



Queen of May.

Vol. X

Address c

Carmelite Review

VOL. X

WELLAND, ONT., MAY, 1902.

No. 5

Address communications and make orders payable to **The Carmelite Fathers**, Niagara Falls, Ont.

May, 1902.



"Winter is now past," etc.—Cant.

ES! "the long and dreary winter"
Happily has passed away,
And the golden sun is shining
O'er Our Lady's month of May.

Like her robe its fragrant blossoms,
Like her veil its cloudlets white;
Like her diadem, those star-gems
Gleaming in the tranquil night.

Science, art, and inspiration,
Group around this virgin fair;
All some master-piece would offer
As a votive-gift of prayer.

Sketches of a perfect beauty
Which so far excels high art,
Melodies, reverberating
With the sweetness of her heart.

Wondrous thoughts of erudition
Graceful in their imagery,
Greet her mild maternal queenhood
Over earth, and sky, and sea.

Oft I think my gift poetic
Now has well nigh ebb'd away,
Are its murmurs but discordance
In the sweeter songs of May?

No! the golden harps are thrilling
In God's land of light above,
Yet, through Mary's Heart their echoes
Each low sigh of exile love.

—ENFANT DE MARIE.

Fly Sheets From the History of Carmel.

Excerpted from the *Annals of the Order.*

Another question is ; Can Elias, in his present state, merit ? Can he be invoked as a saint ? Of either there can be no doubt. He is living in the flesh and capable of human actions, therefore, able to merit, and the church, by inscribing his name in the martyrology, and granting masses in his honor, has decided the other point. Not only the Carmelites, but the whole oriental church, and in Italy the Diocese of Venice celebrate his feast, and more than once he has appeared upon invocation and assisted those that prayed to him. This is a regular prerogative certainly, a saint invoked, whilst he is living in the flesh.

After this digression we revert to Eliseus.

The sons of the prophets offered him 50 men to seek Elias. He dissuades them, but they, carried away by fervor, seek three days and revert to their master, with the news that they could not find their beloved master.

From the Jordan Eliseus went to Bethel, to visit the monastery there, but the inhabitants, being idolaters and hence enemies of the prophet, sent their boys to ridicule him by the cry : Come up, bald-head ; come up, bald-head. God, through the prophet, punished them at once, and 40 boys are torn by bears.

In the same year Eliseus miraculously supplies the joint armies of Israel and Juda with water and foretells the victory over Moab.

Shortly before Michaeas, by order of Joram, the King of Israel, had been cast down from a rock and killed. He is the first martyr of the Order. He was buried in his home at Morasthi, according to the Patriarch John of Jerusalem.

Year 913.—Eliseus stayed in Samaria, hoping to bring Joram to penance and conversion. There he miraculously multiplied oil for a widow, who is called the wife of a prophet. According to John the Patriarch, she was the widow of Abdias, of whom we said above, that he left wife and children and joined Elias.

The debts she complains of, were contracted for the support of the sons of the prophet, whom he assisted against the persecutions of Achab. It was, therefore, just that Eliseus should assist her, and not having anything of his own, he obtained from God what was necessary.

It may be surprising to hear of wives of the prophets. But in the old law there were many who observed only one or two of the vows ; the smaller number only was religious in the present sense of the word, the others forming a kind of third order. It also happened that, as in the case of Abdias and later, one of the Rechabites and Essenians, they lived in the married state for a time and then separated, in order to follow a more perfect life. The same thing happens to-day yet, though rarely.

Years 912-910.—During these years the Sunamite woman (4 Kings IV) built a special cell for the holy prophet on the roof of her house, to entertain him hospitably. Her little son died of sunstroke, and Eliseus raised him to life again.

Here we also find Jahaziel, mentioned as one of the prophets, who prophesied to the King of Israel victory over his enemies, and, moved by the stupendous miracle of the resuscitation of the boy of Sunam, Jonadab, a son (that is, a descendant) of Achab, joined the prophetic order.

Year 909.—In this year the seven years' famine, predicted by Eliseus, commenced. The year is memorable by two miracles wrought by Eliseus in favor of his community. The one is the conversion of poisonous into innocuous food (4 Kings iv); the other the miraculous multiplication of food, donated to them (4 Kings iv). Incidentally we learn by these records, that there were 100 men in one community, and that they were so poor that they had to sustain life by eating wild herbs, gathered in the woods and fields.

Year 908.—The community of Jericho,

being too crowded, built a number of new cells near the borders of the Jordan (there establishing a new community), and Eliseus, by miracle recovers an axe, that had fallen into the river (4 Kings 6). He also told the King of Israel of the snares laid for him by Benadab, the King of Syria, and freed him repeatedly.

Year 907.—Benadab tries to capture Eliseus, but the latter blinds the soldiers sent against him, and leads them into Samaria, regales them with food and dismisses them in safety. (4 Kings 6).

Year 906.—King Joram of Israel, considering Eliseus the cause of the famine, seeks to kill him, but repents, and Eliseus assures him of abundance of food the next day. (4 Kings 7).

Year 905.—King Joram of Juda receives a letter from the prophet Elias, transmitted, as it is believed, by angels, in which the departed prophet, upbraiding him for his crimes and the idolatry of the Jews, announces the chastisements of God upon the people, and tells the King that he will die of mortification of the bowels, which are to go from him piece by piece (Ecclesiasticus 48:6). (This is a proof of the continued activity and intercession of the prophet, but there are also later ones. Thus, Thos. Meringham says, in his life of St. Patrick, that the saint was freed from a troublesome and excruciating sickness by the intercession of Elias, whom he invoked).

