Heart and the devotion to the Holy Face are inseparably united.* God has raised up both the one and the other to be in these latter days a powerful means of regeneration and of salvation.

INVOCATION.

Oh Lord Jesus, who has said— *Learn of me for I am meek and humble of heart*, and who didst manifest upon thy august Face the sentiments of thy divine Heart, grant that we may love often to come and meditate upon thy divine features, that we may read there thy gentleness and thy humility, and learn how to form our hearts to the practice of these two virtues which thou desirest to see shine forth in thy servants.

XXIII

THE HOLY FACE UPON THE CROSS.

Oh adorable Face, raised by the instrument of the most shameful punishment, have pity on us.

BEHOLD, thou art now arrived at the summit of Calvary, oh Jesus; thou art stretching thyself courageously upon the tree of the Cross. Thy feet and thy hands become as so many sources whence grace is about to flow on the world. All at once the executioners seize the cross, they raise it on high. Friends of Reparation, let us attach ourselves specially to the contemplation of the sufferings of the Holy Face.

1st POINT. — SUFFERINGS OF THE
HOLY FACE UPON THE CROSS.

Thy divine head, oh my Saviour, wears the mock crown which thy executioners wove in order to symbolize thy real royalty. Fastened upon a bed of suffering, thou didst not know where to repose thy head without augmenting thy cruel sufferings. Thine eyes are filled with tears of blood.

Thou weepest, oh Jesus, thou weepest over our sins, the sight of which, like a fearful cloud, obscures the incomparable beauty of thy august Face. Thy ears are torn by the blasphemies of the people. “Let Christ the King of Israel come down now from the Cross, that we may see, and believe¹.”

¹ *Christus rex Israel descendat nunc de cruce.*
(*Marc. xv, 32.*)

Thy lips are burning, thy heart thirsts to make expiation for the salvation of souls, and thou criest out—*Sitio!* And immediately they bring gall mixed with vinegar to quench the thirst of thy divine mouth. Not one of thy senses but was steeped in tortures and opprobrium, and we can in very truth repeat with thy pious servant Marie de Saint-Pierre “Oh adorable Face, who art become like to that of a leper, have pity on us. Impress upon my heart thy sacred wounds, that I may read therein thy sufferings and thy love; thy sufferings, in order to suffer pain for thee; thy love, in order to despise for thy sake all other love.”

2nd POINT.—LESSON TO BE DRAWN
FROM THE SUFFERINGS OF THE
HOLY FACE.

We ought to love thee, oh my God, with a penitent love. It is often through our senses that the devil enters into our souls, it is by them that their reparation ought to be accomplished. At the sight of thy humiliated brow, crowned with thorns, who would not be ready to bow his proud head, beneath the trials which thou sendest for our salvation, under a voluntary penitence and humiliation. At the sight of thine ears torn by blasphemies, who would not hasten to close his own to flattery, to licentious conversation, to backbiting, to calumnies, to criticising his neigh-

bour? At the sight of thy eyes, dimmed with blood, who would not consent to shut his eyes to the vanities of this world, in order to fix them solely upon thy divine Face, disfigured by suffering? Lastly, at the sight of all thy senses crushed by suffering, who would not renounce sin and energetically shun every occasion of it?

Oh amiable Face of my Jesus, I adore and I love thee. I detest my pride, which has crowned thee with thorns; my sensuality, which has torn thee by the hands of thy executioners; my love of independence which, during three hours, kept thee attached to the Cross. Give me courage to follow thee faithfully along the path of expiation, attract me more and more towards thee, so that I may not cease to contemplate thee,

to love thee, to resemble thee by the practice of every virtue.

SPIRITUAL BOUQUET

A planta pedis usque ad verticem capitidis, non est in eo sanitas.

From the sole of the foot unto the top of the head, there is no soundness therein. (*Isaac*, i, 6.)

CONVERSION OF A COMMERCIAL TRAVELLER

IN CONSEQUENCE OF A CURE
PERFORMED AT M. DUPONT'S HOUSE.

A venerable dean of the diocese of Tours related the following incident, which testifies at one and the same time to the cure of a sick person, and the conversion of a soul. "One day, about 1856, he says, a foreign traveller of distinguished manners and appearance, whom I did not know, called

upon me. 'Monsieur le Curé,' he said on approaching me, 'are you acquainted with M. Dupont?' — 'Yes, certainly.' — 'He has converted me, and I am come to beg you to confess me.' He then told me what had happened. Passing through Tours, in a street which was in the vicinity of the railroad, he saw a number of people hastening to enter a house. He made enquiry as to what it was which attracted them thither. 'It is,' he was told, 'because a gentleman lives there who works miracles.' On hearing these words, he felt himself impelled to enter with them that he might satisfy his curiosity. It was the house of M. Dupont. On seeing him, the servant of God bows courteously to him. 'What is the motive, Sir, which gives me the opportunity of seeing you?' The traveller ingenuously states what had taken place and what he had just been told. 'Yes, Sir,' answers M. Dupont, 'miracles have taken place here by the grace of God,

and they occur, moreover, every day.' Seeing the obvious astonishment of the visitor, he added— 'It is not difficult, Sir, for a Christian to obtain them, it suffices to ask for them, and, if you wish, you shall have a proof of it. Here is a woman almost totally blind; we are all going to pray for her, and I hope that she is about to have her sight restored.'

"I knelt down, continued the traveller, with all the persons who were present, and I began to pray, although for the last ten years I had not performed an act of religion. The eyes of the almost sightless woman were anointed. At first she declared she could not read a single word in a book which was presented to her; soon, however, on being again anointed several times with the oil of the Holy Face, she began to see and distinguish the persons who surrounded her, and at last recovered her power of seeing; then she began to read in a book which was presented to her." Touched with what he had

seen and especially struck by M. Dupont's words, the stranger felt that he could no longer rest in the position in which he was with regard to his conscience and to God. Betaking himself to a priest whom he did not know, he asked him to confess him. "And in fact, added the Dean of Ligueil, he confessed himself with the greatest signs of sincerity and repentance. It was the starting point for him of a complete and lasting conversion; at least, I know that during many years he continued to make his Easter Communion."

INVOCATION.

Oh Lord Jesus, who didst receive on the way to Calvary the aid of the Cyrenean, permit me to unite myself to this pious man, to follow thee along the way of sorrow, in order to bear thy Cross with thee. Grant, oh Lord Jesus, that I may not be separated from thee in suffering, in order that I may not be separated from thee in thy glory.

XXIV

THE HOLY FACE

AND OUR LADY OF THE SEVEN DOLORS.

Oh adorable Face, become like to that of a leper,
have pity on us.

LET us transport ourselves in spirit near Mary at the foot of the cross. Let us hail the Mother of sorrows, let us endeavor to understand the torture her soul endured, when contemplating the Face of her divine Son on the cross. She exclaimed—“Call me not Noemi, which is beautiful, but call me Mary, which is bitter; for the Almighty hath quite filled me with bitterness¹.”

¹ Ne vocetis me Noemi, id est pulchram; sed vocate me Maria, id est amaram. (*Ruth* 1, 20.)

1st POINT. — SUFFERINGS OF MARY
AT THE FOOT OF THE CROSS.

The tortures which martyrs have endured are nothing in comparison with the anguish which Mary suffered. In Mary, it is the soul which is pierced with the sword of suffering. And what suffering! It is suffering which nature and grace elevate to the very highest degree. Nature shows us in Jesus the most perfect of sons, the most beautiful of the children of men, and now his Face is more disfigured than that of a leper; it is that of a man of sorrows who has tasted every kind of suffering. Grace reveals to her in her son, God infinitely good, infinitely powerful, the Creator of the universe and the Saviour of the human race. And she sees him

upon the cross, placed amongst criminals, mocked at and malreated by his people, steeped in outrages by menials and executioners. Do you recognize, oh Mary, the gracious Face which you adored with such profound respect in the stable of Bethlehem ; the Face which wounded with a dart of love, in the Temple, the heart of the holy old man and that of Anna the prophetess; which filled with admiration the doctors of the law? Behold it now, upon the cross, and since a mother always recognizes her son, recognize your Jesus and your God, but recognize also my work and the work of sin, and let me weep for a moment from grief and regret at the sight of his sufferings and of yours.

2nd POINT. — THE WORDS SPOKEN
BY JESUS TO MARY.

But the eyes of Jesus have met those of Mary; he also sees, standing near her, the beloved apostle, and his dying lips part that he may let his sacred testament fall from them. "Woman, he said, behold thy son; Son, behold thy mother¹." What an exchange! exclaims St Augustine, instead of the most amiable of sons, of the God man, Mary receives guilty humanity. And she accepts the exchange. Ah! if I could but at least resemble St John! If I could, like him, unite myself inseparably to my august mother, follow her steps, live her life, love and suffer with her! Mary is my

¹ *Mulier, ecce filius tuus. Ecce mater tua.*
(*Joan. xxvii, 26.*)

mother, Jesus said it on the cross. I will therefore say with the Church —“Oh mother, source of love, grant me to feel the violence of your sorrow, and also to weep with you. Holy mother of my Saviour, impress deeply on my heart the wounds of my crucified Jesus. Let me weep with you, let me compassionate the sufferings of the divine crucified as long as I live in this land of exile and suffering ¹. ”

SPIRITUAL BOUQUET

Ecce Mater tua.

Behold thy mother. (*John, xix, 26.*)

¹ Prose *Stabat*.

CURE OF A YOUNG GOVERNESS.

The following fact was related before the ecclesiastical tribunal, in the cause of M. Dupont, by three witnesses—the person on whom the miracle had been worked; her brother, who is a Curé at the present moment, and their sister, from whom we borrow the following more detailed account.

“ In the month of August of the year 1863, my sister, who was then a governess, and about twenty years of age, was suddenly attacked with a very serious affection of the brain. The tidings which were received by her family were so devoid of all hope, that I put on mourning, and my father made all the necessary preparations for the bringing home of the corpse. The doctor, with the aid of nitrate of silver, succeeded however in saving her when all hope of his being able to do so seemed at an end; but he did not succeed in restoring her to health.

When my father brought her home to us, she was suffering so much from her head and from brain exhaustion, that her ideas were in a state of confusion. Added to this, she was not able to take anything, or hardly anything to eat. She had terrible palpitations, which were so strong, that they raised the bedclothes. She could not, so to speak, walk, still less get up stairs. This state of things, which lasted about three months, left no hope of any cure being possible.

"In the summer of 1867, one of our friends, a lady, proposed to take my sister with her to Tours to see M. Dupont. My parents looked upon this journey as being almost impossible; but fearing nevertheless to disappoint the patient, they permitted her to undertake it, and she was able to travel, certainly with difficulty, but without any accident. My sister told us that when she reached the house of the servant of God, she experienced a quite indefinable impression. After

prayers had been offered and unctions made, M. Dupont told her to go up stairs. She obeyed, but she ascended the steps very slowly. The servant of God told her to mount them a second time, and more quickly; she did so, and she then understood that she was cured.

“She was able to walk from M. Dupont’s house to the hotel, not only without fatigue, but feeling such pangs of hunger that she was obliged to eat a piece of bread, though during four years she had not had the slightest appetite.

“The return home was accomplished quite easily. When we saw her that same evening, her complexion had recovered its rosy hue, and had lost the olive tint which it had had for three years. At table, she ate with an excellent appetite, she walked and went upstairs without the least difficulty. Her palpitations had disappeared. Her cure was instantaneous and complete.”

INVOCATION.

Oh adorable Face of Jesus, which dost lovingly bend over the sick, the objects of thy paternal tenderness, look favorably also on those who have recourse to thy power and thy goodness. Deliver us, above all, from sin, and grant that our foreheads and our hearts may be always pure and turned towards thee, the source of all grace and of all holiness.

XXV

THE LAST WORDS WHICH FELL FROM THE LIPS OF THE HOLY FACE.

Oh adorable Face, covered with the sorrowful shadows of death, have pity on us.

YET a few moments, and the great sacrifice will be consummated, love satisfied, the ransom of humanity wholly paid to divine justice. Let us betake ourselves in spirit to Calvary, let us contemplate for the last time the livid bloody features of the Holy Face, let us listen to its last words, let us receive its last sigh.

1st POINT. — THE LAST WORDS OF THE HOLY FACE.

Seven words were spoken by Jesus upon the cross. Let us me-

ditate upon them with sentiments of compunction, of gratitude, of contrition, and of love. "Lord, remember me when thou shalt come into thy kingdom," said the good thief. And Jesus, turning towards him that same Face, the aspect of which had touched the new found sheep, answered—"Amen, I say to thee, this day, thou shalt be with me in paradise¹." Then seeing his mother and the disciple whom he loved, he addressed to them the words which we have already meditated upon—"Woman, behold thy son²," he said to Mary, and to St John—"Behold thy mother³." And from that moment John receiv-

¹ Amen dico tibi: Hodie tecum eris in paradiſo. (*Luc.* xxxiii, 43.)

