THE STORY OF AMIRACLE

The Liquefacation of the Blood of St. Januarius.

Facts and Testimony Reviewed-Attempts at Imitation-Historical Misropresentations - arative of Henri Cauvain-Sir Humphrey Davy's Conclusion.

The facts of the liquefaction of the blood of St. Januarius (in Italian Gennaro), patron saint of Naples, which erdinarily takes place several times every year in that city, have been grossly misrepresented by the many who have sneered at and decried the alleged miracle. Many falsehoods have been printed about the matter. The purpose of these lines is to state briefly and accurately what has taken place in the past, and takes place now, leaving it to our readers to judge for themselves, says the New York Sun.

the third century, Bishop of Beneventum (now Benevento), a city some thirty miles inland. In 805, during the persecution under Diocletian, the fiercest and most sweepingly destructive of all, he and six companions were apprehended as Christians, held in prison, and condemned to be exposed to the wild beasts in the ampitheater of Pozzuoli, about five miles from Naples. But, on the day appointed, the ravenons wild beasts, when let loose in the arena, instead of devouring the victims did them no harm, and even fawned upon them and licked their feet. The Prefect, Timotheus, with the majority of the spectators, attributed the preservation of the martyrs to the power of sorcery and witchcraft, and ordered Januarius and his companions to be led to the summit of a neighboring hill and there beheaded in the sight of all, and as a warning to all.

The amphitheater of Pozzuoli is now one of the attractive sights in the environs of Naples, and is exceptionally interesting because of the good condition of preservation of the curious underground passages in which the business of the show, the preparation of the gladiators, and the care of the wild beasts were attended to; the ascent to the arena above being by openings having marble covers and resembling tombs. The head and body of the martyred Bishop were taken by the Christians, transported in secrecy across the bay, and buried between Vesuvius and the sea on the farm of a Christian named Marcian.

it was customary among the early Christians, in those days of persecution, to gather, whenever they could, the blood shed by a martyr and preserve it in small glass vials called ampullæ, which were placed with the martyr's remains, in his tomb. In the catacombs at Rome such vials in a niche are the surest sign that a martyr was there deposited. Some of them, or fragments of them, are still to be seen in the opened-vaults or niches of the catacombs. The vials have within a thin dark-reddish crust, showing still where the blood reached in the glass. Abou twenty-five years ago a chemical anal ysis of a portion of such crust, or pelli cle, made by direction of the Pope. fully confirmed this historical and traditional statement of its origin. Many such vials are also to be seen in the Vatican and other Christian museums. and in the churches to which the remains of the martyrs have been transferred. As St. Januarius was a prominent Christian, and as his martyrdom was of so extraordinary a character. It is to be naturally supposed that his case was ne exception, that a portion of his blood was gathered, and, as usual, that the vials containing it were deposited with the body in the tomb.

This practice by the early Christians of gathering the blood shed by Christian martyrs has found its repetition. in this century, in China and the kingdom of Annam. In the Chambre des Martyrs of the Eglise des Missions Etrangeres in Paris are to be seen paintings by native artists in which guards are represented driving away native Christians trying to do this very same

In the year 385, peace having been fully restored and Christian churches built, the remains of St. Januarius were solemnly transferred from their original resting place to Naples, and were placed in a church or chapel dedicated to him and situated just outside the city walls. In course of time the head of the saint and the ampulle containing his blood were transferred into the city and placed in some church, probably the cathedral. His body was taken to Benevento, thence to Monte Verginie, and, in 1497, was transferred to Naples, and now lies under the principal altar of the subterranean crypt beneath the sanctuary of the cathedral

In 1646 on the west side of the cathedral, a spacious, splendid chapel, which it took 38 years to build, was consecrated. It is called the new Tesoro, or Treasury chapel of St. Januarius. Entrance to it from the cathedral is by large archway, closed by a lofty openwork railing of bronze, in which there is a folding door 12 feet wide. In this chapel, behind the main altar, in the massive masonry of the wall, is a double closet closed by strong metal doors and secured by four locks. Therein are kent, each in a separate compart ment, a silver gilt life-size bust, made in 1806 by order of Charles of Anjou. then sovereign of Naples, glittering with dismonds, emeralds, and other many dries which is held to conbeal & St Januarine, and a reliquery.

are present.

