

from other thoughts. Nor can they be excused on the plea of domestic occupations, for even whilst at work our mind can be occupied by some holy thoughts and derive great benefit from it.

All the members able to read and having some leisure hours at their disposal are also exhorted to read some spiritual book, for certainly both meditation and spiritual reading have to be considered as daily food for the soul, so that it may not languish in devotion, but rather wax strong and be prepared to gain in every spiritual combat. This, however, ought to be done upon the advice of the confessor, or who according to the conditions of the penituit will point out to him the best means of practicing such exercises without interfering in their other duties.

Before they sit down at table to take their meals they shall say the benediction, or if they do not know the words, say, instead, one Pater, Ave and Gloria, etc. The same is to be done after meals for thanksgiving.

1. *The Little Office of the Blessed Virgin is to be said in Latin. This is not a privilege of ours from joining the Third Order, as the difficulty is more apparent than real, and after a short practice it will not require too much time. The whole office is to be said within the 24 hours of the natural day, that is before midnight and midnight. Motus and Lauds may be said the evening before.*

2. *Those not able to read here according to the Rule to say daily 82 Our Fathers and Hail Marys, to which 25 are added on Sundays and holidays of obligation.*

3. *The chief intention is always that of the church, to which, however, our own intention may be joined. As to the attention required it is sufficient to those who do not understand Latin to see that they pronounce every word properly, after having lifted their heart to God in the beginning. The different pious reflections mentioned above are of course not of obligation.*

4. *The "Ternaries" are said together on certain days, but in private recitation any three days within the limits assigned in the rule can be chosen.*

5. *It is not the place here to go into detailed instructions how to make a meditation or use spiritual reading to advantage. This must be left to the instruction of the Director or confessor. But these practices cannot be recommended too highly. To meditate whilst engaged in manual labor requires great practice and the initial difficulties should not deter anyone from continuing it. Ulliterate or dull persons should not be asked to meditate, but make spiritual reading instead.*

6. *It is to be lamented that the pious Catholic custom of saying Grace at table is discontinued in so many families. The Tertians ought to keep it up, or introduce it again in their own homes. The officer the heart is gratefully lifted to God from Whom all blessings flow, the more abundantly will these blessings be.*

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The Catechism OF MOUNT CARMEL,

BY REV. A. J. KREIDT, O.C.C.

CHAPTER IV.

The Great Gift of Our Lady of Mount Carmel.

Q. In what way did the Blessed Virgin clothe her children of Carmel?

A. By the precious gift of the holy Scapular.

Q. When did the Blessed Virgin give the Brown Scapular to the Carmelites?

A. On the 16th of July, 1251, when she appeared to the General of the Carmelite Order, St. Simon Stock, while he was at prayer in the oratory of the Carmelite Priory at Cambridge, in England.

Q. Are the particulars of the vision known?

A. Yes, Saint Simon himself at once communicated the great favor he had received to his community, and by letter informed the other monasteries in England and elsewhere of the vision.

The report was written by Father Swayngton, the confessor, private secretary and constant companion of the Saint, on the same day that the vision occurred. The original report, in the handwriting of Father Swayngton, dated Cambridge, on the day after the feast of "Divisio Apostolorum," (16 July, 1251), according to Pope Benedict XIV., (de festis Sanctorum, Vol. 2, Chap. 76.) was kept in the archives of the monastery at Bordeaux, and was published at the occasion of some controversy on this subject. Father John Cheron, Prior of the Convent, had it copied and printed in his book, *Vindiciae Scapularis*, (p 165, etc.)

Here is the report of Father Swayngton in full:

"Our venerable Father Simon, although advanced in years, and feeble on account of the great austerity of his life, frequently passes his nights in prayer, deeply afflicted in his heart by the many trials and persecutions to which his brethren are subjected. Now, it happened one day in prayer, that he was filled with heavenly consolation. He allowed the whole community to share