² Mulier, ecce filius tuus. (*Joan.* xix, 26.)

³ Ecce mater tua. (*Joan.* xix, 27.)

ed Mary as his mother, and Mary looked upon John as her son. Then the end of the sorrowful drama approaching, nature herself associates her mourning with the mourning of the friends of Jesus. Darkness covers the whole earth. The sun is obscured. Jesus sees that all will soon be consummated, and yet he still thirsts after suffering and the salvation of souls. *Sitio*¹, “I thirst,” he cries out. For three hours darkness has enshrouded Calvary and the city in a mysterious obscurity, when suddenly a fresh cry breaks forth and awakens the echoes of Calvary—“My God, my God, why hast thou forsaken me²?” They have meanwhile given him

¹ *Luc. xxiii, 28.*

² *Deus meus, Deus meus, ut quid dereliquisti me?* (*Marc. xv, 34.*)

to drink, and when his lips were saturated with bitterness, he sees that nothing can now be added to his sufferings. *Consummatum est*¹, “All is consummated,” and uttering a last cry which tears asunder the veil of the temple of Jerusalem, rends the rock of Calvary, makes the earth tremble and the dead to rise from their graves, “Father,” he says, “into thy hands I commend my spirit². ” And he expires. The lips of the adorable Face of Jesus close, his eyelids droop, his head is bowed down; all is consummated.

Contemplate, oh my soul, the Face of the Saviour, covered with the sad shades of death; adore and

¹ *Luc. xxiii, 30.*

² *Pater, in manus tuas commendabo spiritum meum. (Luc. xxiii, 46.)*

comprehend this mystery of pardon and salvation.

2nd POINT.—LESSON TO BE DRAWN FROM THE SEVEN WORDS OF JESUS.

“ Father, forgive them, for they know not what they do. This day thou shalt be with me in Paradise.” Who would dare to believe it, oh Jesus, if thy mouth had not affirmed it? What goodness and what exceeding mercy! To pardon those who have attached thee to the cross, to pardon a thief, and for the sake of a moment’s repentance, to remit a whole life of crimes and of guilt! What was it that obtained for him so great a grace? a glance of thy Face, and on his part a sigh of grief and regret! Mary is henceforth my mother, it is Jesus who gives her to me from the sum-

mit of the cross. What can deprive me of her tender love? One thing, only, oh my God, sin, which I will flee by imitating the innocence of the beloved disciple, my model and my brother.—Thou didst thirst! what does that mean, oh Jesus? Thirst for suffering, thirst for souls. And I, thy child, I fear suffering, I am indifferent to the loss of souls which cast themselves into hell like leaves which the wind of autumn detaches from the trees and rolls into the abyss. Oh my God, may my lips thirst for expiation; may my heart thirst for the salvation of sinners. “Why hast thou forsaken me?” thou saidst to thy Father. I also have often repeated these words, but with feelings very different from thine, with discouragement and hopelessness,

when thou hast seemed to withdraw thyself for a moment. And yet thou wert very near me, and at the hour marked out by thy Providence, thou didst suddenly appear. Thou didst command the sea, thou saidst one word, and there was a great calm. — *Consummatum est.* Oh my Saviour, after having meditated upon thy Passion, may all be consummated for me as regards sin and the world, may I have but one desire, after a life of penitence, namely that of commanding like thee, without regret and without weakness, my soul into the hands of thy Father, repeating the while those words of Holy Writ — “ Let my soul die the death of the just, and my last end be like unto them¹.”

¹ *Moriatur anima mea morte justorum.* (*Num. xxiii, 10.*)

SPIRITUAL BOUQUET

Et hæc dicens, expiravit.

And saying this, he gave up the ghost. (*Luke*, xxiii, 46.)

CURE OF FRANCES CHEVALIER

STATEMENT ADDRESSED TO THE BISHOP OF BLOIS
BY M. L'ABBÉ GRANDJEAN.

“Frances Chevalier, aged twenty-two years, employed in the work-room of St Nicolas, felt during the Autumn of 1858 that her sight was becoming weak. At the commencement of December the affection continued to increase, and she consulted a doctor whose prescriptions she followed faithfully.

“In spite of all the care lavished on Frances Chevalier, her sight continued to diminish day by day.

“ On the 2nd January 1859, she lost her eyesight completely during about half an hour. The doctor, having been consulted, declared after a careful examination that it was an attack of congestive amaurosis, an affection which he had feared and expected beforehand. Except on the 4th and 5th of January, the attacks became more and more serious and frequent, spite of the energetic treatment prescribed by the doctor, which led him to tell me several times that the sight of the young person was entirely compromised, and that he feared that she would very soon become absolutely and hopelessly blind. In the interval of her attacks, her sight was so enfeebled, that she could hardly distinguish the objects that were nearest to her.

“ On the 10th January, at eight o’clock in the morning, Frances Chevalier lost her sight completely : the strongest light did not produce the slightest effect upon her eyes. Spite of the most careful nursing and the most

active treatment, the deplorable state of utter blindness continued, and on the 13th January, after a minute examination, the doctor declared that he considered her sight as definitely lost, that she would be blind during her whole life and that medical treatment could do nothing for her. Then, seeing that all human hope was at an end, I resolved to ask God for the cure of our poor blind girl. After having prayed, I anointed both her eyes with the oil which burns before the Holy Face in the house of M. Dupont, making with it the sign of the cross upon them. I had hardly finished the last unction, when Frances Chevalier uttered a loud cry, saying that she was cured and that she could see perfectly. In fact, the cure was so complete, that spite of the state of absolute blindness which had lasted for four days, Frances Chevalier was able to bear the strongest light without feeling any pain and without her eyes being tired.

“On Friday, the 14th, in the morning,

the doctor having come to see her, astonished and delighted at a change so sudden and unexpected, declared, after a serious examination, that the cure was complete and could not be attributed to his remedies.

“ The fact, Monseigneur, that I have now related to your Grace is confirmed by the declaration of the doctor, and by the signature of the young person : it could furthermore be testified to by several of the mistresses of the work-room, who were present when the cure took place.”

INVOCATION.

Oh Saviour Jesus, who hast said—
Ask, and you shall receive; knock, and it shall be opened to you, grant us health of body, and grant us the more precious health of our souls, that we may serve thee with our whole heart, and that our one desire may be to obey thee by the practice of thy divine commandments and of thy holy inspirations.

XXVI

THE HOLY FACE WASHED AND PERFUMED

BY MARY.

Oh adorable Face, washed and perfumed by
Mary and the holy women, and covered with
a shroud, have pity on us.

Joseph of Arimathea and Nicodemus have obtained the body of Jesus Christ from Pilate. It is the most precious relic the earth has ever possessed. The divinity has not quitted it, and if our eyes see only the Face of the Saviour covered with the shades of death, our faith beholds the rays of uncreated light, alone worthy of the adoration of angels and saints.

1st POINT. — THE HOLY FACE
INANIMATE

Let us represent to ourselves the emotion with which Mary received the precious deposit of the body of the Saviour into her arms. For a long time she kept her eyes fixed upon the wounds of his feet and of his pierced hands, kissed his open side with John, the beloved disciple, whose head had rested upon it the previous day, and with Magdalen, who kneeling at the feet of Jesus as she had done on the day when she had received forgiveness, watered them with her tears and dried them with her hair. But there was a portion of the holy humanity of the Saviour which above all attracted the eyes of the divine Mother; it was his Holy Face. What a

change in his features! The mouth which smiled on her in the stable, which so often at Nazareth whispered to her words of consolation and of life, is henceforth silent; but Mary hears it still. She has “kept all his words, pondering them in her heart¹.” His eyes are dim; Mary kisses them reverently, thinking the while that soon they will illuminate the blessed in heaven with the light which will be their eternal happiness. His ears are closed, but they still hear the sighs of love and compassion which come from the heart of the Queen of dolors.

Oh Mary, permit me, in common with St John and Mary Magdalen to render my homage to thy Son reposing in thy arms, and, if I dare,

¹ *Maria conservabat omnia verba haec conferens in corde suo. (Luc. ii, 19.)*

to reverently kiss his feet, his hands, his side, and to pause and piously to meditate upon his disfigured features, beneath which I still recognise my Saviour and my God.

2nd POINT. — I OUGHT TO DIE TO
THE WORLD

In order to prove to Jesus that I really love him, I will die at his feet and in the arms of Mary. To die, what does it mean? It means to make all that belongs to the old man in me disappear, my weakness, my imperfections, my faults, which have occasioned his death. To die to my self-love, to my pride, to culpable desires for enjoyment and pleasure, to that spirit of criticism and fault finding which injures holy charity : to that frivolity of spirit, to that dissipation

which is the greatest obstacle to my fervent prayers, and to my union with God. The face of my soul, thus freed of the links which attached me to the old man, will become like to Jesus Christ. To the world it may seem livid, and not recognizable; to Jesus and Mary, on the contrary, it will be resplendent with peace and beauty! My eyes will be closed to worldly vanities, but they will see the splendour of uncreated riches; my mouth will no longer open to speak calumnious words, but will enjoy the happiness of silence and of a life hidden in God; my ears will no longer hear the vain noises of rolling floods which pass away; they will listen to the celestial symphonies. I shall be insensible to the attractions which seduced me for a mo-

ment, in order to leave me afterwards nothing but bitterness, disgust and remorse.

Humility, gentleness, charity and self abnegation, behold, oh my Jesus, the virtues I desire to possess, that I may resemble thee, and deserve to repose with thee in the arms of thy august Mother.

SPIRITUAL BOUQUET

Mortui estis, et vita vestra abscondita cum Christo in Deo.

For you are dead, and your life is hid with Christ in God. (*Col.*, III, 3.)

CURE OF A DOMINICAN NUN AT CHINON.

M^{lle} Susanne de la Martinière, in religion Sister Marie du Cœur-de-Jésus, of the Convent of the Dominican

nuns at Chinon, was the subject of a cure obtained on the anniversary of the death of M. Dupont, the 18th of March 1880. This cure, an account of which was given in the *Univers*, was related by the Nun before the ecclesiastical tribunal in the following terms—

“ I entered into religion in the order of St Dominic on the 8th April 1869. I am professed and assistant prioress of the Convent of the Saint-Cœur-de-Marie de Chinon. Some time after my entrance into the convent, I felt the first symptoms of an internal malady with alternatives of improvement and relapse. At the end of 1872, the malady became much worse, and I was obliged to rest during some time. Then from the month of October 1873, I could not any longer walk, and I was obliged to remain in a reclining posture for more than a year. I then obtained a little amelioration, which was attributed to homeopathic treatment; but the malady was not cured. In

1877, by the aid of mechanical contrivances, the doctor enabled me to walk a few steps. It is perfectly certain, however, that the mischief still continued.

"I did not desire to be cured, but my superioress laid an obligation upon me to ask for my cure in a succession of novenas. On the 13th of March 1880, I began, still by the formal order of the Reverend Mother prioress, a novena to the Holy Face and to M. Dupont; but the invocation to the servant of God was very precisely and formally present to my mind. From the day that the novena was begun, the improvement was more marked, and on the seventh day, which was the anniversary of the death of M. Dupont, I was completely cured. At the very hour that he died, I invoked him and I took off one of the mechanical instruments. If I kept wearing the other one for two days longer, it was simply from being under obedience. In reality, my definite cure dates from the anniversary

of the servant of God. My conviction is that I owe this favour to his miraculous intervention with the Holy Face."

INVOCATION.

Oh Saviour Jesus, who dost send afflictions to thy faithful friends that thy great mercy may shine forth upon them, grant us grace always to seek, in presence of thy adorable Face, the remedy for our ills and strength to support, for thy love, the crosses which thy providence permits for our sanctification and for thy glory.

XXVII

THE HOLY FACE AT THE SEPULCHRE.

Oh adorable Face, hidden in the sepulchre,
have pity on us.

AFTER having received the kisses of Mary and after having been perfumed by Magdalen, and wrapped in a shroud, the Holy Face disappeared in the sepulchre. The precious shroud, which, like that of Veronica, will also bear impressed upon it the lineaments of the Saviour, is about to furnish us with the subject of a fresh meditation.

1st POINT. — THE HOLY FACE UPON THE HOLY SHROUD.

It was customary with the Jews to wrap the whole body in veils

and bands of linen before placing it in the rock where were the graves of the family. Joseph of Arimathea gave this sepulchre to him who had not where to rest his head, and he wrapped in linen cloths the adorable body of the Saviour. An angel will show them later on, carefully folded up in the tomb, and bearing traces of the five wounds. As for us, faithful friends of the Holy Face, we specially venerate the cloth, which like that of Veronica preserves the lineaments of Jesus. It was the will of God that the Church should not be robbed of this treasure. It passed from the hands of Nicodemus into those of Gamaliel, then into those of James, who transmitted it to St Siméon, Bishop of Jerusalem. The crusaders brought it back to Europe, and at

the present day, the house of Savoy preserves at Turin this memorial of the Passion of the Saviour. What miracles have taken place in its presence! St Francis of Sales came to venerate it and give way to the emotions of his heart which overflowed with love; he could not restrain his tears at the sight of the marks of the wounds received by the Saviour.

