

I Saw Her in the Morning.

I saw her in the morning, Her face like morning fair, She walked among the roses, A wild rose to her hair.

I saw her when the shadows Fell long upon the lawn, She stooped among the asters— More fair than they were seen.

I saw her in the evening, When twilight's latest ray Fell o'er the snowy hillside— In gentle sleep she lay.

I saw her in the morning, Her face like morning fair, She walked among the roses, A wild rose to her hair.

OLD HICKORY'S BALL.

Will Allen Dromozole in the Arena for August.

It was in the year of our Lord 1864; the season, September; in the State of Tennessee, and the tenth year of its age, as a State.

The summer was over, the harvests ripe, the crops growing ruddy. Down in the cotton fields the balls had begun to burst, and the "hands," with their great baskets, to trudge all day down the long rows, singing in that dreamy, doleful musical way which belongs alone to the tongue of the Southern slaves and to the Southern cotton fields.

Across the fields, and the rich, old clover bottoms that formed a part of the Hermitage farm, the buzz of a cotton gin could be distinctly heard, adding its own peculiar note to the music of Southern nature.

A cotton gin? It was a rare possession in those days, and General Jackson's was known from Nashville to New Orleans. Indeed, the whole of the previous year's crop had not yet been disposed of. The great bales were heaped about, waiting for the flat-boats that would carry them up the Cumberland, down the Ohio and the Mississippi, and land them at the great New Orleans market. A slow trip for the bulky bales. Could they have foreseen the time when the tedious river's journey would be shortened to one day's run over a steel track, what must the big bales have thought! And those gigantic heaps of cotton seed which all the cows in the country could not have consumed, could they have "peered into the future" and found themselves above ground about which it had been known that it was buzzing itself into history as surely as was the tall, spare, erect man coming across the field in the late afternoon to see that the day's work was well done.

What a heroic figure! and a face that even in youth bore the impress of a man marked by destiny for daring deeds. Imperious in temper, majestic in courage, and unyielding in will, he was born to lay hold of fate and bend it to his desires. Yet, there was a timidity in the eye which no danger could make quail. And when down the lane there came the clatter of horses' hoofs striking the hard, dry earth, and with the horses a vision of long, dark skirts waving like black banners in the breeze made by the hurrying steeds, the owner of the cotton gin stepped within and beyond the vision of the lady visitors.

But they were not to be out-generated even by a general; and straight up to the gin the horses were headed. "General Jackson," one of the ladies—there were but two—called to the timid hero who had run away at her approach. Instantly he appeared. He wore a large, white beaver hat, the broad brim half-shading the clear-cut, strongly outlined features. When he lifted it, even Beauty could not fail to notice the high and noble forehead, the quick, eager eye, and the delicate flush that swept across the patrician features.

"General Jackson, I have come in the name of charity. No, no, you need not take out your wallet. We are not asking money."

A smile played across the strong, thin lips. "How?" said he, "doesn't charity always mean 'money'? I was of the impression the terms were synonymous."

"Then for once own yourself in the wrong," laughed Beauty. "We have come to ask the privilege of a charity ball at the Hermitage."

"A charity ball; and at the Hermitage?"

A most comically pleased expression came into the earnest eyes of the master for an instant. Only an instant, and then a heavy frown contracted his forehead. A flash of scorn in the clear eye, and a curl of the proud, sensitive lip, told of the suppressed anger that had suddenly smitten him.

"The Hermitage," said he, "is the home of my wife. She is its mistress, and to her belongs the right to choose its guests, and to open its doors to her friends. I am surprised you should come to me with your request."

"Ah! she was forewarned; how fortunate. Beauty smiled triumphantly. "But your servant who opened the gate, told us that Mrs. Jackson was not at home."

"Ah!" the frown instantly vanished, and the hand ever ready to strike for her he loved with such deathless devotion was again lifted to the broad old beaver.