long and minute agreement entered as can be procured for him. into in 1646 by both parties. The learned Bollandists, in their great work, the "Acta Sanctorum." incline to the opinion that the liquefaction commenced in the tenth century, because, at its close, St. Januarius, who, during the preceding one, had been ranked among the minor patrons of the Church of Naples, then held the most prominent place in its calendar. The earliest historical mention of the liquefaction dates about 1380. Lupus dello Specchio, in his life of St. Peregrine of Scotland, states that the saint, who came to Naples about the year 1100, came to witness this celebrated and continual miracle—quotidianum el insigne miraculum. Maraldus, the Januarius, a native of Naples, was, in Carthusian, who, as historiographer, accompanied his abbot, Rudolph, to the coronaton of Roger, King of Sicily, tells us in his "Chronicon" how in 1140 Roger visited Naples and venerated the relics of the head and blood of St.

> After 1400 the notices of the liquefaction are more frequent. Eneas Silvius Piccolomini (afterward Pope Pius II.), gives an account of it. Robert Gaguin, the old French historian, narrating the journey of Charles VIII. into Italy, mentions visiting Naples in miracle of the liquefaction. In 1470 Angelo Catone, a physician of Salerno, wrote a brief but clear account of it. Francis Pic. Prince of Mirandoli, one of of the miracle.

> Since the invention of printing and been many accounts of it from travelers and authors published in every language in Europe. Ever since September, 1639, ten years after the opening of the new Tesoro chapel, an official diary has been kept in it, recording day by day the expositions of the relics; in what state and condition the blood was found when taken out of the closet; after the lapse of what length of time the change, if any, occurred; what was its course and character; in what condition the blood was when safely replaced in its closet in the evening, and, generally, any other facts of the day which the officers charged with this duty deemed worthy of note. Another diary, commenced long before that of the Tesoro, is kept in the Archiepiscopal

archives, and from 1682, is complete. The ordinary expositions take place on the first Sunday in May, the anniversary of the translation of the relics from Marcian's field to Naples, and daily throughout the octave; on the 19th of September, the saint's festival, and daily throughout its octave; and again on the vius, which burst out after an unbroken sleep of 194 years.

The story of that miraculous deliveras the hours rolled on, and the atmosphere became sultry and close. About 9 a. m. a huge column of smoke was seen swiftly springing upward from the cone of Vesuvius, and expanding into a dark and fearful cloud, which shut out in the day was added a pouring rain. heated and charged with volcanic ashes, which lasted all night. The trembling of the earth had indeed ceased, but instead there came sharp, quick shocks of earthquake, four or five of them every directed religious services to be commenced in all the churches and to be continued without intermission, and the relics of St. Januarius to be borne in a procession through the streets near | inner cup. the cathedral. As this was done on the afternoon of the next day the rain ceased, but the dark cloud still hung over head and the ashes kept on falling. As the procession issued from the cathedral a blaze of sunlight beamed around. The procession moved on to the gate of the city looking directly toward Vesuvius and the advancing blood, made with it the sign of the Cross toward the blazing mountain, and all prayed that God, through the intercession of their great patron saint. would evert the dreaded calamity. Ere the Archbishop descended from the altar an east wind sprang up, the smoke, cinders and ashes were being blown away ever the sea, the mountain grew calmer, and at once the stream of molten lava comed its movement and was seen to grow cold. On the return of the procession to the cathedral the sun was shining brightly and cheerfully. Outside of the city 5,000 men, women and children perlahed; within the city not one building had fallen, not one life

Admission to the very best place for witnessing the miracle is obtained without difficulty. Any person who chooses to go into the sacristy half an hour be-

had been lost

enclosing two ampulias containing all fore the time appointed, and to intro- | pray, the liquefaction would occur. In blood. These relics have been, since duce himself as a stranger anxious to 1702, when Phillip V., King of Spain, 1646, in the custody of the Archbishop have an opportunity of seeing the to whom Naples was then subject, was of Naples and the city authorities, each liquefaction as closely as possible, is having two keys, so that the safe can sure to be kindly received by the not be opened unless both custodians canons, whose courtesy to strangers on these occasions is well-known, and will Everything is regulated by the be placed in as advantageous a position

round, and about four inches wide. Its the blood liquefied. glass faces are united by a very heavy silver setting. It is surmounted by a Earl of Perth, Lord Chancellor of Scotsilver crown and cross. Below it has a land at the fall of the Stuarts, dated silver hollow stem, a fraction over February 1, 1696, and-all written durthree inches in length, which serves ing the present century-of the distineither as a handle or for placing the re- guished historian, Frederick Hurter: of liquary on a stand on the altar.