Let us unite ourselves with the pious sentiments of all those who have prayed in presence of this venerable relic. Let us honor the holy shroud, and let us attach ourselves specially to the portion of it which covered the Face of Jesus. Many fac-similes have been reproduced of this holy relic; let us esteem ourselves blessed, if we have the happiness of possessing one of

them, and may the sight of it excite us to reparation and to love.

2nd POINT.— THE CHRISTIAN IN THE SEPULCHRE.

It was the secret design of God that the Holy Face should be imprinted on the holy shroud. The crown of thorns, the blows, the ignominies inflicted upon it by the Jews are traced upon it to recall to our memory how much our Lord suffered for us. From the sole of his feet to the crown of his head there is no portion of his body which has not suffered, said the prophet. Since my Saviour has suffered so much for me, why should I not suffer with him? Since he willed to be buried during three days in the shades of a tomb, why should I refuse to be buried to the world with him?

At the sight of the Holy Face impressed upon the holy shroud, I detest sin; I renounce all desire to attract notice, to be honored, praised, sought after and loved. I ask God, together with the apostle of the devotion to the Holy Face, Sister Marie de Saint-Pierre, the author of the Litanies on humility, and the venerable M. Dupont, who so often recited those pious prayers; I ask to be delivered from the fear of being humiliated, despised, rebuffed, calumniated, mocked at and insulted. Like St Paul, I desire to know nothing save Jesus, and Jesus crucified¹. It is in him I will seek my honor, my peace and the source of all my joys upon earth.

¹ Non enim judicavi me scire aliquid inter vos, nisi Jesum Christum et hunc crucifixum. (*Galat.* iii, 1.)

SPIRITUAL BOUQUET

Petrus, cum se inclinasset, vidit posita linteamina.

Simon Peter went into the sepulchre, and saw the linen cloths lying there. (*John, xx, 6.*)

CURE OF A YOUNG CHILD

BELONGING TO THE TOWN OF TOURS.

Louis Roblin, born at Sainte-Anne, near Tours, on the 21st of February 1869, became seriously ill at the age of twelve. Attacked by serious bronchitis followed by gastric fever, typhoid fever and a pleurisy, he was left with an affection resembling St Vitus' dance, which was accompanied by nervous attacks and pains in the articulations.

The doctor, believing all the remedies which had been made use of until then to be insufficient, ordered him to be taken from Langeais to the hospital at Tours. It was in the month of March 1881. During three weeks he was subjected to a treatment of douches, but it was followed by an inflammation of the throat brought on by a chill, and this inflammation occasioned an affection of the lungs which was stated by the doctor to be a galloping consumption. Finding that he was in danger of death, it was arranged for him to make his first communion. From that moment the child became a little better, but the St Vitus' dance still continued. Towards the month of August, novenas for his intention began to be made to the Holy Face, and he was anointed with oil taken from the oratory. The cure of the whole upper portion of his body was thereby obtained, but the lower portions remained paralysed. The child, with the aid of crutches, could hardly walk

even a few steps in the hall. The nuns continued, however, to make novenas, and one of them having told him of the miracles which were worked before the Holy Face, he said he was quite determined to go to M. Dupont's oratory, and there he was sure he would be cured. His mother and the nun who had the charge of him took him there in a carriage. One of the priests of the Holy Face, M. l'abbé Balzeau, prayed with them, and exhorted the child to exercise great confidence, when looking at the crutches and sticks left by the sick who had been cured during the lifetime of M. Dupont. After the recitation of the litanies, the persons who were present betook themselves to the little room adjoining the oratory, which is called *the chamber of miracles*. The priest then anointed the leg of the child, choosing the one which was the most completely paralysed, and the following prayer was repeated—“Good M. Dupont, help us.” This was done three

times. The first time there was no amelioration. The second time the little patient began to move his leg slightly. At the third anointing he felt completely cured, threw away his crutches and began to run about the sacristy and in the garden, exclaiming—“I am cured.”

This took place on the 19th of October 1881.

INVOCATION.

Oh adorable Face of Jesus, who didst deign to manifest thyself to children because they are pure of heart, look on the face of our souls, and dissipate the darkness of sin; kindle in it the desire of innocence and the divine flame of thy love.

XXVIII

THE HOLY FACE

AFTER THE RESURRECTION.

Oh adorable Face, resplendent with glory and beauty on the day of the resurrection, have mercy on us.

THREE days after his death, Jesus rises triumphant from the sepulchre, as he had announced. He appears to Mary, to the apostles, to Magdalen, and their eyes are not dazzled by the splendor of his adorable Face shining with glory and beauty. What is this mystery? Deign to teach it to us thyself, oh good Jesus.

1st POINT. — BEAUTY OF THE RISEN
HOLY FACE

The resurrection is the hour of triumph, it is not as yet the hour

of celestial glory. Jesus does not show us his bleeding wounds as on the day of his Passion, but he veils their rays, which might dazzle us. He keeps the trace of them as an undeniable proof that he has really suffered, that he did indeed die for us, as a testimony of his victory over hell, as a lesson of suffering and of love.

Permit me, oh divine Saviour, to recognise thee above all by the wounds of thy Holy Face. At thy voice, Magdalen cast herself at thy feet crying out—*Rabboni*—“Master¹.” As for me, I prostrate myself before thy august Face, I count on thy forehead the scars inflicted by the cruel thorns, and upon thy cheeks, once so swollen, the mark

¹ John, xx, 16.

of the blows and the iron gauntlet of the barbarous soldier. Thy lips are no longer swollen, but we can still see the traces of the blows given by the executioners.

Oh adorable wounds of the Face of Jesus, I venerate and I love you. Thou desirest that I should gaze on thee my Saviour, as did Magdalen; I contemplate thee with delight. Thou teachest me what sin has cost thee, but thou also tellest me what are the happy fruits of expiation and the happiness of finding thee after having lost thee. Cast, oh Jesus, thine eyes illuminated by the glory of the Resurrection upon my soul, formerly disfigured by iniquity, but now, oh my God, raised spiritually by thy grace. When shall I be raised with thee to the splendor of the saints, and shine in a

blessed eternity with the rays of a never fading glory.

2nd POINT.—THE RISEN HOLY FACE
A SOURCE OF FAITH, OF HOPE AND
OF CHARITY.

Jesus is risen, what a consolation! He is risen, and I have an evident and palpable proof of it : for the apostles have seen his Holy Face, Mary Magdalen has recognized him. His august mother has received his first visit. Who would not believe such ocular testimony? He is risen, it is therefore certain that he is really my Saviour and my God. His Gospel is divine; his Church is divine. Believing his word and listening to his teaching, I am sure to walk in the footsteps of my infallible chief in the path of salvation.

Jesus Christ is risen, and therein

also lies the foundation of my hope. “ I know that my Redeemer liveth, saith Job, and in the last day I shall rise out of the earth, and I shall be clothed again in my skin, and in my flesh I shall see God. Whom I myself shall see, and my eyes shall behold, and not another; this my hope is laid up in my bosom ¹. ”

Yes, one day I shall see his Holy Face, even as the apostles and the holy women beheld it; I shall see it in a still more brilliant state; more dazzling and more glorious. I shall see my Redeemer face to face. “ If Christ rose again, how do some among you say— There is no resurrection from the dead ²? ”

But the risen Jesus, above all, excites in me love for him, for if it

¹ Job, xix, 25.

² I Cor., xv, 12.

be through love for me that he is dead, it is also through love for me that he came forth out of the grave and showed himself during forty days. Who then would not go to him who has so greatly loved us? Who would renounce the happiness of contemplating him, whose adorable Face illumines heaven and is the delight of the elect?

Oh Jesus, I believe in thee, I hope in thee, and I love thee; and this faith, this hope, this love, it is by contemplating thy triumphant and risen Face, that I shall ever more increase them.

SPIRITUAL BOUQUET

Gavisi sunt discipuli, viso Domino.

The disciples therefore were glad when they saw the Lord. (*John*, xx, 20.)

A REMEMBRANCE OF M. DUPONT.

The excellent widow of M. d'Avrainville addressed to us, on the 25th April 1884, the following lines—

“I believe it to be my duty to inform you of a miracle of which I was witness in the month of August 1865, during the week or ten days which my husband and I spent with the servant of God. A workwoman, whose name and address are given in the certificate which M. d'Avrainville drew up in her presence and which was added to the already numerous testimonies of graces received, came to offer thanks to the Holy Face for the cure of a dreadful internal complaint which caused a fetid odor to exhale from her body, an odor which obliged her friends and acquaintances to keep aloof from her. One only of them remained faithful to her, and giving her a bottle containing oil from the lamp burning before the Holy Face, begged her to

turn to the Face of Jesus, since her friends were turning away from her. A novena was commenced, and at the end of nine days, she began to be much better; her pains diminished, and the dreadful smell disappeared. She was so happy, that she promised the Holy Face to give thanks for her cure in its sanctuary, in the presence of M. Dupont, a thing she found herself unable to do until after the lapse of seven years, when she had saved enough money for the journey.

"She was about to retire, when M. Dupont, who had noticed that she had her arm in a sling, asked her what it was she was suffering from; she answered that it was a *panaris*, which caused her great pain and which deprived her of sleep, but that she could easily bear the suffering out of gratitude for the wonderful cure the Holy Face had granted to her seven years before, and that she did not dare to ask for a second cure. 'Madame, you have nothing to do with that, replied M. Du-

pont; if God wills to cure you, he is the master.' M. d'Avrainville, on hearing these words, left M. Dupont's drawing-room, rapidly mounted the stairs and entered the room where I was, telling me to come down at once, for M. Dupont seemed to foresee a miracle. Animated with this presentiment, we carefully examined the woman's finger; it was very much swollen, and the last joint was full of matter.

"After a short prayer offered by M. Dupont and a first unction made upon the finger, we immediately perceived a change; after the second prayer and the second unction, the swelling had disappeared; lastly after the third prayer also offered before the Holy Face, M. Dupont, whilst making the third unction, slightly pressed the finger between his fingers, at the place where the *panaris* was, and at the same moment, all had disappeared, pain, swelling and matter. The finger and the nail had become healthy and of a good color, the nail perfectly ad-

hering to the flesh. The woman, overcome with joy, said to me— ‘ Madame, my finger is so entirely cured, that I beg you to permit me to give you several blows on the palm of your hand with it; I could even hurt you, if I tried.’ She struck me in fact several times with this same finger which, five minutes before, had been so sad a sight to look at. I was so touched and impressed by this miraculous change that I was seized with a trembling of the jaw which affected my speech, but which happily lasted only three minutes. I had felt and invisibly touched the power of God, manifested in the hands of his faithful servant M. Louis Dupont.”

PRAYER OF M. DUPONT.

Lord Jesus, in presenting myself before thy adorable Face to beg of thee the graces we are in need of, we entreat of thee, above all things, to give us an interior disposition never to

292 THE MONTH OF THE HOLY FACE.

refuse thee anything which thou mayst daily ask of us, by means of thy holy commandments and thy divine inspirations. Amen.

XXIX

THE HOLY FACE AND THE EUCHARIST.

Oh adorable Face, hidden in the Eucharist,
have pity on us.

Is the Holy Face of Jesus in the Eucharist? Sister Marie de Saint-Pierre, enlightened by light from on high, has answered this question in the beautiful invocation contained in our litanies. St Thomas affirms that in this adorable sacrament Jesus possesses the faculty of seeing with the eyes of his body¹. Let us study this mystery, oh my soul.

1st POINT. — HOW THE HOLY FACE IS PRESENT IN THE EUCHARIST.

In the holy and divine Eucharist

¹ Disp. LIII, Sub. III, 3.

Jesus is present in his body, his blood, his soul and his divinity; his sacred body is contained therein and his Holy Face also. It is the same body which was bruised for our crimes, the same heart which was transpierced on the cross, the same Holy Face scarred in the prætorium, and to which was offered gall and vinegar to drink.

I can contemplate it through the veils that cover it, I can adore it there, not indeed accompanied with the accidents of size, of form and of hue, but in reality and in substance. The divine eyes of Jesus meet my own, when prostrate at his feet before the tabernacle, I raise my eyes towards him and beg him to have pity on my misery; his ears listen to my voice when it is raised to sing his praises, and if it were permitted

me to hear his, it would be really from his mouth that the words would come which he would deign to address to me. The pious Cardinal Franzelin attributes to the Saviour, in the holy Eucharist, the use of his external senses. The Face of Jesus is really in the Eucharist. It is hidden there under the accidents of bread and wine, but it is there truly, really, and in substance.

Adore, oh my soul, the goodness of God, who has willed to leave us in perpetuity the memorial of his Passion in his Sacrament.