"I think," said he, "in that case I may answer for Mrs. Jackson, and pledge for her the hospitality of the Hermitage for charity."

Again he lifted his hat; across the fields the sound of a whistle had come to him, and a servant waited, with polite patience, near by with the horse that was to carry his master down to the river where the boats were waiting to be inspected—the new boats which, like everything pertaining to the master of the Hermitage, were to have a place in history.

THE HOSPICE OF MT. CARMEL AT NIAGARA FALLS.

By Rev. Philip A. Best, O. C. C., in Messenger of the Sacred Heart.

Carmel—"the garden of God"—rich in its growth of oaks, pines and olives, is the name of the Mount often alluded to in the imagery of the prophets, and renowned in the history of the Jewish people, among whom it was proverbial as a place abounding in all good things.

Mount Carmel in which the great Prophet Elias planted that vine which as yet has never ceased to bloom, whose branches have spread throughout the world, and whose members still denote their birthplace by their time-honored name—the Carmelites, 930 B. C. to A. D. 1891 would be the terminating points of their chronology if the history of the Carmelites were published.

This is no mere assertion. It is clear to every student of Bible history that the claim for such antiquity is a justifiable one. The Carmelites do not claim to have existed as an Order from the days of the prophets, since they were not recognized as such until two thousand and sixty-seven years after their patriarch St. Elias. Then, at the first general chapter held on Mount Carmel in 1141, St. Berthold was elected the first general of the Order.

What the religious of the Order of Mt. Carmel claim is that the disciples of St. Elias persevered on Mt. Carmel, and put into practice the rule of life laid down for them by the holy prophet, and that their successors imitated them, and continued to lead the same life until with the sanction of Holy Church they became an Order, compact and organized. Proofs are plenty.

The claim was disputed in 1374. After a careful examination of the question, the famous University of Cambridge, England, conceded to the Carmelites their just claim, and declared that they were justified in styling themselves "the successors of the holy Prophet Elias."

One more proof will suffice. Popes Sixtus IV., Julius II., Gregory XIII. and Clement VIII., in their Bulls, declared that "the sacred Order of the Blessed Virgin of Mount Carmel, which now flourishes in God's Church, and the members of it, are the lawful successors of the Holy Prophets Elias and Elishus." Besides, Pope Benedict XIII. allowed Father Gaspar Pizzolanti, the Father General of the order in 1722, to erect in St. Peter's Church in Rome a statue of St. Elias bearing the inscription, "Founder and Patriarch of Carmelites," which to-day occupies the first place among the statues of the founders of religious orders.

The most prominent feature in the history of the Carmelites is the close relation which they bear to the Blessed Virgin. It is a tradition among them that their Order was founded in honor of the Immaculate Virgin long before she had appeared in this world.

The habitation of the hermits being but three miles from the house of St. Anne, it is said that the Blessed Virgin, accompanied by her mother, frequently visited these sons of the prophet, who were very much devoted to her. Knowing her future greatness, they had great veneration for her, and looked up to her as the mother of their Congregation.

More than this: During the lifetime of the Blessed Virgin, in the year 38, these same religious built the first chapel ever erected in her honor. On account of this intense devotion of their Queen they were generally known as the "Brothers of the Blessed Virgin Mary." The Holy Virgin showed in a wonderful manner how pleased she was with this title used by her brethren. In 1317 the Carmelites had a Convent at Chestnut, England. They assumed their usual title of "Brothers of the Blessed Virgin Mary of Mount Carmel." Many took offence at this, and treated the friars with contempt. Mary was not slow in coming to the defence of her favorite Order. A scourge, in the shape of a pestilence, fell upon their enemies.

The Abbot of St. Bamberg, then governor of the city, ordered a solemn procession in order to appease the divine wrath. The Carmelites joined the procession, and whilst passing a statue of the Blessed Virgin bowed their heads in veneration, saluting it with an Ave Maria. As they did so, the statue bowed its head, stretched forth its finger and pointing to the Carmelites repeated thrice in a distinct voice: "Behold, these my brethren!" The Church approved of this honored title and encouraged the faithful to use it when addressing those to whom it belonged.

