

Carmel, by ravens and by an angel from heaven, fails not to provide for those who leave all to follow Him; nor does He fail to reward a hundred-fold the charity of all who remember His poor and who nourish Him in the person of His servants.

The life of a Carmelite, though hidden and though dependent, is not a useless life. In this age of materialism it is well to keep fast hold of the truth that all strength in the valley proceeds from prayer on the mount, the upraising of pure hearts detached from the world of sense. It is the spirit of the nineteenth century to decry contemplative orders, because the spirit of the nineteenth century is not the spirit of faith; and the life of a Carmelite is one of blindest faith, requiring the strongest faith in all who would believe in her powerful mission. She has no statistics to show; no record of actions nobly and heroically done; no list of sick who owe restored life to her tender care; no classes of children reared to become useful and intelligent members of society; no aged poor sent peacefully to eternity; all these belong to her noble sisters in the active orders, for whom she daily prays, beseeching God's blessing on their mighty works. Her life is as secret as her cloister; her statistics are written only in the mind of God, unknown even to herself, in the record of souls lost or won to heaven. As long as humanity is composed of body and soul, so long must these loving sisters—Martha and Mary—action and contemplation—dwell hand in hand in the house of our Lord; action seeking aid from contemplation, and contemplation drawing strength from the face of Jesus. And where more than in our own country is the aid of the contemplative orders needed? Where is the harvest so white, so ready for the reapers! Must they not pray the Lord of the harvest to send forth His laborers?

Pius IX., of holy memory, once said to an American priest: "The want of the American Church (U. S.) is religious orders of prayer; America is a young country; she has passed her infancy and is now in her youth, but before she arrives at maturity one essential thing is necessary—the extension of contemplative orders, without which she will never reach perfection."

Cardinal Gibbons, in his introduction to "Carmel in America," says: "If there be

a country in which the contemplative life is needed, it is surely in our young and active republic, where the spirit of action pervades all classes. That action, not to be exclusive and absorbing, must be counterbalanced by reflection and contemplation, and it is from the contemplative orders we must learn this. Thank God, the contemplative life is not unknown amongst us and shows us that the days of heroism are not passed. May it live and flourish.

There are at present four communities of Carmelite Nuns in the United States: at Baltimore, Md.; St. Louis, Mo.; New Orleans, La.; and Boston, Mass; wherever located, the sanctuaries of Carmel, besides being the resort of those in affliction, are much frequented because of the numerous indulgences granted by Sovereign Pontiffs to the churches of the order, the greatest of which has lately been granted, by a Brief from Rome, for the feast of Our Lady of Mt. Carmel for this and for all coming years. It is a Plenary Indulgence, *toties quoties*, for every visit paid to a Carmelite chapel, from first Vespers (previous day) until sunset of the feast, on July 16th.

Among the popular devotions that have blossomed in the Carmelite order, and from it have spread to procure blessings upon the world, may be cited the Immaculate Conception, of which the Carmelites were always the staunch defenders; devotion to St. Joseph, foster-father of Our Lord, which, until the time of St. Teresa, lay hidden in the heart of the Church; devotion to Our Lady of Loretto, of whose miraculous "Holy House" they were long the custodians; devotion to the Sacred Infancy of Our Lord, whose apostles they always have been; devotion to St. Ann and St. Joachim, parents of Our Blessed Lady, whose *cultus* they introduced into Europe at the migration of the order from the Orient. Through the Carmelites (as said before) the brown scapular was given to mankind. To them is the world indebted for the "work of reparation of blasphemies and the violation of Sunday," by the *cultus* of the Holy Face, an association that Pius IX. declared was "a divine work, destined to save society," and which has been so privileged and blessed by Leo XIII. From them also sprang the "Angelic Chaplet," a devotion in honor of St. Michael and the angelic choirs; likewise to St. Albert,