cannot be less than 300 years old. Look- Couvain, one of the editors of the Coning through the glass faces its exterior | stitutionnel and author of several books; is seen to contain two antique Roman of Rev. J. Spencer Northcote, M. A., of patterns, held securely in their places | Stafford Northcote, of Rev. John Virby rude masses of soldering, black with age. The smaller vial is empty, save ing to the interior of its sides. The other | to the Government of the United States, one, which might hold a gill and a half, contains a dark-colored solid substance, occupying about four-fiths of the space within it. Between the vials and the two opposite glass faces there is a space about the breadth of a finger.

In 1649, Cardinal Ascanio Filomarini, Archbishop of Naples, determined to replace the old silver reliquary by a new one of gold, of excellent workmanship, adorned with rich jewels, and got up regardless of expense. Accordingly, 1495 and witnessing and examining the on September 1 of that year, he came into the Tesoro accompanied by some of his clergy, delegates from the city, chosen goldsmiths, and public notaries, in order that proper legal record might the most remarkable men of the early be made of everything. For several part of the sixteenth century, in his work | hours the goldsmiths tried to open the published in 1562, entitled "De Fide et reliquary. They failed, and gave October following. I think his Ordine Credendi," has not only left his it up. They could break the relitive best suited for selection, because testimony as an eyewitness, but also an quary, if so directed, but could not he was well known to be of a skeptical argument sustaining the genuineness open it. The Cardinal, unwilling to turn of mind, and the conviction worked give the matter up, made trial, accompanied as before, on the 8th and 16th the multiplication of books there have of the same month, but with no suc-

On the days when the liquefaction i expected to take place the bust is first taken out of its compartment and placed on the main altar at the Gospe end (the left of the spectators). The reliquary is next brought out of its compartment, is borne to the altar, and held by a priest midway between the middle of the altar and the bust—that is, about a foot from the latter. He is assisted by a second chaplain bearing a lighted taper in a silver candlestick. who holds it eight or ten inches from the reliquary, in such a position that the light may be thrown on the interior and aid inspection. Prayers are said hymns, psalms and litanies are recited by the clergy kneeling near. Certain women of the lowest class of the people, who claim descent from the nursa 61 St. Januraus, or from his family. have occupied from time immemorial two benches near the altar rail outside and have a right to recite there aloud their prayers, which they do, crying out at the top of their voices. From tim-16th of December, in commemoration of to time the chaplain holding the rethe deliverence of the city on that date | liquary moves it from side to side, holdin 1631 from a terrible eruption of Wesu- it horizontally, and even reversed, in order to see whether the expected change of the substance within the vial has taken place or not ance is this: Early in the morning there | and he presents it to the bystanders. was a very perceptible tremulousness | crowded around him on the steps of the of the earth, increasing in violence altar, that each one that choose may reverently kiss it and closely scrutinize its condition. At length, perhaps in few minutes, perhaps only after many hours, the solid mass within the via becomes liquid. Sometimes the entire mass becomes liquid, and fills the vial the heavens and darkened the day. Later | to the very top, having the exact appearance of blood drawn fresh from the veins of a living man; sometimes is seems to froth or show bubbles on it surface—to boil, as the Italians say sometimes only a portion of the mass becomes liquid, the remaining portion hour. The Cardinal Archbishop at once | floating as a still hard lump in the liquid portion. There is record of one instance when the center of the mass liquefied, while the edge did not, and contained the former as it were in an