The crowning proof of Mary's love for her favorite Order was given when, in the person of St. Simon Stock, she bequeathed to her children what she herself called "the sign of my confraternity," the Brown Scapular.

During St. Simon's time many persecutions had been raised against the Holy Order; some opposed its privileges, others disliked the title it enjoyed. St. Simon invoked the assistance of the Order, and begged her to give some special mark of her protection. As he was praying in the oratory of the Convent at Cambridge on July 16, 1251, the glorious Queen appeared to him, holding the holy Scapular in her hands, and said to him:

"Receive, most beloved son, the Scapular of thy Order, a sign of my confraternity, a privilege both to thee and to all Carmelites, in which he that dieth shall not suffer eternal fire; behold the sign of salvation, a safeguard against all dangers, the covenant of peace and everlasting alliance."

Having said these words she left the sacred habit in his hands and disappeared. It is unnecessary to explain this promise of the Blessed Virgin contained in the above words. Nor need I speak of the propagation of the Scapular among the faithful, the miracles wrought by it, or the numerous indulgences attached to it. Let it suffice to refer the reader to the ably written series of articles on "The Meaning of the Scapular," which appeared in the Messenger in 1889.

The chief end of the Carmelite order was, and is, the cultivation of the life of prayer—a life interior, hidden and contemplative. At the request of the Sovereign Pontiffs the Carmelites joined the active to the contemplative life, but only where necessity and the utility of the neighbor demanded it. Although they are now in the Latin Church and are ranked among the great mendicant orders, they still retain the Oriental customs in their liturgy. In the celebration of Mass and recitation of the Divine Office they conform to the ancient rite of the Church of Jerusalem.

Their habit is distinctly Oriental. It is of brown wool, and comprises a tunic and cincture. Over this, subsequent to St. Simon Stock's time, they wear the scapular, similar in form to the one worn by St. Simon, and of which the small scapular worn by the faithful is an imitation; the habit is completed by a cowl of similar material. In addition to this, these religious have also a white cloak, which is an imitation of the cloak of the prophet Elias, and is worn on particular and solemn occasions, such as in choir on great festivals, in processions, when giving missions, etc. Hence it is that they are distinguished among the other regulars as the *White Friars*.

Parochial duties are not the calling of the Carmelite Order. Necessity, as in a missionary country like our own, may for a time demand their services in that direction, but it is only for a time. The province of the Order is to give missions and retreats, to direct souls called to a higher state of perfection, and to sanctify its own members. As regards their rule, the Carmelites can be said to have had three: The first began with the order itself. It was written. It was simply an imitation of the lives of the prophets in which the religious persevered until the time of the apostles. Then they embraced the Evangelical Councils. The Carmelites obtained their second rule from John, Bishop of Jerusalem, in the year 401. This rule was a compendium of the sayings and practices of the old Fathers of the desert. The third and principal rule is that drawn up for them by St. Albert, the patriarch of Jerusalem, A. D. 1151.

This last rule, somewhat modified by the Popes to suit different times and countries, is the one observed by the Carmelites of the present day. This rule is interpreted by the constitutions. The latter prescribe everything for the working of the order in general and give in detail the duties of the individual members. They rarely dispense or allow a curtailing of the time appointed for mental prayer, and frequently call attention to the fact that the first office of the Carmelite is interior prayer, and that the duties of Martha must not absorb those of Mary. Every order has its peculiar spirit and that of the Carmelites is the spirit of prayer. Their devotion to Mary shows itself even in the smallest things; for instance, if a Carmelite writes a book or letter, you will invariably find that it starts with the name "Maria." Even answering a knock at the door of his cell the monk of Mt. Carmel will instinctively reply with an Ave Maria.

