

adding to the promise, he who dies in this shall not suffer the fires of hell, the explanatory words, that is, he who dies in this shall be saved, *in hoc merito salvabitur*.

(2.) But the vision has a far more reliable warranty than the general belief of the account given of its origin. From the first time that it was brought under the notice of the Holy See, the action of the Popes has been distinctly in favor of the fact of the apparition, and as time went on they have adopted it as their own, and professed both implicitly and explicitly their belief and confidence in its reality. The Indulgences and privileges granted to all who belonged to the Sodality of our Lady of Mount Carmel, were an implicit approval of the foundation on which that Sodality rested, even though no express mention is made of it. To say nothing of John the Twenty-second, and Alexander the Fifth, (since their Bulls are attacked as forgeries by the *Catholic Dictionary*), Clement the Seventh in the Bull *ex-Clementi* (Aug. 12, 1530, *Bull. Rom.*, Clemens VII. n. 38), confirms the privileges granted by his predecessors. So too does Pius the Fifth in 1566, Gregory the Thirteenth in 1577, and Paul the Fifth in 1603. Now, if there grows up in the Catholic world a devotion to some shrine or place of pilgrimage, where countless miracles are reported to occur, and favors to be granted to the faithful, and if the Holy Father grants to all who frequent that shrine or visit that pilgrimage, rich and large Indulgences, we are justified in attributing to him an approval of it, and a recognition of the reality of the facts whence it has had its origin. In the same way when we find Pope after Pope confirming privileges granted by their predecessors to all who wear this Sacred Scapular, it is impossible to believe that they, one and all, are taken in by a pious fraud, or support a Confraternity founded on a pure fiction, an imaginary vision blasphemously invented and assumptuously attributed to one whose fame of sanctity gave force to his words and ensured the acceptance of anything narrated by him and written down at his dictation. But one of the Popes goes beyond a mere implicit approbation. During the Pontificate of Paul the Fifth, the Carmelites asked for insertion in the Roman Breviary of a clearer and more explicit account of the origin of the Sodality of the

Brown Scapular. The matter came before the Congregation of Rites, and Cardinal Bellarmine was instructed by the Pope to draw up a fresh set of lessons for the Second Nocturn. The Second of these Lessons speaks with no faltering voice, The Blessed Virgin not only gave to the Order of Carmel their name and afforded them her protection, but also the badge (*insigne*) of the Sacred Scapular, which she bestowed on Blessed Simon the Englishman, that by this heavenly dress this Sacred Order might be distinguished and protected from all evils that were gathering round it. The third Lesson goes on to say how the privileges of the Order are extended to all who are received into the Sodality (*Societas*) of the Scapular, and how our Lady comforts in Purgatory and delivers thence those who have fulfilled the conditions imposed upon them during life. This office was sanctioned by the Pope, and by his authority inserted in the Carmelite Breviary.

(3.) But there is yet another argument establishing the vision of St. Simon Stock, and one which cannot be rejected by any loyal Catholic. All over the world the Brown Scapular is not only a popular, but a universal devotion. Not only is it dear to the faithful, but their confidence in it is unlimited. They accept it as the gift of Mary. *Bishops recommend it to their dioceses, Missioners preach it, priests explain it, catechists instruct the children under their care respecting it; one and all they give the same account of it; one and all they profess and inculcate their absolute confidence in its celestial origin; one and all they confirm by their own experience the truth of the promise made, that none wearing it fails to die well; one and all bear testimony that the hardened sinner, sooner or later, loses or throws off his Scapular, *Securus judicis arboris teretium*.*

We cannot refrain from quoting a few words from the *Meaning and Use of the Scapular of our Lady of Mount Carmel* by the Bishop of Salford, (Burns and Oates) price 1d. "While praying one night to the Blessed Virgin with the greatest devotion and humility, and saluting her as 'The Flower of Carmel, the Flowering Vine, the Splendor of Heaven, the Star of the Sea,' and many other titles, St. Simon Stock received a visit from the Blessed Virgin herself, holding in her hands the Carmelite