**2nd POINT. — HOW JESUS MANIFESTS
HIS HOLY FACE IN THE EUCHARIST.**

When Jehovah, about to give his law to Moses on Sinai, admitted him to his presence, Moses said to

him—“If I have found favor in thy sight, show me thy Face that I may know thee.” And the Lord said—“Thou canst not see my Face, for man shall not see me and live¹.” It is the same in the Eucharist. Jesus does not manifest either the glory or the splendor of his Face, everything there indicates the privation of the senses and a mystic death. The species of bread which veil the divinity and the holy humanity are inanimate, and Jesus has condemned himself not to have externally either speech, or movement, or action. He receives the homage of the good, the insults of the wicked; he is silent, and he appears insensible. And yet the Saviour manifests his Holy Face. He

¹ Exodus, xxxiii, 20.

looks at our soul, and a ray from his eyes suffices to melt the ice of our heart, to touch, soften and inflame it. He speaks to our soul, and our soul hears his voice when our sins do not oppose an obstacle to it. We feel, in a word, the presence of Jesus, of his heart, and of his Face, and yet we do not see Him, "for no man can see God and live."

Oh my soul, listen in silence and in solitude and separated from the world to the voice of Jesus. Let the fire of his love penetrate into the most hidden depths of thy heart, love to come often and give vent to all thy feelings before the most august of sacraments, to speak heart to heart with the most tender and the most devoted of friends, and thou shalt always bring away with thee a fresh increase of light, of

strength, of courage and of love.

SPIRITUAL BOUQUET

*Vere tu es Deus absconditus,
Deus salvator.*

Verily thou art a hidden God, the
God of Israel, the Saviour.

PORTRAIT OF M. DUPONT

BY M. HENRI LASSEUR.

M. Dupont was at home when I called at his house. I was asked to wait for a moment in a large room upon the ground floor. Whilst the servant went to inform her master of my visit, my attention was naturally attracted by my surroundings. The room was simply furnished, and here and there *ex-votos* were hanging on the walls. At one side of a bureau

laden with papers, was a desk resembling a music stand which supported a large folio volume. I immediately recognized the Bible. But what especially attracted my eyes and my thoughts was, suspended above a writing table, an engraving of the so-called "Holy Face", which reproduces the Face of our Lord, as it was impressed upon the veil of Veronica. Before this Holy Face a lamp was burning, or rather a night light, the gentle flame of which floated upon the limpid oil contained in the crystal vase. The door opened, and M. Dupont made his appearance. He was then a tall handsome man of about sixty or sixty five years of age, full of life and strength.

My eyes were raised towards him with religious curiosity. The first aspect of this man, whose hands had cured so many sick persons and relieved so much misery, bore a look of austerity almost bordering on severity. His physiognomy was invested with an august dignity which impelled respect,

and the principal lines of his face wore an expression of rather cold rectitude, which caused a certain sentiment of fear to mingle with the veneration which he inspired. His eyes were fine, calm and powerful, and at the same time lively and keen; but if my memory does not play me false, thick and bushy eyebrows helped to deepen their expression. A well formed, but rather large nose, a mouth the outline of which was very pure and firm, a large and high forehead grandly and regularly modelled, added to the royal aspect of authority which the old man possessed.

This imposing personage stood before me.

I tried to overcome my agitation.

Hardly had he begun to speak to me of spiritual things than the rigid aspect of his countenance suddenly changed, just as the face of nature changes, and as the cold mists of night are dissipated when the sun of May rises above the mountains. The severe appearance

which had intimidated me for a moment completely disappeared. M. Dupont talked in the most frank, open and kindly manner possible. He had the charm of the amiability of an old man and the adorable candor of a child. It was only with difficulty that I could perceive the expression of magisterial power which at first had so much struck me. His severity had been wholly transfigured into grace. Thought, and the hidden life of the heart, which rose to animate those lines and those strongly pronounced features, cast forth reflections of heavenly goodness. It was as though the soul of St Vincent de Paul had suddenly transfigured the face of a Joseph de Maistre, as though mercy had suddenly appeared and was showing her divine benignity through the marble face of justice. Yes, when I first saw him enter the room, looking stately and dignified, I said to myself—“He is a just man.” I said to myself afterwards—“He is a saint.”

PRAYER OF M. DUPONT.

Oh Saviour Jesus! at the sight of thy most Holy Face disfigured by suffering, at the sight of thy sacred Heart so full of love, I exclaim with St Augustine—“ Lord Jesus, imprint upon my heart thy sacred wounds, that I may read therein both thy sorrow and thy love—thy sorrow, that for thy sake I may suffer all grief; thy love, that for thy sake I may despise all other love. ”

XXX

THE HOLY FACE AT THE LAST DAY.

Oh adorable Face, which shall appear at the last day in the air with great power and great majesty, have mercy on us.

THERE is nothing so terrible, nothing so consoling as the adorable Face of the Saviour appearing at the end of time, with great power and great majesty. What different kinds of expressions does it not wear! what happiness for the just to behold him kind and loving! what despair for the wicked to see him terrible and angry!

1st POINT. — THE HOLY FACE TERRIBLE TO THE WICKED.

After the resurrection of the body and the separation of the good from

the wicked, there will be seen, appearing in the air, the standard of the Sovereign Judge, the sign of the Son of man, the Cross¹. Following the Cross, Jesus Christ will appear in his turn, borne upon the Cherubim, surrounded by a thousand million of angels who form his court. With a single glance, he reads the book of consciences. How will the wicked be able to bear the eye of their Judge? They will see the wounds in his feet and in his hands, the scars on his cheeks, the traces of the crown of thorns which will be as so many accusing voices—*Videbunt in quem transfixerunt*². They will see the wounds of him

¹ Tunc parebit signum Filii hominis. (*Matth. xxiv, 30.*)

² *Joan. ix, 37.*

whom they have transpierced by their sins.

Behold your work, the Eternal Father will say; after my prophets, I sent you my own Son, and you treated him like the last of your slaves; you crucified him and put him to death. They will invoke his mercy, but for them the hour of justice has struck. Jesus Christ, once so patient and so gentle, will now launch forth upon them one of those terrible glances of which David said— “He looketh upon the earth and maketh it tremble; he toucheth the mountains, and they smoke¹,” and his glance will dry them up with fear. They will desire to turn away their eyes, and to bury themselves in the deepest

¹ Ps. ciii, 32.

abysses of the earth; but a voice, more terrible still than the eyes of the Sovereign Judge, will make itself heard, and from the mouth of the Judge will issue these fearful words—“Depart from me, ye cursed, into everlasting fire which was prepared for the devil and his angels¹.”

Oh my God, what will be my fate? Where is my faith, where is my reason, if I do not tremble at the thought of this terrible drama and if I do not endeavor to reform my life, in order not to be found amongst the number of the cursed!

2nd POINT.—THE HOLY FACE GENTLE AND BENEVOLENT TO THE JUST.

Already the sentence of the good has been pronounced. Jesus has in-

¹ Matth. xxv.

clined himself towards them. He has recognized them as the sheep which have been separated and placed on his right hand. Oh beautiful day of triumph in which the just Judge who has received in deposit all their good works, has come to make compensation and to give back to each that which belongs to him. They do not tremble in presence of his Face. It is so gentle, so benevolent, so merciful, so kind! They sustain his glance, they are glad to contemplate him in his glory; him on whose sufferings they were wont to meditate. His wounds are as so many suns which inundate their souls with joy and happiness. His adorable Face, resplendent with glory, is the most beautiful of these brilliant suns.

The divine mouth of the Saviour

suddenly opens, and from it issues the beautiful words which charm the ears of saints and make their hearts palpitate with joy. — “Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world¹. For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in; naked, and you covered me; sick, and you visited me; I was in prison, and you came to me.” And Jesus taking his flight towards the sojourn of eternal glory, with his Holy Face invites the just to follow him into a happy eternity.

Oh what joy and what ecstasy will then inundate the souls of the saints!

¹ Matthew, xxv, 34.

To see God! henceforth to possess him without any fear of ever losing him; to sing his praises, to sit down at the table of the Lamb and share in the feast he has prepared for his elect, oh how well suited these thoughts are to excite in our hearts love for Jesus poor, humiliated, crucified, and to induce us often to contemplate his Face disfigured upon earth, in order to see him hereafter in heaven in the splendor of his glory and his majesty.

SPIRITUAL BOUQUET

We shall see, we shall love, we shall praise.

We shall see God, we shall love him, we shall sing his praises for ever. (*St Augustine.*)

THE CAUSE OF M. DUPONT AT ROME.

After the close of the preliminary enquiries set on foot by the Ordinary respecting the reputation of sanctity, the life, the virtues and the miracles attributed to M. Dupont, two members of the ecclesiastical tribunal instituted at Tours were delegated to Rome, that they might present to the Holy Father the documents having relation to the cause. These documents were composed of the two enormous quarto volumes, which had been laid first upon the tomb of the servant of God and then before the Holy Face.

It was on the 29th of June, the feast of St Peter, that the favor of an audience was granted to the two priests. The Pope received them with kindness, made himself acquainted with the object of their journey, and listening to them as they spoke of the canonization of M. Dupont, he lifted his eyes to heaven, and with an accent full of joy

which thrilled the hearts of all present—"M. Dupont, he said, oh! M. Dupont will soon be Venerable. I bless his work, I bless the Archconfraternity of the Holy Face, its director and all its associates."

During this time, the faithful at Tours, who had met together in the Oratory, in the former drawing-room of the servant of God, were celebrating the feast of St Peter, the Patron of the Archconfraternity. What was not their happiness on hearing the words spoken by the Vicar of Christ and on receiving by telegraph his paternal benediction!

The process of the cause of M. Dupont was then taken to the *chancellerie* and handed over to Mgr Ponzy, the substitute of the congregation of Rites, to await the moment when it will please God to command by the mouth of his Vicar that the process shall be opened and the work continued. Apostolic commissioners will then be named to examine whether all form-

alities have been complied with and to interrogate afresh the witnesses. Then only will M. Dupont be pronounced *Venerable*. A lapse of ten years is required, according to the ordinary rules before the taking up of the cause afresh; but, in order to shorten this period of time, nothing more is necessary than that the Holy Father should give a dispensation. We hope that this dispensation will be granted when the prayers of the friends of the Holy Face and of M. Dupont shall have ascended to heaven with sufficient fervor to obtain this favor for us.

Meanwhile let us love to console ourselves and to reanimate our hopes by recalling to mind the words of the Holy Father—“M. Dupont will soon be *Venerable*.”

PRAYER OF PIUS IX.

Oh my Jesus! cast upon us a glance of mercy; turn thy Face towards each one of us, even as thou didst towards

St Veronica, not that we may see thee with the eyes of our body, for we do not merit it; but turn it towards our hearts, so that always remembering thee, we may draw from this fountain of strength the vigor which is necessary to us in order that we may wage the combats we have to sustain¹.

¹ Audience given to three parishes of Rome, 10th of March 1872. — This prayer is indulgenced by several French Bishops.

BENEDICTION OF S. FRANCIS OF ASSISI
THROUGH THE HOLY FACE.

Benedicat tibi Dominus, et custodiat te;

Ostendat Dominus Faciem suam tibi, et misereatur tui;

Convertat Dominus vultum suum ad te, et dñe tibi pacem.

May the Lord bless thee, and keep thee;

May the Lord show his Face to thee, and have mercy on thee;

May the Lord turn his Countenance towards thee, and give thee peace.
(*Num.*, vi, 24-27.)

M A S S
IN HONOR OF THE MOST HOLY FACE
OF OUR LORD JESUS CHRIST
DISFIGURED IN HIS PASSION.

INTROIT

PROPTER te, Do-
mine, sustinui
opprobrium : ope-
rui confusio fa-
ciem meam ; et
factus sum illis in
parabolam. *Ps.*
Salvum me fac,
Deus ; quoniam
intraverunt aquæ
usque ad animam
meam. *¶. Gloria*
Patri. Propter.

IT is for thy glory,
Oh Lord, that I
have suffered op-
probrium, that my
face has been cov-
ered with confu-
sion, and that I
have become a
mockery to them.
Ps. Save me, oh
God, because the
waters of tribulation
have entered into
my soul. *¶. Glory*
be to the Father.
It is.

PRAYER

Almighty and merciful God, grant, we beseech thee, that whilst venerating the Face of thy Christ disfigured in the Passion because of our sins, we may merit to contemplate it eternally in the splendor of heavenly glory. Through the same Jesus Christ.

Amen.

Concede, quæsumus, omnipotens et misericors Deus, ut qui Faciem Christi tui propter peccata nostra in passione deformatam veneramur, eamdem in cœlesti gloria fulgentem contemplari perpetuo mereamur. Per eumdem.

Lesson from the prophet Isaias, ch. LII et LIII.

Even as many have been astonished at thee, so shall his visage be inglorious among men, and his form among the sons of men.

