

and vilifying of Our Lady's part in the Incarnation; for thus the Divine economy is marred.

Divine Wisdom would attract to Him man's rebellious nature. How? "By the cords of Adam," by becoming man of a Virgin Mother, whom He had made a fit dwelling-place for His infinite purity and sanctity. And, forever must that Mother remain His, and ours, for He is the second Adam, and He has made us His brethren. To preach Mary then, is to proclaim the wonders of God in her. She is the most perfect mirror of Him, the brightest created ray from the Sun of Justice. To gaze upon her, to sit at her feet, to hear her words is to draw nearer to God, to be led to Him by the subtle, yet powerful threads of divinely--human love.

When we reflect upon the intimate relations set up between man and God by the Incarnation, even now, that the divine drama has been enacted, we somehow expect that a corner of the veil will now and then be lifted, to reveal to our mortal vision, a glimpse of the Mother who was given us on Calvary, at the foot of the Cross.

So indeed it is. Our Mother steps down to speak to her children still in exile, telling them of the Kingdom of Light, and stimulating them to renewed efforts against sin and worldliness, against passing enchantments, and cunning wiles, beckoning them upward along the thorny, stony path to Carmel on whose good things they may at length feast. She is still an instrument of Redemption to men, and through her hands graces flow.

A true supernatural instinct turns the heart of the Catholic towards his Mother, through whom Christ came, through whom we know Christ according to the flesh; through whom the

unchangeable God became subject to the vicissitudes of time and space, through whom He began to have a history among men. Does her sweet relation of Mother continue? It continues in the Kingdom which her Son won by a bloody sacrifice; by His victory over Satan and sin; and, it continues here on earth where also her Son lives and reigns. What wonder if at sundry times this heavenly Mother should appear among her children, and leave traces of her gracious presence?

To the Friars of the Order of Our Blessed Lady of Mt. Carmel, the Mother of God has shown very special favor.

Throughout all the centuries of the Christian era, the solitaries of Carmel in their caves on the hill-sides, and their successors scattered over the world, have borne our Lady's banner, and preached her to all generations. The first oratory dedicated to her was erected on Mt. Carmel, and since that day, but, more emphatically from the middle of the thirteenth century, the distinctive glory of the Carmelite Order has been the propagation of devotion to the Mother of God. It was theirs to ever hold up before the gaze of men the most spotless mirror of God's perfection; a mirror which reveals the Infinite with more truth and splendor than does even the assembly of blessed spirits in their glorious vesture of light. It is a truth oft told, but one which bears repetition, that God's ways are not man's ways; that the means which God employs to reach His ends are, humanly speaking, contemptible and inadequate. This fact is strikingly verified in the Scapular which our Lady chose to be the special badge of her Carmelite children, and of all those who would be associated with them.

The Scapular is a symbol and an in-