Pending the change, the chaplain holding the reliquary rubs the glass faces with a white handkerchief to see more clearly the interior. When he has ascertained that the liquefaction has taken place, he announces it, and the Te Deum, intoned by the spectators, resounds throughout the cathedral. On the vigil of the first Sunday in May, in the forenoon, a solemn procesbeen prepared in the open air, and after sion bears the bust containing the psalms, prayers and litanies had been relics of the head of the saint Chiara. regents of the New York university (a chanted, the Bishop, ascending the In the afternoon another more impos- directing, not a teaching institution) and steps of the altar, stood on the plat- ing procession conveys the reliquary asks: "Has not the time come when from, holding aloft the reliquary of the of the blood of the same church, in women are fitted by education and exwhich the liquefaction is then looked perience to fill creditably positions on for. About sunset both relics are the highest governing board of education borne back in precession to the cathe- in the state? Would not the presence of dral and Tesoro. Chapel, and at the a woman on the board of regents add to proper hour are duly locked up. In that body an educational influence of the festival of May there are nine suc- value? Is it not fitting that the place cessive regular days, and for the entire filled so honorably by Mr. George Wilyear eighteen regular ones of exposition. Liam Curtis should pass to a woman. There have been frequent instances in the past when kings, princes, or nobles. of high rank have visited Naples and done by Mr. Curtis?" Professor Lucy obtained the favor of an extraordinary M. Salmon of Vassar college and other exposition in their presence. On such college women are interested to secure occasions masses are celebrated success- the election of a representative woman ively until the liquefaction takes place. as university regent. These distinguished personages had to wait as others waited, and were sometimes disappointed. Instances are given in which viceroys, nobles, and princes waited until they were thred vided with every known labor saving de-

present at a special exposition of the relics, four masses were celebrated during about two hours, and, no liquefaction having taken place, the king departed. But the people stayed, and at the sixth mass, just as the king had en-The reliquary is of heavy glass, tered his carriage at the cathedral door,

I have before me the narratives of the Rev. George Townsend, D. D., canon From its appearance the reliquary and prebendary of Durham; of Henri tue, a convert from Anglicanism, secretary to Mgr. Cagetano Bedini, sent in and of the English naturalist, Charles that the verbal testimony of Sir Humphrey Davy, who was also a witness, has been preserved in Naples. He carefully examined the liquefaction, and made no secret afterward among his friends of the deep impression it produced upon his mind and of his decided judgment that chemistry, so far as he knew it, could not account for the phehis latest ones reveal very strong in-1856, and his account of it was copied

in his case was so extraerdinary and unlooked for that it brought out the remark from the Journal des De bats: Voila un miracle qui ferail croire a tous les autres.' (His case is a miracle which would render the belief of all others possible.) Henri Cauvain wrote:

"The reliquary is made of silver. It is circular, and in shape resembles an enormous watch case, with a crystal front and back. The edges and handle are covered with ornaments in relief which bear traces of having been gilt The reliquary seems to belong to the fifteenth century. In its center, enclosed between the crystal sides above mentioned, are two flat vials, with rounded edges and with short and narrow necks, one of which presents its side and the other its edge to the spectator, These vials are quite similar to those which are found in ancient tombs and designated under the name of lachrymatoria.

"While the officiating priest exhibits the reliquary a priest holds behind it a lighted candle, which gives abundant opportunity scrutinize closely, and at a distance not exceeding two fingers' breath, its appearance and contents. We examined it several times with the utmost attention, and saw distinctly what follows: "The vial with its side turned toward

us was about two thirds full of a brown substance, solid and thoroughly dried up. The vial with its edge turned toward us was about one-third full of the same substance—the drying up of which, in either vial, seems to have occurred at r very remote period. "After having shown the reliquary,

in the state above described, not only to the Cardinal and the ecclesiastics, but also to the strangers who surrounded him, the canon came down the altar steps, placed himself before the chancel, and, elevating it in his bands, exhibited it—pervaded as it was with the light of the candle held behind-to the assembled multitude. He then ascended to the altar and began in a loud voice to recite prayers, in which he was joined by all the persons present. Afterward, laying the reliquary on the mouth and forehead of everyone around him, he allowed them to kiss it. After twenty-five minutes had elapsed, worn out with fatigue, he handed the reliquary to another canon, nearly as aged and feeble as himself, and knelt, with emotion, on the altar steps.

A Woman Suggested For Regent. death has left a vacancy in the board of view. especially-since so large a work for the educational advancement of women was

A Model Kitchen. In the Woman's building at the World's fair is to be shown a model kitchen, proout. Soon after their departure when vice and convenience. It will be a revethe faithful and fervent people lation to housekeepers as showing the up might freely growd the chapel and to date possibilities of this department.

IN THE EAST INDIES.

▲ People Who Call Themselves Christians of St. Thomas.

They Number Over 600,000 Souls-How They Are Governed-Their Grievances Presented in an Address to Mgr. Zuleski, the Delegate Apostolic.