Sicut obstupuerunt super te multi, sic inglorius erit inter viros aspectus ejus, et forma ejus inter filios hominum.

Iste asperget gentes multas, super ipsum continebunt reges os suum : quia quibus non est narratum de eo, videbunt : et qui non audierunt, contemplati sunt. Quis credidit auditui nostro ? et brachium Domini cui revelatum est ? Et ascendet sicut virgultum coram eo, et sicut radix de terra sitienti : non est species ei, neque decor : et vidimus eum, et non erat aspectus, et desideravimus eum. Despectum et novissimum viorum, virum dolo-

He shall sprinkle many nations, kings shall shut their mouth at him— for they to whom it was not told of him, have seen ; and they that heard not, have beheld. Who hath believed our report ? and to whom is the arm of the Lord revealed ? And he shall grow up as a tender plant before him, and as a root out of a thirsty ground ; there is no beauty in him, nor comeliness ; and we have seen him, and there was no sightliness, that we should be desirous of him ; despised, and the most

abject of men, a man of sorrows, and acquainted with infirmity; and his look was as it were hidden and despised, whereupon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows.

Gradual. The confusion of my face hath covered me at the voice of him that reproacheth and detracteth me; at the face of the enemy and persecutor. *¶* They began to spit upon Jesus, to cover his Face, and to buffet him, and to say to him— *Prophesy.*

rum, et scientem infirmitatem : et quasi absconditus Vultus ejus et despctus, unde nec reputavimus eum. Vere languores nostros ipse tulit, et dolores nostros ipse portavit.

Graduale. Confusio faciei meæ cooperuit me a voce exprobrantis et obloquentis, a facie inimici et persequentis. *¶* Cœperunt conspovere Jesum, et velare Faciem ejus, et colaphis eum cædere et dicere ei : *Prophetiza.* Et ministri

alapis eum cæde-
bant.

Tractus. Impro-
perium expectavit
cor meum, et mi-
seriam. Et susti-
nui qui simul con-
tristaretur, et non
fuit: et qui con-
solaretur, et non
inveni. Et dede-
runt in escam
meam fel: et in
siti mea potave-
runt me aceto. ȳ.
Quem tu percus-
sisti, persecuti-
sunt: et super do-
lorem vulnerum
meorum addide-
runt.

And the servants
struck him with the
palms of their
hands.

Trait. My heart
hath expected re-
proach and misery.
And I looked for
one that would
grieve together with
me, but there was
none; and for one
that would comfort
me, and I found
none. And they
gave me gall for my
food, and in my
thirst they gave me
vinegar to drink.
ȳ. They have per-
secuted him whom
thou hast smitten;
and they have ad-
ded to the grief of
my wounds.

*The Gospel according to St Mark,
ch. xiv, v. 61-65.*

At that time, the high priest asked him, and said to him— Art thou the Christ, the Son of the blessed God ? And Jesus said to him— I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high priest, rending his garments, saith— What need we any farther witnesses ? You have heard the blasphemy. What think you ? And they all condemned him to be guilty of

In illo tempore : Summus sacerdos interrogavit Iesum, et dixit ei : Tu es Christus Filius Dei benedicti ? Jesus autem dixit illi : Ego sum : et videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem cum nubibus cœli. Summus autem sacerdos scindens vestimenta sua, ait : Quid adhuc desideramus testes ? Audistis blasphemiam : quid vobis videtur ? Qui omnes condemnaverunt eum esse

reum mortis. Et cœperunt quidam conspuere eum, et velare Faciem ejus, et colaphis eum cædere, et dicere ei : Prophetiza : et ministri alapis eum cædebant.

Offertorium.
Suscitatur falsiloquus adversus Faciem meam contradicens mihi. Aperuerunt super me ora sua, et exprobantes percusserunt maxillam meam. Satiati sunt pœnis meis. Hæc passus sum, cum haberem mundas ad Deum preces.

death. And some began to spit upon him, and to cover his Face, and to buffet him, and to say unto him — Prophesy; and the servants struck him with the palms of their hands.

Offertory. A false speaker riseth up against my Face, contradicting me. They have opened their mouths upon me, and reproaching me, they have struck me on the cheek, they are filled with my pains. These things have I suffered when I offered pure prayers to God.

SECRET

God of mercy, turn away thy Face from our crimes, and cast thy eyes upon the Face of thy Christ, who has offered himself to thee as a victim for us, and has washed us from our sins in his own blood. Through the same Jesus Christ, who liveth and reigneth, etc.

Averte, misericors Deus, Faciem tuam a peccatis nostris, et respice in Faciem Christi tui, qui tibi semet-ipsum pro nobis hostiam obtulit, et lavit nos a peccatis nostris in sanguine suo : Qui tecum vivit, etc.

Preface of the Cross.

Communion. Let us go forth from the camp, and let us go to Jesus, bearing the ignominy of his Cross.

Communio. Exeamus ad Iesum extra castra, improperium ejus portantes.

POST-COMMUNION

Deign, O Lord, to grant to those who

Adorantibus, Domine, Vultum

tuum olim in ignominia Passionis quasi absconditum, et in hoc amoris tui Sacramento nunc velatum, concede propitius: ut et opprobria tua debita veneratione compensemus in terris, et gloriæ tuae particeps esse mereamur in cœlis. Qui vivis, etc.

adore thy Face once hidden under the ignominy of the Passion, and now veiled in the sacrament of thy love, grace to compensate thee for thy opprobrium upon earth by their reverential homage, and to merit to share in thy glory in heaven. Thou who livest, etc.

SHORT WAY OF THE CROSS
OF THE HOLY FACE
IN A SPIRIT OF REPARATION
AND FOR THE WANTS OF THE CHURCH.

Preliminary prayer.

O ADORABLE Face of Jesus, hanging so pitifully on the tree of the Cross, at the time of the Passion for the redemption of the world ! Have mercy on us miserable sinners even at this day, look upon us with compassion, and grant us the kiss of peace.

O my Jesus, mercy !



1st STATION

Jesus is condemned to death.

And he is silent ! He, who is innocence itself; he, whose words have the power of giving life ! His adorable

Face loses nothing of its dignity and sweetness. What a lesson is this for me! O my God! forgive me all those words I have uttered contrary to charity, humility, modesty and piety. And grant that in my trials I may honor thee by my resignation and patience.



2nd STATION

Jesus carries his Cross.

And he receives it with joy and love, and he holds it to his heart. He presses his Holy Face, his brow and his lips upon it. Oh! how much he loves us! My good Master, forgive me the murmurs and complaints with which I have received the sorrows sent me in thy mercy, and teach me to account myself fortunate in having something to suffer for thee.



3rd STATION

Jesus falls beneath the weight of his Cross.

And he bruises his Face with the violence of his fall. He rises, his Face covered with mire, dust and blood ! Holy Father, I offer thee the fall of my Saviour in expiation of those faults by which I have disedified and scandalized my neighbour. Because of Jesus humiliated and suffering, have mercy on me. In reparation I purpose to strive to prevent evil, and to win hearts to thee.



4th STATION

Jesus meets his most holy Mother.

What a moment ! What a sorrow ! What looks I behold, exchanged between this Man-God and his tender Mother ! What tears bathe their Faces !

O heavenly Father, I offer thee these tears in expiation of all my self-indulgence and the little resignation I show to thy holy will. Grant me, as thou didst Mary, to encounter the look and the Face of Jesus in all my sorrows.



5th STATION

Simon, the Gyrenean, helps Jesus
to carry his Cross.

Does a stranger help my Master to carry his Cross ! and I, his child, the object of his tenderness, refuse to do so by endeavoring to escape the contradictions and disappointments with which life is strewn ! Oh ! how ungrateful am I ! Pardon, my God, forget the past, turn thy Face towards me. Hereafter, I will share thy sorrows, at least, in accepting mine with a Christian spirit.



6th STATION

A holy woman wipes the Face of Jesus.

And should I not also, following her example, cause thee to forget, by my reparation, the outrages thou receivest from so many sinners? Is it not for me to make amends by greater fidelity and love? Oh! this is what I wish to do, my God! to find my glory in thy humiliations and sorrows.



7th STATION

Jesus falls for the second time beneath the weight of his Cross.

Oh! to what a state of abasement and opprobrium do I see thee reduced, my Saviour Jesus! A God prone in the dust! The executioners raise him with blows! They do not spare even his beautiful Face! And why? to

expiate my thoughts of vanity and self-esteem. Oh ! with what horror should they fill me, since Jesus has suffered so much to obtain their forgiveness ! My God ! my God ! have mercy. Let my heart be truly humble.

8th STATION

Jesus comforts the women of Israel,
who follow him.

O blessed Master ! in the midst of his sufferings, he is interested in those which cause the tears of the good women to flow ! He teaches them how to make their tears useful for themselves, and deigns to console them by turning towards them his adorable Face which consoles and blesses them ! O my Saviour, teach us how to weep for our sins, which are the true cause of thy sufferings. Grant me more especially a sincere sorrow for my own sins ; let my last tear be one of repentance and love.

9th STATION

Jesus falls for the third time.

He again inflicts upon his sweet Face the same pain and humiliations as before. At the sight of Calvary, he rises, if one may so speak, with renewed courage and renewed love! His heart bids him make haste to die for his children. O tender heart of my God, what a poor return do I make thee! At the approach of the slightest pain, or the smallest sacrifice, I am frightened and discouraged. Pardon, my Jesus, pardon! I will rise up with thee, and, as an encouragement to follow thee, I will say to myself in every sorrow— The mercy of God calls me!



10th STATION

Jesus is stripped of his garments.

Strip me, my God, of all that displeases thee in me; take from me more

especially self-love. Wash me in the blood that flows from thy wounds, and may this innocent blood cause the virtues of purity, sweetness, charity, and a penitential spirit to take root in my heart. May my soul be pleasant to thy eyes and rejoice thy Holy Face!



11th STATION

Jesus is bound to the Gross.

O my God, I know that it is not sufficient to become detached from myself, but I must practise attachment and unite myself to thee. Alas! I understand, it is only possible in this world by suffering. I submit, Lord, without delay and without reserve. Stretch me on the Cross which thy Providence prepares for every one in this world, that I may become conformable to thee! O suffering Face of my Jesus, suspended between heaven and earth, draw me up to thee, and

elevate me to thy height, that I may become worthy of thy eternal glory.

12th STATION

Jesus dies upon the Cross.

Holy Father, most powerful and eternal God, I offer thee the sufferings of my Jesus, his aching Face, his sacred wounds, his adorable blood, his last words and last sigh, in thanksgiving for the benefits which thou hast heaped upon me, and in expiation of my sins, and more especially to implore of thee the three following graces—

For me and mine, a perfect contrition, with a firm will to belong only to thee;

For the conversion of poor sinners, and for Holy Church, our mother. Accord to her the succor she expects from thy bounty, in the terrible ordeal through which she is passing !

Look not upon our sins, O Lord!
but look upon the Face of thy Christ;
look upon the heart that has loved us
so much, and, because of him, have
mercy on us.

13th STATION

Jesus is placed in the arms of his Mother.

O Mary, my tender Mother, it is I
who have made thee suffer! Let me
then, at least, weep with thee; let me
adore the suffering and wounded Face
of my dear Redeemer! Revenge thy-
self, beloved mother, it is but just,
yet revenge thyself like a mother!
Ask for me of thy divine Son such love
as may enable me to drink with entire
willingness the few drops reserved for
me in the chalice of his Passion, and
let me repeat with Magdalen— Oh!
how sweet it is to recover our inno-
cence through tears of repentance and
of love!

14th STATION

Jesus is placed in the sepulchre.

O my Jesus, my Saviour, thou shalt not be there alone ! permit thy child to be buried with thee ! Again, this is not enough; enfold me in the mystery of thy Face and the wounds of thy Heart : it is there I wish to take up my abode, to be seen by thee alone. "My God ! my God ! cause me to live but for Thee ! "



Prayer of reparation to the outraged divinity of our Lord Jesus Christ.

O Lord Jesus, after contemplating thy features, disfigured by anguish, and after meditating upon thy Passion, how can my heart not be consumed with love for thee, and hatred for those sins which, even at this day, wound thy adorable Face ? Permit me not, O Lord ! to feel merely compas-

sion alone; make of me a worthy child of Mary, and accord me the grace, as thou didst to thy divine Mother, to follow thee so closely on this new Calvary, that the insults destined for thee, O Jesus! may fall upon me, a member of thy holy Church, and cause me to undertake with courage the duty of expiation and of love.

Amen.

LITANIES OF THE HOLY FACE

In reparation for blasphemies
and to implore of God, by the adorable Face of his Son,
the conversion of blasphemers.

LORD, have mercy on us.
LChrist, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
Holy Virgin Mary, pray for us.

O adorable Face, which was adored
with profound respect by Mary and
Joseph when they saw thee for the first
time, have mercy on us.

