

visit his brethren on Mount Carmel, and there he remained for about six years, after which time he again returned to Europe and in 1245 was elected General of the whole Order. During his generalship St. Simon was favored with a most glorious apparition of the Blessed Virgin, handing over to him the Brown Scapular, which has become so famous all the world over. One day, while kneeling in his Oratory wrapt in prayer, the Blessed Virgin appeared to him surrounded by hosts of angels and blessed souls and holding a most beautiful brown scapular in her hands, she 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 in danger, a covenant of peace and everlasting alliance." This apparition took place on the 16th of July, 1251, in the Carmelite Convent of Cambridge. St. Simon established the confraternity of the Brown Scapular which spread itself rapidly over the whole of Europe, and at the present day counts its members by the thousands. The Confraternity was approved and favored with many privileges by the Holy See.

St. Simon, after having governed the Order with great wisdom and prudence for 20 years, was at last called by God to his final reward. The holy man, whilst visiting the several monasteries of the Order in France, fell sick at Bordeaux, and there, in the midst of his sorrowing brethren, breathed forth his spotless soul into the hands of his creator on the 16th of July, 1265, being a hundred years old. He was buried in the Cathedral of the same place, and numbered among the Saints shortly after his blessed death. Great, indeed, was the grief of his brethren, who lost in him a tender father, a wise ruler, an example of virtue and holiness, a brave champion of the cause of the Holy Church. During life St. Simon enjoyed the gift of prophecy and miracles.

St. Simon, during the long space of almost a hundred years, never relaxed in the practice of virtue, on the contrary like the Scripture says of our Lord, he

advanced day by day in age and wisdom before God and men.

But, alas, in this age of lukewarmness and indifference, fervor and the advancement in virtue and perfection is something of rare occurrence. "Nothing is more rare," says St. Bernard, "than to find persons who always press forward. We see more converted from vice to virtue, than increase their fervor in virtue" He himself gives us the reason of this saying:

"A man who gives himself up entirely to exterior exercises without looking seriously into his own heart to see what passes there, imposes upon himself, imagining that he is something, while he is nothing. His eyes being always fixed on his exterior actions, he flatters himself that he goes on well, and neither sees nor feels the sacred worm which gnaws and consumes his heart. He keeps all fasts, assists at all parts of the divine office, and fails in no exercise of piety and penance. Yet God declares 'His heart is far from me!' He only employs his hands in fulfilling the precepts, and his heart is hard and dry. His duties are complied with by a certain habit and rotation; he omits not a single iota of his exterior employments, but while he strains at a gnat, he swallows a camel. In his heart he is a slave of self-will, and is a prey to avarice, vain-glory and ambition; one or other, or all these vices reign in his soul." (St. Bern. Serm. 2, in Cap. Jejuni.)

Flavius.

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He hath ill repented whose sins are repeated.

He who lives for no purpose, lives for a bad purpose.

Habit, if not resisted, becomes a necessity.—St. Augustine.

He who pleased everybody was dead before he was born.

He is happy be he king or peasant who finds peace in his own home.

Half the ease of life oozes away through the leaks of unpunctuality.

He who tells the failings of others to you will be willing to tell your failings to others.