Having spoken of the rule and its spirit it may not be out of place to remark here that during divers reformations and other constitutions have been framed, for example, those of the Discalced Carmelites. Those who still adhere to the old observance are usually known as the Calced (Shod) Carmelites; hence the meaning of the letters the Fathers are accustomed to attach to their names, "O. C. C." (Order of Calced Carmelites).

THE LATE FATHER HOBAN.

Catholic Columbian, Columbus, Ohio.

There is widespread regret among all who had the pleasure of knowing him, at the death of Rev. Joseph D. Hoban, O. P., of St. Joseph's Convent, Somerset, O. It calls to mind that the years of Divine Providence are mysterious and not to be measured by any human rule.

While knowing that the life of this young professor and priest was short, it is yet amazing to look back upon the numberless kind acts he was always doing. His great and noble heart knew nothing of what is so common in our days—the feeling of selfishness. He was equally unacquainted with fear, except that of offending his God.

Gentle as a child in disposition, he yielded up his own pleasure that he might promote the happiness of others. And in this he treated all alike: rich and poor; high or low; all received from him the same unmistakable attention, politeness and kindness. No matter where you met him—in a crowd or alone—you were sure to be greeted most kindly.

Throughout his last illness he bore his sufferings without a murmur. Tears and sorrow, and heartfelt prayers were the offerings made at his new-made grave. The hundreds who knew him so well, and who esteemed him so highly, now sadly miss him.

The Priest and Best Articles known to medical science are used in preparing Hoban's Sarsaparilla. Every ingredient is carefully selected, personally examined, and only the best retained. The medicine is prepared under the supervision of thoroughly competent pharmacists, and every step in the process of manufacture is carefully watched with a view to securing in Hoban's Sarsaparilla the best possible result.

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A GRAND

Pope Leo XIII. St. Peter.

While the sun from the tower many churches the air—those ing "seem to day"—Leo XIII. the Vatican Basilica of St. Peter. of St. Peter. the many thou visited the church departed, and the vase en lighted by glowing still more prof however, shone from the lun bronze that he the exception Pontiff, accom Noble and Swi bers of the I the Basilica be the chapel of Here he knelt time and then statue of St. occasion in ric where, leant of the statue.

He approached descending i space beneath he went forwa ately beneath there on a fal In this sp double stairs is Canova's of Pope Pius VI. in exile since built. A r gilded bronze beneath the b evening; and the slab, also the tomb of S

HERE above the re of the Apo sence, the pale hue t ributed to m and persons the contrast and the mar rafter in the r under the l like of the P prayer over t Apostle who with full-ha

"The bo Peter," writo ault, "repit Confession, a feet, correspo the Vatican cased in a b old Basilica. Agrestich sixe cross; time the G. This well, of end of the Clement VII. Over the for is now a s cross revers the martyr is closed with lifted up sin ory XVI., w Nicholas of of this tomb tion. On an ennelled arms of Ben which cont wool blessed Vespers of are taken f "from the be sent to o and patriar their justit

AND STRU with the above him added to hi imaginatio the nature continual and troubl joint were whose priv this touchi painter the color the s might form which the has repres carried for night bles and predi in the dar tomb of St. ward worko an artist, round of th the Chaptou bers of hi at the ch Father re quarter t The fol Peter, it t tion of R cting from t hour can intense h shade—v piazza is head radi it paven During t midday, many—by pries Mass.

THE O The C an associ ation of of Rome

Stick to the Right. Right actions spring from right principles. In cases of diarrhoea, dysentery, cramps, colic, summer complaints, cholera morbus, etc., the right remedy is Fowler's Extract of Wild Strawberry, an unflattering compound on the principle that nature's remedies are best. Never travel without it.

There is nothing equal to Mother Graves' Worm Exterminator for destroying worms. No article of its kind has given such satisfaction.

Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of twenty-five cents.