O adorable Face, which in the stable
of Bethlehem didst ravish with joy the
angels, the shepherds and the Magi,

O adorable Face, which in the Temple
didst transpierce with a dart of love
the saintly old man Simeon and the
prophetess Anna,

O adorable Face, which was bathed
in tears in thy holy infancy,

O adorable Face, which, when thou didst appear in the Temple at twelve years of age, didst fill with admiration the Doctors of the law, have mercy on us.

O adorable Face, white with purity and ruddy with charity,

O adorable Face, more beautiful than the sun, more lovely than the moon, more brilliant than the stars,

O adorable Face, fresher than the roses of spring,

O adorable Face, more precious than gold, silver and diamonds,

O adorable Face, whose charms are so ravishing, and whose grace is so attractive,

O adorable Face, whose every feature is characterised by nobility,

O adorable Face, contemplated by angels,

O adorable Face, sweet delectation of the Saints,

O adorable Face, masterpiece of the Holy Ghost, in which the Eternal Father is well pleased,

O adorable Face, delight of Mary and of Joseph, have mercy on us.

O adorable Face, ineffable mirror of the divine perfections,

O adorable Face, whose beauty is always ancient and always new,

O adorable Face, which appeasest the wrath of God,

O adorable Face, which makest the devils tremble,

O adorable Face, treasure of graces and of blessing,

O adorable Face, exposed in the desert to the inclemencies of the weather,

O adorable Face, scorched with the heat of the sun, and bathed with sweat in thy journeys,

O adorable Face, whose expression is all divine,

O adorable Face, whose modesty and sweetness attracted both the just and sinners,

O adorable Face, which gavest a holy kiss to the little children, after having blessed them,

O adorable Face, troubled and weeping at the tomb of Lazarus, have mercy on us.

O adorable Face, brilliant as the sun, and radiant with glory on mount Tabor,

O adorable Face, sorrowful at the sight of Jerusalem and shedding tears on that ungrateful city,

O adorable Face, bowed to the earth, in the garden of Olives, and covered with confusion for our sins,

O adorable Face, bathed in a bloody sweat,

O adorable Face, kissed by the traitor Judas,

O adorable Face, whose sanctity and majesty smote the soldiers with fear and cast them to the ground,

O adorable Face, struck by a vile servant, shamefully blindfolded, and profaned by the sacrilegious hands of thine enemies,

O adorable Face, defiled with spittle and bruised by innumerable buffets and blows,

O adorable Face, whose divine look wounded the heart of Peter with a dart of sorrow and love, have mercy on us.

O adorable Face, humbled for us at the tribunals of Jerusalem,

O adorable Face, which didst preserve thy serenity when Pilate pronounced the fatal sentence,

O adorable Face, covered with sweat and blood, and falling in the mire under the heavy weight of the Cross,

O adorable Face, worthy of all our respect, veneration and worship,

O adorable Face, wiped with a veil by a pious woman, on the road to Calvary,

O adorable Face, raised on the instrument of most shameful punishment,

O adorable Face, whose brow was crowned with thorns,

O adorable Face, whose eyes were filled with tears of blood,

O adorable Face, into whose mouth was poured gall and vinegar,

O adorable Face, whose hair and

beard were plucked out by the executioners, have mercy on us.

O adorable Face, which was made like to that of a leper,

O adorable Face, whose incomparable beauty was obscured under the dreadful cloud of the sins of the world,

O adorable Face, covered with the sad shades of death,

O adorable Face, washed and anointed by Mary and the holy women, and wrapped in a shroud,

O adorable Face, inclosed in the sepulchre,

O adorable Face, all resplendent with glory and beauty on the day of the Resurrection,

O adorable Face, all dazzling with light at the moment of thy Ascension,

O adorable Face, hidden in the Eucharist,

O adorable Face, which wilt appear at the end of time in the clouds with great power and majesty,

O adorable Face, which wilt cause sinners to tremble,

O adorable Face, which wilt fill the just with joy for all eternity, have mercy on us.

Lamb of God, who takest away the sins of the world, spare us, O Lord.

Lamb of God, who takest away the sins of the world, graciously hear us.

Lamb of God, who takest away the sins of the world, have mercy on us.

By a Rescript dated 27th of January 1853, His Holiness Pope Pius IX. grants to all who recite, with a contrite heart, these prayers in honor of the Holy Face of Jesus Christ, an indulgence of a hundred days for each time; applicable to the souls in Purgatory.

P R A Y E R

I salute thee, I adore thee, and I love thee, O Jesus, my Saviour, outraged anew by blasphemers, and I offer thee, through the heart of thy blessed Mother, the worship of all the Angels and Saints, as an incense and a perfume of sweet odor, most humbly beseeching thee, by the virtue of thy

sacred Face, to repair and renew in me and in all men thy image disfigured by sin. Amen.

Pater, Ave, Gloria.

ANOTHER PRAYER

I salute thee, I adore thee, and I love thee, O adorable Face of Jesus, my Beloved, noble seal of the Divinity; with all the powers of my soul I apply myself to thee, and most humbly pray thee to imprint in us all the features of thy divine likeness. Amen.

AN ACT OF HONORABLE AMENDS
TO THE MOST HOLY FACE OF OUR LORD JESUS CHRIST
IN REPARATION OF THE SIN OF BLASPHEMY,
THE PROFANATION OF SUNDAYS AND OF OTHER IMPIOUS CRIMES
AGAINST GOD AND THE CHURCH.

To be recited publicly at the monthly meetings
of the archconfraternity.

MOST holy and most adorable Face of the Saviour, humbly prostrate in thy presence, we present ourselves before thee, in order, by a solemn act of faith and of piety, to render thee the homage of veneration, praise and love which is thy due. We also desire to offer to thee honorable amends and a public reparation for the sins, blasphemies and sacrileges of which the present generation has rendered itself culpable towards the divine Majesty, and which, in regard to thee, oh well beloved Face, renew the ignominies and the sufferings of thy Passion.

It is with terror and profound afflic-

tion that we are witnesses of these monstrous crimes, which cannot fail to draw down upon society and upon our families, the malediction and the chastisements of divine justice. We see, in fact, all around us the law of the Lord and the authority of his Church despised and trodden under foot; his thrice holy Name denied, or blasphemed; the Sunday, which he has reserved for his worship, publicly profaned; his altars and his offices forsaken for criminal or frivolous pleasures. Impious sectarians attack all that is sacred and religious. But it is, above all, the Divinity of Christ, the Son of the living God; it is the Incarnate Word; it is the august Face and the Crucifix which they attack with the greatest fury; the spit and the blows of the Jews are renewed by the insults and the outrages which their hatred dares, in every possible manner, to inflict upon thee, oh Face full of sweetness and of love.

Pardon, a thousand times pardon,

for all these crimes ! May we make amends for them by our humble supplications and the fervor of our homage ! But, guilty and sinners as we are, what can we offer the Eternal Father in order to appease his just anger, if it be not thyself, oh sorrowful Face, who has deigned to make thyself our advocate and our victim ? Supply what may be wanting in us by thy satisfactions and thy merits.

Heavenly Father, we entreat thee, " look on the Face of thy Christ." Behold the wounds which disfigure it, the tears which escape from its sunken eyes ; the sweat with which it is bathed ; the blood which flows in streams down its profaned and wounded cheeks. Behold also its invincible patience, its unalterable gentleness, its infinite tenderness and its merciful godness towards sinners. This Holy Face is turned towards thee, and, before exhaling its last sigh, lovingly inclined upon the Cross, it implores thee in favor of those who curse and outrage

it. Oh Father, listen to that suppliant cry, permit thyself to be touched; have pity on us, and pardon us. Grant, moreover, that in presence of this divine Face, equally formidable and powerful, the enemies of thy Name may take flight and disappear; that they may be converted and live !

(Ejaculations and invocations which the people repeat alternatively after the celebrant.)

May the most adorable Name of God be adored for ever and ever !

May the holy day of the Lord be sanctified by all men !

May the Holy Face of Jesus be loved by every heart !

May Holy Church, our Mother, be exalted throughout the whole earth !

May our holy Father the Pope, Vicar of Jesus Christ, be venerated by all people !

St Peter, Prince of the Apostles, and patron of the Archconfraternity, pray for us.

Lord, show us thy Face, and we shall be saved. Amen ! Amen !

PRAYERS OF M. DUPONT.

O Saviour Jesus ! at the sight of thy most Holy Face, disfigured by grief, and at the sight of thy sacred heart, so full of love, I cry out with St Augustine— Lord Jesus, impress upon my heart thy sacred wounds, that I may read therein at once thy sorrow and thy love; thy sorrow, in order to suffer every affliction for thee; thy love, in order for thee to despise every other love. Amen.

Lord Jesus ! when presenting ourselves before thy adorable Face to entreat thee for the graces of which we have need, we beseech thee, above all things, so to order the interior dispositions of our hearts, that we may never refuse thee aught that thou thyself askest of us every day, through thy holy commandments and by thy divine inspirations. Amen.

O good Jesus, who hast said—“Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you,” give us, if it be thy will, the faith which supplies all, or else supply thyself all that is wanting in us of faith; grant us, by the sole effect of thy charity and for thy eternal glory, the graces of which we stand in need, and which we look for from thine infinite mercy. Amen.

Be merciful to us, O my God! do not reject our prayers, when, in the midst of our afflictions, we call upon thy holy Name and seek with love and confidence thy adorable Face. Amen.

We thank thee, O Lord, for all thy benefits, and we entreat thee to engrave in our hearts feelings of love and of gratitude, putting upon our lips songs of thanksgiving to thy eternal praise. Amen.

THE GOLDEN ARROW

ACT OF PRAISE FOR THE REPARATION OF BLASPHEMIES
AGAINST THE HOLY NAME OF GOD.

Dictated by Our Lord to Sister Marie de Saint-Pierre.

May the most holy, most sacred, most adorable, most incomprehensible, and ineffable Name of God, be for ever praised, blessed, loved, adored and glorified, in heaven, on earth and in hell, by all the creatures of God, and by the sacred heart of our Lord Jesus Christ, in the most holy sacrament of the altar. Amen.

(40 days indulgence may be gained, by saying this act of praise in honor of the three persons of the Blessed Trinity *three times.*)

FORMULÆ

WHICH M. DUPONT USED WHEN ANOINTING
THE SICK WITH OIL.

Unciones sanitatis conficiat et perficiat ipse Deus, In nomine Patris, etc.

In English. May the Lord himself deign, together with us, to anoint this sick person and to restore him to health. In the name of the Father, etc.

Or else— May the holy Names of Jesus, of Mary, and of Joseph, be known, blessed and glorified throughout the whole earth. Amen.

Or else— *Crux sacra, sit tibi lux et sanitas, benedictio et voluntas D. N. J. C. Amen.*

RESOLUTION TO CONFESS
OUR SINS BEFORE ASKING FOR A CURE.

Thy word, Lord Jesus, granted to the happy paralytic, in the Gospel, the remission of his sins, before thou saidst to him— Arise. (Mark, ii, 2.) Therefore, I, a miserable sinner, knowing and firmly believing, that thou hast given to thy priests power to remit sins, resolve to descend at once into the sacred bath of penitence, before calling upon the eyes of thy mercy, to look upon my corporal infirmities. Then, submitting myself, heart and soul, to thy most holy will, I will await in peace, O Lord, the accomplishment of my wishes here on earth, with the hope of contemplating, blessing and praising thy adorable Face for ever and ever in heaven. Amen. (*Recommended by M. Dupont.*)

LITANIES TO OBTAIN HUMILITY.

Lord, have pity on me.
O Jesus, meek and humble of heart, hear me.

O Jesus, meek and humble of heart, graciously hear me.

From the desire of being esteemed, deliver me, Jesus.

From the desire of being loved, deliver me, Jesus.

From the desire of being sought after, deliver me, Jesus.

From the desire of being praised,
From the desire of being honored,
From the desire of being preferred,
From the desire of being consulted,
From the desire of being approved,
From the desire of being humored,
From the fear of being humbled,
From the fear of being despised,
From the fear of being rebuffed,

354 LITANIES TO OBTAIN HUMILITY.

From the fear of being calumniated,
deliver me, Jesus.

From the fear of being forgotten,
From the fear of being mocked at,
From the fear of being scoffed,
From the fear of being insulted,
O Mary, mother of the humble, pray
for me.

St Joseph, protector of humble souls,
pray for me.

St Michael, who was the first to tread
pride under foot, pray for me.

All the just who are sanctified, above
all, by the spirit of humility, pray for
me.

INVOCATION.

O Jesus, whose first lesson was this—
Learn of me, who am meek and humble
of heart : teach me to become humble
of heart like thee. Amen.

CRY OF LOVE

PARDON, pardon, O my God, for the innumerable souls which are being lost, every day, around us. The devil rushes forth from the abyss, hurrying to make horrible conquests; he excites the infernal band; he exclaims—“Souls! souls! let us hasten to ruin souls!” And souls fall like Autumn leaves into the eternal abyss.