Waterton. I may also mention here and Malabar from the first century of and wicked. the Christian Era. These call themselves Christians of St. Thomas, the Apostle, who is credited by a well rove that a considerable number re- "We have before us a Catholic faith. For the space of of the Papacy." nearly half a century the whole Community continued Catholics under the Portuguese Padroado, or bishops appointed by Portugal under the right opened the door of my mother's room, of advowson granted to the Portuguese and saw her on her knees beside her Crown by the Holy See. But this ar chair, and heard he speak my name in rangement was distasteful to the peo prayer. I quickly and quietly withple, who resisted the anomally of a drew with a feeling of awe and rever-Community of the Syro-Chaldaic Rite ence in my heart. Soon I went away European bishops of the Latin Rite. Lege, then into life's sterner duties, They therefore continued petitioning but I never forgot that one glimpse of Rome to have a bishop of their own my mother at prayer, nor the word-Rite, but their request does not appear my own name—which I heard her utter. to have been granted, although for a Well did I know that what I had seen time they had a native bishop of their that day was was but a glimpse of what own. Under the Propaganda bishops was going on every day in that sacred

A portion described by the petitioners as being governed by six native bishops, a thousand native priests, and upwards of 200,000 laymen have, in consequence of the refusal of giving them | my mother be praying for me. native bishops, gone over to the Jacobite Patriarch of Antioch, and although the remainder, numbering about 300, 000 souls, still continue Catholics, several churches among them, with their congregations, have elected a native bishop of their own, whom they got consecrated by Mar Simon, the Nestorian Patriarch of Babylon, about 26 years ago. The schism thus created appears of late to be assuming large proportions since the appointment of a Vicar Apostolic for Cottayan, and another for Trichoos, two of the central towns of Malabar Romano-Syrian com-

munity. The Portraits of Our Divine Lord.

It is of little or no moment that crit ics tell us the portraits of Jesus and the early Apostles were and are mere altered copies of various heroic faces of the Roman Pantheon. In truth, the new faces were a new moral creation, and either the lives were lived in Judea that stand for these faces or the artists themselves were a new moral creation. History and true criticism know well enough that the faces in question did and do represent actual lives that were lived for the good of the human race, and that the lives of those faces are an advance on all the noblest portraiture of the world. The best faces of Jesus are in no sense altered reproductions of the face of and of the ancient gods or Father's countenance.—Blackmore. men. It is a new face crowned with new anguish and glorified with a new A correspondent of the New York | sense of kingship and moral and spirit-Tribune cally attention to the fact that | ual power and victory.—The Globe Re-

woman to have a friend, one human not rear the fabric of a noble character soul whom we can trust utterly, who all at a moment. No man reaches the knows the best and the worst of us, and extremity, either of goodness or basewho loves us in spite of all our faults; ness, by a leap; you must be content who will speak the honest truth to us with bit-by-bit work. The Christian while the world flatters us to our face character is like a mosaic formed of and laughs at us behind our backs; tiny squares in all but infinite numbers, who will give us counsel and reproof in such one of them separately set and the day of prosperity and self-conceit, bedded in its place. You have to build but who again will comfort and en by a plan. You have to see to it that each courage us in the day of difficulty and sorrow, when the world leaves us alone to fight our battles as best we can.

In Time of Trial.

When you have meditated upon the grievous anguish which our Master endured in the Garden, and in union with Him prayed to the Father for consolation, if it does not please Him to send it think no more of it, but brace your courage to work out your salvation on the Cross, as if you were never to destend th refrom, and as if you were never to see the atmosphere of your life clear and screne

