

A Message For March.

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A REQUEST from the Editor of THE CARMELITE REVIEW that I would contribute to the pages of his March number some thoughts on the Rosary and St. Joseph, I could not gracefully decline. Indeed it is a genuine pleasure to accept the invitation, for the children of Carmel, as champions of Our Lady's honor, merit well of the sons of St. Dominic.

The Rosary and the Scapular, which, by excellence, is the Scapular of Our Lady of Mount Carmel, are admittedly the most popular, the most widely spread of devotions to the Queen of Heaven. They are so closely allied that we find, from time to time, their clients banded together under the title of Rosary and Scapular Society. While this is uncanonical, inasmuch as each pertains to a distinct confraternity, the identity of which may not be merged with another, but must be preserved intact, according to clearly defined regulations of the Holy See, the fact is here noted, not critically or censoriously, but as an evidence of the tender ties binding together the lovers of Our Lady's Beads and the wearers of her Livery.

I am assured, therefore, that a message concerning the Rosary will be welcomed by the readers of THE CARMELITE REVIEW, independently of its form or bearer, and solely because of filial piety. Aught concerning St. Joseph is likewise dear to them, for where the Spirit of Carmel breathes, there the memory of St. Teresa is in benediction. And every reader of her life, every one familiar with the story of the growth and development of devotion to St. Joseph, understands

how eminent is her place among the apostles, who have preached and taught in writing the glory of Our Lady's spouse, his claims on our love, and his power in our behalf.

In harmony with his office and mission, that of guarding the infancy and childhood of Our Blessed Redeemer, St. Joseph's relationship to the Rosary is confined to the first part, to the joyful mysteries—the scenes of Bethlehem and Nazareth, after the silence and separation of Egypt, and lastly, of the temple when the Beautiful Boy astonished the doctors of the law, whose wonder grew not less as He passed out and went down with Mary and Joseph, being subject to them. Upon the life of the gentle Joseph naught fell of the sorrows (save only the Circumcision with the prophecy of Simeon, and the Flight) with which, in such generous measure, his Foster Son redeemed our race. Nevertheless into all the trials and pains which the Holy Family encountered, before Our Lord began His public life, St. Joseph entered, lovingly, reverently, bearing such share of the burden as might best spare the beloved objects of his tender care. But once the ministry of Jesus was commenced, as the Master in Israel, we hear naught of St. Joseph. Even before the marriage feast of Cana, he had fallen asleep; he had gone to announce to expectant Limbo that redemption was at hand.

Thus we are restricted, in our contemplation of this singularly favored saint, to scenes sweet, precious and sacred of Mary and Jesus, of Mother and Child, in days before which hangs the veil of silence drawn by the spirit of God, over which rests a calm of