We also, O my God, we will cry—Souls! souls! We must have souls, wherewith to acquit the debt of gratitude we have contracted towards thee; we ask them of thee by the wounds of Jesus, our Saviour. These adorable wounds cry out to thee even as so many powerful mouths. The King crowned with thorns demands subjects torn from the devil; we ask them from

thee, together with him and by him,
for thy greater glory, and by the in-
tercession of the most holy Virgin Mary,
conceived without sin. Amen.

PRAISES TO THE NAME OF GOD,
TO JESUS CHRIST AND TO MARY,
IN REPARATION FOR BLASPHEMIES.

BLESSED be God.
Blessed be his holy Name.
Blessed be Jesus Christ, true God
and true man.
Blessed be the name of Jesus.
Blessed be Jesus in the most holy
sacrament of the altar.
Blessed be the great Mother of God,
Mary most holy.
Blessed be her holy and immaculate
Conception.
Blessed be the name of Mary, Virgin
and Mother.
Blessed be God in his Angels and in
his Saints.

Indulgence of a year each time; plenary once
a month with the usual conditions.
(Rescripts of Pius VII., 23d of July 1801, and
of Pius IX., 8th of August 1847.)

STABAT MATER.

THE pious Mother mourned her loss;
She stood and wept beneath the cross,
Which bore her much-loved son.
And through her deeply - wounded breast,
With sorrow's heaviest weight oppressed,
The sword of grief was run.
Then how full of deep-felt anguish
Did that blessed Mother languish,
For him her only love!

STABAT Mater dolorosa,
Juxta Crucem lacrymosa,
Dum pendebat filius.
Cujus anima gementem,
Contristatam et dolentem,
Pertransivit gladius.
O quam tristis et afflita
Fuit illa benedicta Mater Unigeniti!

Quæmærebat et dolebat,	With trembling and with sadness worn,
Pia Mater, dum videbat Nati pœnas inclyti.	How deeply did that Mother mourn His pangs, who bled above.
Quis est homo qui non fleret, Matrem Christi si videret In tanto suppicio?	Where is the man, who all unmoved Could see her, who so truly loved, Thus sunk in bitter grief?
Quis non posset contristari, Christi Matrem contemplari Dolentem cum fi- lio?	The painful scene who could have borne?
Pro peccatis suæ gentis Vidit Jesum in tor- mentis, Et flagellis subdi- tum.	So pure a soul with anguish torn, And none to yield relief? She saw his blood profusely shed, For his own people's crimes he bled, From stripes and cruel blows.

She saw her sweet
and only child,
In desolation calm,
and mild
In life's expiring
throes.
Hearthen, o Mother!
source of love,
Let me thy bitter
sorrows prove,
And let me weep
with thee.
May my poor heart
be all on fire,
With Christ's bright
love, let my de-
sire
To please him ever
be.
Let his wounds
make deep im-
pression,
Let them hold a
sweet possession,
Firm in my faithful
heart;

Vidit suum dul-
cem natum
Moriendo desola-
tum,
Dum emisit spi-
ritum.
Eia, Mater, fons
amoris,
Me sentire vim do-
loris
Fac, ut tecum lu-
geam.
Fac ut ardeat
cor meum
In amando Chri-
stum Deum,
Ut sibi compla-
ceam.
Sancta Mater,
istud agas,
Crucifixi fige pla-
gas
Cordi meo va-
lide.

Tui nati vulne- rati,	Let no joys my fond love sever;
Tam dignati pro me pati,	In his pains, O let me ever
Pœnas mecum di- vide.	Suffer Still with thee a part.
Fac me tecum pie flere,	O make me truly weep with thee;
Crucifixo condo- lere,	Mourning with him who died for me,
Donec ego vixero.	Let me in grief ex- pire.
Juxta Crucem tecum stare,	By his loved Cross, with thee to stay,
Et me tibi sociare,	With thee to tread thy painful way,
In planetu desi- dero.	Such is my fond desire.
Virgo virginum præclara,	Virgin, above all virgins blest!
Mihi jam non sis amara:	All my poor longing heart's request
Fac me tecum plangere.	Is with thy grief to mourn.

O may I bear my Saviour's death,
Treasuring until my latest breath,
All that his love has borne.
Let me my Saviour's sufferings share,
And his sweet cross devoutly bear,
For thy own Son's pure love.
And, burning with love's holy fire,
O screen me from the vengeful ire
Of my great Judge above.
May the bright cross my guardian be,
My Saviour's death defence to me,
And source of every grace.

Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

Fac me plagis vulnerari,
Fac me Cruce inebriari,
Et cruento filii.

Flammis ne urar succensus,
Per te, Virgo, sim defensus
In die judicii.

Christe, cum sit hinc exire,
Da per Matrem me venire
Ad palmarum victoriæ.

Quando corpus moriatur,	And when my body meets decay,
Fac ut animæ do- netur	Obtain my soul, in that dread day,
Paradisi gloria.	In paradise a place.
Amen.	Amen.

VEXILLA REGIS.

THE standard of
our King unfurl-
ed

Proclaims trium-
phant to the world,
The cross, where
Life would suffer
death,
To gain life with his
dying breath.

There, wounded
with the soldier's
spear,

Our souls from sin-
ful stains to clear,
He gave a rich and
copious tide
Of blood with water
from his side.

Then was accom-
plished what of
old

VEXILLA Regis
prodeunt;

Fulget Crucis my-
sterium,
Qua vita mortem
pertulit,

Et morte vitam
protulit.

Quæ vulnerata
lanceæ

Mucrone diro, cri-
minum

Ut nos lavaret sor-
dibus,

Manavit unda et

sanguine.

Impleta sunt
quæ concinit

David fideli car- mine,	The kingly prophet had foretold;
Dicendo nationi- bus :	Proclaiming that our God would be
Regnavit a ligno Deus.	A king and victor from a tree.
Arbor decora et fulgida,	O tree of beauty, bright and fair!
Ornata Regis pur- pura,	The royal purple thou dost bear,
Electa digno sti- pite	Above all, worthy to sustain
Tam sancta mem- bra tangere.	His limbs who on thee chose to reign.
Beata, cuius brachiis	From thy blest arms, O chosen tree!
Premium pependit sæculi,	The ransom hung, which bought us free;
Statera facta cor- poris,	Weighed in thy scales, it bore away
Tulitque prædam tartari.	From hell its long expected prey.

Hail then, O Cross !
in thee we place
hope, our at this
time of grace;

Sweet May graces to
the just increase,
From guilt may sin-
ners find release.

May every spirit
worship thee,
Salvation's source,
blest Trinity !
And us who sing
the victor's praise,
May the bright cross
to glory raise.

Amen.

O Crux, ave,
spes unica,
Mundi salus et
domina ;
Piis adauge gra-
tiam,
Reisque dele cri-
mina.

Te, fons salutis,
Trinitas,
Collaudet omnis
spiritus ;
Quibus Crucis vi-
ctoriam
Largiris, adde præ-
mium.

Amen.

CONSECRATION TO THE HOLY FACE
FOR THE USE
OF THE MEMBERS OF THE ARCHCONFRATERNITY.

I..., in order to give still greater increase to the glory of Jesus, dying for our salvation upon the cross ; in order to correspond to the merciful love with which his Holy Face is animated towards poor sinners, and in order to repair the outrages which the frightful crimes of the present day inflict upon his august Face, the most pure mirror of the divine Majesty, associate myself, fully and freely, to the faithful received into this pious Confraternity ; I desire to participate in the indulgences with which it is enriched, and in the good works practised therein, as well for the expiation of my sins as for the solace of souls suffering in Purgatory. Amiable Redeemer,

most sweet Jesus, hide in the secret of thy Face all the members of this association; may they there find shelter from the seductions of the world, and the snares of Satan; grant that, faithfully keeping all the precepts of thy law, and fulfilling the special duties of their state, they may be more and more inflamed with zeal for reparation, and with the flames of thy divine love.

PROMISES

OF OUR LORD JESUS CHRIST IN FAVOUR OF ALL THOSE
WHO HONOR HIS HOLY FACE.

1. They shall receive in themselves, by the impression of my humanity, a bright irradiation of my divinity, and shall be so illuminated by it in their inmost souls, that by their likeness to my Face, they shall shine with a brightness surpassing that of many others in eternal life.

(St GERTRUDE, *Insinuations*, book IV,
ch. VII.)

2. St Mechtilde, having asked our Lord that those who celebrate the memory of his sweet Face should never be deprived of his amiable company, he replied— “Not one of them shall be separated from me.”

(St MECHTILDE, *Spiritual Grace*,
book I, ch. XIII.)

3. “Our Lord, said Sister Marie de

Saint-Pierre, has promised me that he will imprint his divine likeness on the souls of those who honor his most holy countenance." (*January 21st 1847.*)

" This adorable Face is, as it were, the seal of the divinity, which has the virtue of reproducing the likeness of God in the souls that are applied to it." (*November 6th 1845.*)

4. " By my Holy Face you shall work miracles." (*Our Lord to Sister Marie de Saint-Pierre, October 27th 1845.*)

5. " By my Holy Face you will obtain the conversion of many sinners. Nothing that you ask in making this offering will be refused to you. If you knew how pleasing the sight of my Face is to my Father!" (*November 22nd 1846.*)

6. " As in a kingdom you can procure all you wish for with a coin marked with the prince's effigy, so in the kingdom of Heaven you will obtain all you desire with the precious coin

of my holy humanity, which is my adorable countenance." (*October 29th 1845.*)

7. "All those who honor my Holy Face in a spirit of reparation, will by so doing perform the office of the pious Veronica." (*October 27th 1845.*)

8. "According to the care you take in making reparation to my Face disfigured by blasphemies, so will I take care of yours which has been disfigured by sin. I will reprint therein my image and render it as beautiful as it was on leaving the Baptismal font." (*Our Lord to Sister Marie de Saint-Pierre, November 3^d 1845.*)

9. "Our Lord has promised me, said again Sister Saint-Pierre, for all those who defend his cause in this work of reparation, by words, by prayers, or in writings, that he will defend them before his Father; at their death he will purify their souls by effacing all the blots of sin, and will restore to them their primitive beauty." (*March 12th 1846.*)

TEXT FROM THE HOLY SCRIPTURES
IN HONOR OF THE HOLY FACE.

Protector noster, aspice, Deus;
Et respice in *Faciem Christi tui.*

(*Ps. LXXXIII, 10.*)

FIN

TABLE

Letter of M. l'abbé J. de Bellune	7
Preface	11
PRELIMINARY MEDITATION. — <i>Ad Jesum per Mariam</i>	15
St Veronica before the Passion	20
 THE MONTH OF THE HOLY FACE	
I st MEDITATION. — The Face of the Word in God	23
St Veronica upon the way to Calvary	27
II MEDITATION. — The Face of the Word and the Angels	32
The veil of St Veronica at Rome	36
III MEDITATION. — The Face of God and Adam	39
The veil of St Veronica in the Vatican basilica	44
IV th MEDITATION. — The Face of God and the patriarchs	47
Honors rendered to the Holy Face in the ages of faith	53
V th MEDITATION. — The Face of Jesus in the stable	56
The oratory of the Holy Face at Saint Peter's in Rome	61

VII th MEDITATION. — The shepherds and the Magi before the Holy Face	65
The expositions of the Holy Face at Rome.	70
VII th MEDITATION. — The Face of Jesus in the Temple	74
The confraternity of the Veronica at Nantes.	81
VIII th MEDITATION. — The Face of Jesus Christ at Nazareth	85
Sister Saint-Pierre; her childhood related by herself	90
IX th MEDITATION. — The Face of Jesus and Satan	95
The Carmel of Tours.	102
X th MEDITATION. — The Face of Jesus in the midst of his apostolic career.	106
The novitiate of sister Saint-Pierre	111
XI th MEDITATION. — The Holy Face and Magdalen	115
The golden arrow.	121
XII th MEDITATION. — The kiss of the Holy Face bestowed on little children.	125
The reparation.	130
XIII th MEDITATION. — The Holy Face and Lazarus	134
The archconfraternity	140
XIV th MEDITATION. — The Holy Face on Tabor	144
The Holy Face, a standard of reparation	151
XV th MEDITATION. — The Holy Face weeps over Jerusalem	155
M. Dupont. — His youth	161

XVI th MEDITATION. — The Holy Face in the grotto of the Agony	165
Death of Henrietta	171
XVII th MEDITATION. — The kiss of the traitor on the Face of Jesus	176
The worship of the Holy Face at M. Du- pont's house.	181
XVIII th MEDITATION. — The Holy Face and Peter	186
The oratory of the Holy Face	191
XIX th MEDITATION. — The Holy Face be- fore the high priests	195
Process for the canonization of M. Dupont.	200
XX th MEDITATION. — The Holy Face in presence of the executioners. . . .	206
Cure of General de Langavant	212
XXI st MEDITATION. — The Holy Face in the dust of the road	216
Cure and conversion of protestants . . .	220
XXII nd MEDITATION. — The Face of Jesus, Veronica and the holy women . . .	224
The presentation of the sacred banner of the sacred heart by M. Dupont to Gene- ral Charette.	229
XXIII rd MEDITATION. — The Holy Face upon the cross	235
Conversion of a commercial traveller in consequence of a cure performed at M. Dupont's house.	240
XXIV th MEDITATION. — The Holy Face and Our Lady of the Seven Dolors . . .	244
Cure of a young governess.	249

