

natural sins will not hurt the nervous system. You may as well try to convince him that poison will not kill.

"Every honest man guards the truth with the most jealous care, and will you blame the good Catholic for jealously guarding the highest truth—that truth which God Himself has revealed—that truth upon which depends our whole happiness, here and hereafter."

"A thing," says St. Thomas Aquinas, "becomes impure by mixing it with a worse substance, as, for instance, gold mixed with brass, or silver with lead. In like manner truth loses the splendor of its purity by mixing it with error. McMaster knew full well that this compromising, this system of base compromise, was the foul source whence Protestantism arose and by which it is propagated.

TO BE CONTINUED.

## FATHER PANNETIER.

### A Carmelite Martyr of the Reign of Terror.

For the Carmelite Review.

BY REV. A. E. FASSINGTON, D.D., O. C. C.



THIS year we celebrate the Centenary of the death of this great Carmelite. France was an object of terror from the year 1789 to 1794. During this time it became a prey to all that is wild and terrible, destructive and doleful in human nature. Man was arrayed against man, father against son, and son against father. Honor, virtue, truth, common honesty, and civil respect, were trampled in the dust; gruesome, brutal passion, vice and wickedness were triumphant. All the intelligent, noble-minded, truthful—all lovers of order, social prosperity and honor were put into prison, or led to execution. In this terrible upheaval of society the Carmelites suffered dreadfully, both nuns and priests.

At Compiègne, in 1794, fourteen nuns and two servants were put to death in the most cruel manner, all the more cruel because of their helplessness.

Nothing more heroic can be found in the pages of history than the way these great souls gave up their lives for Christ. On the scaffold they sang the "Te Deum" and embraced and encouraged each other. The

Prioress, like the mother of the Maccabees, asked leave to die last. St. Teresa received their souls into heaven.

Father Pannetier was a member of the great Carmelite Convent of Bordeaux. This convent was founded, some say, in 1100; others say in 1234. Its foundation was very remarkable. Bordeaux was attacked by Count d'Armagnac, on the part of the King of Spain, on the occasion of the marriage of one of his relatives with the daughter of Henry II, King of England. The city was reduced almost to despair, when the Count offered to decide its fate by single combat between a giant of his army and any one the city might select to fight him. The inhabitants were in great confusion as to what was to be done, when Sir Lalande accepted the challenge. This great and valiant knight had a tender and fervent devotion to Our Lady of Mount Carmel, as all the English had at that time. He vowed to build a church and convent in her honor, if by her intercession, he triumphed over his strong adversary. He defeated the Spanish champion, freed the city, and built the church and convent, as he had vowed to do.

St. Simon Stock, to whom the Blessed Virgin gave the scapular, died and was buried in this convent. There also was buried his secretary, Father Swaynton, who wrote the life of St. Simon Stock. In this convent also lived St. Peter Thomas, Carmelite, and Father John Cheron, who defended the Brown Scapular against the infamous attacks of the Gallican, Launoy.

Father Pannetier was born in this city in 1718. He was the son of very pious parents. At a very early age he joined the Carmelite Order. He was a great student, became profoundly learned, and at the same time was deeply devoted to Our Lady. He wrote a beautiful treatise on the Scapular, which is still in use in many parts of France. His cousin, Teresa Thiac, a Tertiary of the Order, was first tried by the Revolutionary Committee and condemned to death. Father Pannetier's turn came next. The informer Lacombe was both judge and jury in the case. Our holy martyr was condemned on the 21st of July, and was martyred on the next day, the 22nd of July, 1794. Lacombe himself was soon after guillotined, as a just punishment for his deeds. The daughter of this infamous man became the scandal of the city, and after a life of infamy and shame, died an awful death in blasphemy and despair.