Things Not to be Disliked

It isn't wise, you know, to have strong likes or dislikes, especially when they are only directed against weakness. Life is too short, my friend, for you to hate so emphatically so many things. If you are a woman it will affect the skin and make wrinkles come about your mouth. If you are a man it will affect your digestion. Don't dislike the woman who is prettily gowned; she is The London Tablet has received from not of necessity a fool. Don't dislike India the text of an address presented the book that is interesting: it is not to His Excellency, Mgr. Zaleski, the bound to be trash, Don't dislike the present Delegate Apostolic in the East music that is catching; it has a much Indies, on the occasion of his clate visit greater mission than any of Wagner's to the Malabar coast, from Ceylon. operas. Don't dislike the woman who The address has been largely signed, changes her mind-be thankful that and represents the mature and serious she knows when she makes a mistake. deliberations arrived at in an influen- Don't dislike men who dress well and tial meeting of several thousands of are good-mannered; it is just possible people. It was much regretted by they are gentlemen. Don't dislike viale of dull, dark glass of different Corpus Christi college, brother of Sir some that Mgr. Zaleski has done little children; remember somebody had to or nothing in the matter, to meet the bear with you once. Don't dislike wishes of the petitioners, and the peo- women who have to earn their own ple whom they profess to represent. living; there's not a single one of them some patches of stain or pellicle adher- June, 1853, by Pope Pius IX, as Nuncio It may not be generally known that a who wouldn't rather have a man doing large and flourishing community of it for her. Don't dislike anything exnative Christians existed in Travencore cept that which is mean, low, vulgar

The French Press and the Pope.

The tone taken by the French Press attested tradition, with having planted shows that, apart from the question of the faith on the Malabar and religion, it recognizes the Papacy as a Coromandel coasts. In the third cen- gigantic force in the world. The Temps, tury, hower, they received a large in- a protestant paper, says in reference to crease to their body by a colony of the Papal Jubilee: "There is some-Christians from Chaldwa who came and thing startling for the imagination and nomenon. I have found no mention of settled among them, chiefly for pur- even for the reason, in the fact that is this in his writings, although some of poses of trade. Subsequently these before our eyes. This century, which people appear to have been spiritually had flattered itself at having struck a clinations toward Catholicity. Henri governed by Nestorian bishops, who decisive blow at christianity and at Cauvain saw the miracle on Sept. 19, found their way to Malabar from Catholicism in particular, sees at its Babylon. It would not be correct to close crowds of pilgrims gather together from a Paris paper by the Courrier des | state the Nestorians succeeded in pros- from all parts of the world to celebrate Etats Unis of this city on the 15th of elytizing the whole of the Christians of the fiftieth anniversary of the episcopal St. Thomas, as there is evidence to consecration of the Head of the Church." mained steadfast to the Catholic faith. continues the Temps, "to which the at-However this may be, the Catholic tention of statesmen cannot be too Primate of India, in the person of Don much drawn, in order that, in the direc-Aleixo de Menezes, then Archbishop of tion of human affairs they may not for-Gos, in A. D. 599 reclaimed them to the ret to take into account the moral force

Mother at Prayer.

Once, says a writer, I suddenly recognized by Rome being governed by from home to go to school, then to colthe people still continued petitioning closet of prayer, and the consciousness of it strengthened me a thousand times in duty, in danger, and in struggle. When death came at last and sealed those lips the sorest sense of loss I felt was the knowledge that no more would

Hidden Sorrows.

Concerning nothing do we come to more false conclusions and make more false steps than concerning woman's cheerfulness. Ah! how many of these iffectionate creatures are there who pine unknown, despond smiling, and wither jesting; who with bright, joyous eyes, flee into a corner, as if behind a ian, that there they may right gladly preak into the tears which oppress them; who pay for the day of smiles by i night of tears—just as an unusually ransparent, clear and mistless day urely foretells rain!—Richter.

Suddenly the gladsome light leaped over hill and valley, casting amber, blue, and purple, and a tint of rich. red, rose, according to the scene they lit on and the curtain flung around, yet all alike dispelling fear and the cloven hoof of darkness, and proclaiming, "God is here." The life and joy sprang reassured from every crouching hollow, every flower and bud and bird had fluttering sense of them, and all the flashing of God's gaze emerged into soft beneficence. So perhaps shall break upon us that eternal morning, when crag and chasm shall be no more, neither hill nor valley, nor great unvintaged ocean, but all things shall arise and shine in the light of the

Effort in the Christian Life.

Remember that the building a noble and God-like God-pleasing character can be erected on the foundation of It is a blessed thing for any man or faith only by constant effort. You do day has its task, each day its growth. You have to be content with one brick at a time. It is a life-long task till the whole be finished. And not until we pass from earth to Heaven does our building work cease.

Let us take upon ourselves God's affairs, and transact them so well that the reign of His Divine Majesty will be glorified in us, and He will cause us to reign in Him. "Think of me," he said one day to St. Catherine of Siena, "and I will think of thee." Again, He said to another of His servants, "charge thyself with My interests, and I will charge Myself with thine."