XXV th MEDITATION. — The last words which fell from the lips of the Holy Face.	252
Cure of Frances Chevalier; statement adres- sed to the Bishop of Blois by M. l'abbé Grandjean	260
XXVI th MEDITATION. — The Holy Face washed and perfumed by Mary.	264
Cure of a Dominican nun at Chinon	269
XXVII th MEDITATION.— The Holy Face at the sepulchre.	273
Cure of a young child belonging to the town of Tours	278
XXVIII th MEDITATION. — The Holy Face after the resurrection.	283
A remembrance of M. Dupont.	288
XXIX th MEDITATION.— The Holy Face and the Eucharist.	293
Portrait of M. Dupont by M. Henri Las- serre.	298
XXX th MEDITATION. — The Holy Face at the last day	303
The cause of M. Dupont at Rome	319
Benediction of St Francis of Assisi through the Holy Face	314
Mass in honor of the most Holy Face.	315
Short way of the cross of the Holy Face . .	324
Litanies of the Holy Face	336
An act of honorable amends to the most Holy Face	344
Prayers of M. Dupont	348

The golden arrow.	350
Formulæ which M. Dupont used when anointing the sick with oil.	351
Resolution to confess our sins before asking a cure.	352
Litanies to obtain humility	353
Cry of love.	355
Praises to the name of God	357
Stabat Mater	358
Vexilla regis	364
Consecration to the Holy Face	367
Promises of Our Lord Jesus Christ in fa- vor of all those who honor his Holy Face	369
Text from the holy Scriptures in honor of the Holy Face.	372

THE COMPLETE COLLECTION OF THE ANNALS, since 1882, each volume . . .	3 f. 50
THE LITANY OF THE HOLY FACE; PRAYERS OF M. DUPONT; NOTICES ON THE <i>cultus</i> OF THE HOLY FACE, and the promises (in French, English, German, Flemish, Italian or Spanish), separately	0 05
<i>Ditto</i> , per dozen.	0 30
<i>Ditto</i> , per hundred.	1 50
The three leaflets in one.	0 15
<i>Ditto</i> , per dozen.	1 20
<i>Ditto</i> , per hundred.	6 0
THE RULES OF THE ARCHCONFRATER- NITY, in French, English, German, Italian, Spanish, Flemish, etc.	0 10
<i>Ditto</i> , per dozen.	0 80
<i>Ditto</i> , per hundred.	4 0
THE <i>amende honorable</i> OF THE ARCH- CONFRATERNITY, in French, English, German, Flemish, etc.	0 05
<i>Ditto</i> , per dozen.	0 50
<i>Ditto</i> , per hundred.	4 0
HYMNS to the Holy Face, to the Blessed Sacrament, to the Precious Blood, to Our Lady of the Seven Dolors, and to St Peter penitent, in French, separately, each	0 05
<i>Ditto</i> , per dozen.	0 30
<i>Ditto</i> , per hundred.	1 50
AN AUTHENTIC PICTURE OF THE HOLY FACE, on linen, black, full sized . . .	1 75

AN AUTHENTIC PICTURE OF THE HOLY

FACE, on linen, black, middle sized	1 f. 25
<i>Ditto</i> , small sized	0 60
<i>Ditto</i> , colored, full sized	10 9
<i>Ditto</i> , black, on silk, full sized	4 9
<i>Ditto</i> , — — middle sized	3 9
<i>Ditto</i> , — — small sized	2 9

PICTURE OF THE HOLY FACE, porce-

lain, large size.	4 9
<i>Ditto</i> , framed.	5 9
<i>Ditto</i> , small size, framed with red velvet.	3 50

ENGRAVINGS OF THE HOLY FACE:

Gilt edged, with a prayer	0 05
<i>Ditto</i> , per dozen.	0 50
<i>Ditto</i> , per hundred.	4 9
Silver edged, with a prayer	0 15
<i>Ditto</i> , per dozen.	1 9
<i>Ditto</i> , per hundred.	8 9
with the instruments of the Passion, composed by M. Dupont	0 20
<i>Ditto</i> , per dozen.	2 9
<i>Ditto</i> , per hundred.	12 9
Colored, crowned with thorns	0 15
<i>Ditto</i> , per dozen.	1 9
<i>Ditto</i> , per hundred.	8 9
Colored, on the cross	0 20
<i>Ditto</i> , per dozen.	2 9
<i>Ditto</i> , per hundred.	12 9
<i>Ditto</i> , chromo.	0 25
<i>Ditto</i> , per dozen.	1 60
<i>Ditto</i> , per hundred.	12 9

STAMPS OF THE HOLY FACE, per dozen.	0 f. 15
<i>Ditto</i> , per hundred.	0 60
PHOTOGRAPHS of the Holy Face and of M. Dupont (stamps), small size, per dozen.	0 20
<i>Ditto</i> , per hundred.	1 60
PHOTOGRAPHS of the Holy Face and of M. Dupont (stamps), large size, per dozen.	0 40
<i>Ditto</i> , per hundred.	3 20
PHOTOGRAPHS of M. Dupont living and dead, of the Picture of the Holy Face of M. Dupont, of the Oratory and of St Veronica, each.	0 50
<i>Ditto</i> , large size, 1 fr., 3 fr. and.	4 »
SCAPULARS OF THE HOLY FACE ready made.	0 30
<i>Ditto</i> , per dozen.	3 »
A sheet of ten scapulars, printed on linen.	0 50
THE LITTLE SACHET of Sister Saint- Pierre.	0 15
<i>Ditto</i> , per dozen.	1 50
<i>Ditto</i> , per hundred.	11 »
A sheet of eighty engravings to make the <i>sachet</i> .	1 »
LITTLE GOSPEL OF THE HOLY NAME, in French, English, etc., per dozen.	0 25
<i>Ditto</i> , per hundred.	1 25
MEDALS OF THE HOLY FACE, copper or brass, the dozen, 0 f. 30, 0 f. 50, 1 f. and	2 »
<i>Ditto</i> , the gross, 1 f. 50, 3 f. 50 and	5 »

<u>MEDALS OF THE HOLY FACE, in melchior,</u>	
0 f. 10, 0 f. 15, 0 f. 20 and	0 f. 60
<i>Ditto</i> , the dozen, 0 f. 60, 1 f. 25, 1 f. 75 and	6 ³
<i>Ditto</i> , the gross, 6 f., 11 f., 18 f. and	66 ³
<i>Ditto</i> , in bronze, 0 f. 15, 0 f. 20 and	2 50
<i>Ditto</i> , the dozen, 1 f. 50, 2 f. and	2 50
<i>Ditto</i> , the gross, 12 f., 15 f. and	18 ³
<i>Ditto</i> , in silver, the one, 0 f. 20, 0 f. 50, 0 f. 60, 1 f., 1 f. 50, 2 f. and	4 ³
<u>MEDALS OF ST BENEDICT (same prices).</u> LITTLE MEDALLION, with a photograph of the Holy Face and of M. Dupont, silver and gilt silver, 1 f., 1 f. 25, 1 f. 50, 3 f. 60 and	4 ³
<i>Ditto</i> , in mother-of-pearl.	3 50
PAPER WEIGHT, with a photograph of M. Dupont, 2 f., 3 f. and	4 ³
<u>CROSS OF THE ARCHCONFRATERNITY OF THE HOLY FACE, in copper or brass.</u>	0 25
<i>Ditto</i> , bronzed	0 30
<i>Ditto</i> , silver plated.	0 30
<i>Ditto</i> , gilt	0 40
<i>Ditto</i> , in silver	4 ³
<u>LITTLE ROSARY OF THE HOLY FACE,</u> with a small engraving giving the manner of saying it (cocoa).	0 50
<i>Ditto</i> , in cornelian	1 10
— — — with a nickel cross.	1 50
— in silver (cocoa).	4 ³
— — — cornelian.	5 ³
<u>ROSARY OF OUR LADY OF THE SEVEN DOLORS (cocoa), 0 f. 60 and</u>	0 80

ROSARIES AND SCAPULARS, *various prices.*

<i>Ex-voto</i> , Sienna marble slab	14 f.	3
— Jura marble slab	10	3
— expense for placing it	4	3
— for the engraving of each letter.	0	15

MONTH OF THE HOLY FACE, by Rev.

J.-B. Fourault, in French, unbound, 1 f., bound, 1 f. 50, leathern.	2	3
--------------------------------------------------------------------------------	---	---

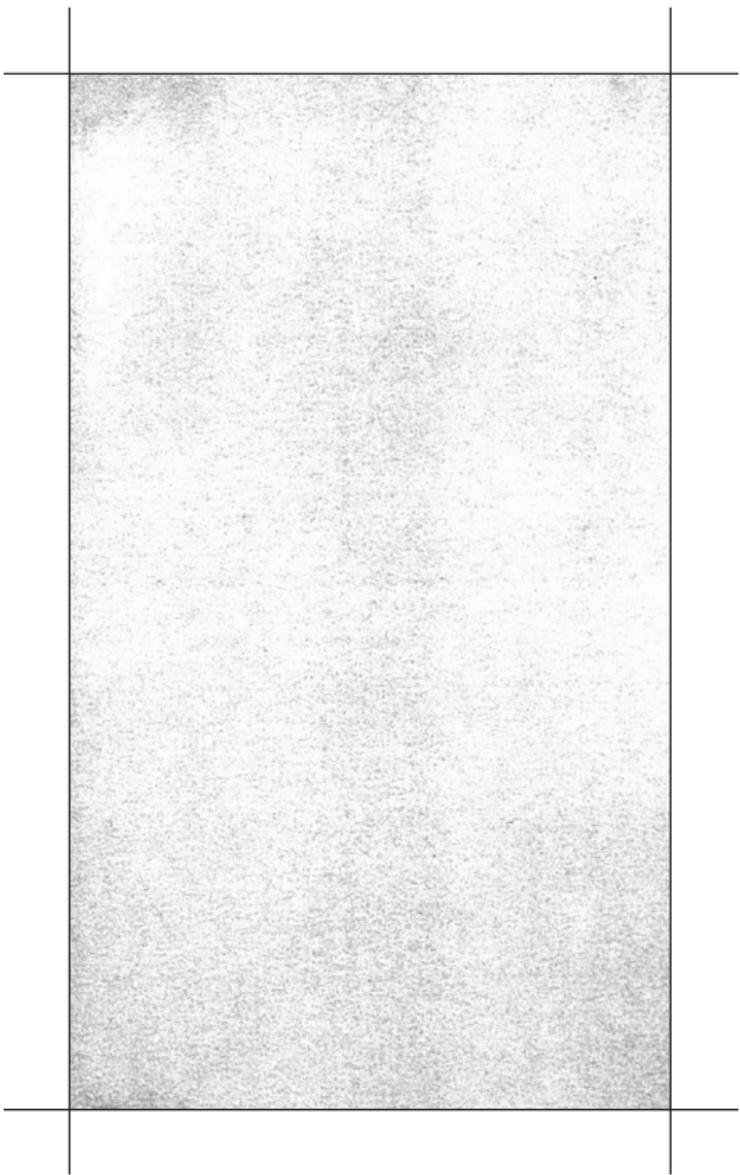
<i>Ditto</i> , in English, unbound, 1 f. 50, bound.	2	3
— in German, — 1 f. 50, —	2	3
— in Italian, — 1 f. 50, —	2	3

NOVENAS TO THE HOLY FACE, by Rev.

P. Janvier, in French, unbound, 0 f. 40, bound.	0	60
<i>Ditto</i> , in English, unbound, 0 f. 50, bound.	0	75

— in German, — 0 f. 50, —	0	75
---------------------------	---	----

In order to avoid any delay or mistake in the answers and sendings, we beg instantly our correspondents to write their names and addresses very distinctly and completely, at each time they write to us or order anything.



TO BE HAD AT THE BUREAU
OF THE ORATORY

(An extract of the catalogue)

The life of M. Dupont, cloth, 6s; post-free, 6s. 6d.

The life of Sister Saint-Pierre, cloth, 6s; post-free, 6s. 6d.

M. Dupont and the Work of the Holy Face, 1s.

Sister Saint-Pierre and the Work of Reparation, 8d.

The Manual of the Archconfraternity of the Holy Face, 1s. 3d; cloth, 1s. 8d.

The Devotion to the Holy Face, historical notices, 8d.

Authentic picture of the Holy Face, on linen, full sized, 1s. 8d.

Ditto, middle sized, 1s. 3d.

Ditto, small sized, 6d.