

nity, a peculiar privilege to thee and all thy Carmelites in which he that dieth a pious and Christian death shall not suffer eternal fire; behold the sign of salvation, a safe-guard in danger, a covenant of peace and everlasting alliance."

Having said these words, she left the sacred Habit in the hands of the fortunate old man and vanished from his sight.

From this celebrated vision, and from the words of Mary to Simon it is clearly seen how far her protection is extended in favor of those enrolled in her Holy Scapular. Leaving for a time the consideration of her other words, let us examine only those relative to our subject and first of all the promise that the Scapular shall be "a safe-guard in danger." Passing in silence over a very great number of miraculous occurrences, which go to support our last statement as to her protection, we would refer the devout, who may be curious as to these, to the volume collected and compiled by P. Grassi. We will content ourselves with saying that history, the voice of the people and the evidence of many distinguished writers form testimony so irrefragable as to be thoroughly convincing. Let us not listen to certain would-be sages who deny all that happens if it displeases them; because such persons, in their eagerness to reject everything, often throw away good sense with the rest.

But if the devotees of Carmel are so graciously favored by their Patroness in life, how much more must they needs be, at the fearful hour of death, when, most of all mortals need assistance to escape the machinations of the devil? Where else could the maternal protection of Mary be so manifest? Where else is fulfilled the pledge of those other words, 'Sign of Salvation'? Just when the servant of the Blessed Virgin of Carmel is about to leave this world, in the last battle he is to fight against the common enemy, she will appear in her

sweetest aspect to console him. And she will equally appear as a terror to the demon, who, clad with confusion, will flee precipitately to the abyss. Thus, in the hour of danger, her fortunate client will conquer death and enjoy, a hundred fold, the fruit of that service which each of her grateful sons offers, in this life, to Mary.

It is very difficult, nevertheless, for any mortal to leave this vale of misery, pure and spotless, as God would have him to be. Even for the client of Mary, during life or at its close it is still difficult to be purified from all stain of sin, or to have perfectly satisfied, and to the utmost, the temporal penalties thereby incurred,—so as not to need further cleansing in the place of expiation prepared by God for this purpose.

But will he who is decorated with the glorious title of Mary's favorite child see himself abandoned by her in that place of punishment? No. The maternal affection of Mary will not be fully satisfied with preserving her sons from peril in this present life, with protecting them in the hour of death and drawing them away as far as possible from eternal damnation; but it even extends to freeing them quickly from the flames of Purgatory,—especially on the first Saturday after death—and she, herself, conducting them to the celestial country.

This promise was made by the Mother of God, herself, to the Vicar of Christ, John XXII., who published it and declared it authentic in his Bull of 1322. This marvellous Bull, called Sabbatine, was afterwards confirmed by other Sovereign Pontiffs; who, therewith, also confirmed this privilege, as granted exclusively to those wearing the Scapular of our Lady of Mt. Carmel. What more can be asked, therefore, in order to become fully convinced of the special protection of Mary in death and after death, to the great advantage of her clients? What more is needed to