Year 904.—Benadab of Syria falling sick, Eliseus proceeded to Damascus, to anoint Herod King of Syria, according to the command of the prophet Elias. The presents offered he refused, though the sons of the prophets were suffering severely by the famine.

Year 903.—This was the last year of the famine. The Sunamite woman, who, obedient to the warning of Eliseus, had moved into the Philistine country before the famine commenced, returned to Samaria, and the King at once restored to her her lands, etc. (4 Kings 8)

The same year Eliseus cured Naaman, the Syrian, of leprosy (4 Kings 5). Geizi his servant, was punished by the prophet with leprosy, teaching thus his followers, that poverty was an essential

condition of fellowship for the sons of prophets, living in community.

Year 902.—One of his disciples (according to Hebrew tradition, it was Jonas the prophet) is sent by Eliseus to anoint Jehu, King of Israel, and to command him to exterminate the House of Achab. Jehu, on his journey to Samaria, takes Jonas into his own wagon, in order to convince the people that he acts by command of God (4 Kings 10). Others maintain that it was not Jonas, but Jonadab, the Rechabite, who was thus honored.

(Rechab was a son of Jethro, the father-in-law of Moses. His family were always distinguished for the purity, piety and zeal of their members; they, under the name of Pinaei, which later became Essenians, formed a school similar to that established by Samuel, and the greater part of them was gradually merged in the Elianic Order. Some still existed as a separate body in the times of Christ.)

Of the years following we have no detailed accounts. Aegidius Camartus sums up in saying: "They obtained the mountains, deserts and villages from the sea into which Mount Carmel projects to the river of Ethiopia, towards which the mountains of Galaad extend," and he applies to the order the words of the Psalm 79: "Thou hast planted its roots and it filled the land, covered the mountains by its shade and its branches are the cedars of God; it stretched its twigs into the sea, and its shoots into the river."

The sons of the prophets at that time had convents on Mount Carmel, Gabaa, Galgal, Carintharim, Naioth in Ramatha, Masphat, Bethel, Jericho, Jerusalem, Samaria, at the Jordan, on Mount Ephraim, on the Quarantine (the mountain on which our Lord fasted 40 days) and in Sarephta.

The names of the other places we no longer know. There the sons of the prophets lived in little houses, tents and huts constructed of branches of trees. Also the mountain caves, of which there were no less than 200 on Mount Carmel alone, were utilized for the purpose, for forgetful of all personal comforts, the prophets lived for God only, who often, in an extraordinary manner, provided

for their bodily necessities. The holy fathers and other writers, especially the Patriarch John of Jerusalem, are full of praise of their retired, poor, austere, pious and fervent life, and ascribe to them the saving of the Israelite Kingdom from a complete apostasy from God.

What habit did they wear? St. Paul, in his letter to the Hebrews (11:37) mentions the melos, a garment which received its name from the animal, the pelt of which was used in its manufacture. The Patriarch John describes it as a sacklike garment of coarse texture woven from camel hair (therefore not the skin of the animal was worn). It covered the whole body from the neck to the feet, and by its coarseness resembled fur. The color was the native color of the material,—dark tending to black. The girdle was of goat skin, the hair of it turned outwards. Over this tunic they wore a linen ephod, shaped like a scapular, open on the sides, and descending below the belt. They also had shoes or sandals of leather and used a white cloak which in stress of weather served as a hood to protect the head. This is the description left to us by Patriarch John and Cassianus.

Year 849.—In the years 850 and 849, Amos, the prophet, the brother of King Amasias, and father of Isaias, the prophet, commenced his prophetic life. That he belonged to the school of prophets in Jerusalem is not absolutely certain, but very probable.

In 849 Eliseus died, about 105 years old. On his deathbed he yet prophesied to King Joas of Samaria, three victories over the Syrians. According to the Roman martyrology, he died on June 14th. He was buried, as the Jewish historian, Josephus Flavius says: "as it became a man most acceptable to the Divinity." In all probability he was buried in the convent, which his order possessed in the suburbs of Samaria beside the grave of the prophet Abdias, who had died many years before him. Both were famous by miracles wrought after their death at their graves. Hence both were highly venerated, until Julian, the Apostate, got their bodies exhumed, burned, the ashes flung in the air and the sepulchre destroyed.

Our chronicles do not give us certain news as to the successor of Eliseus in the government of the prophetic order. Some mention Jonas, the prophet, others Jonadab, the Rechabite. Cajetan declares that Obed, or Oded, who flourished after Eliseus in the Kingdom of Samaria, was his successor. The cloak of Eliseus was preserved by the order with great care, but owing to Saracene invasions it was mostly lost; a part of it was brought by S. Fulgentius to Spain, to a place called Area Buete.

The year after the death of Eliseus, a dead man, coming in contact with the prophet's bones, was restored to life (4 Kings 13) (Ecclesiasticus 48, v. 14-15).

Year 842.—The prophet Jonas is sent to Ninive. After his return he prophesied in Israel (Jonas 1:12.)

Year 834.—Jonas, feeling his death approaching, went to his native town Sarephtha, where he probably died and also was buried in a place called Geth, outside Sarephtha. The Roman martyrology gives the 21st of September as the day of his death.

Year 823.—Henceforward the members of the prophetic order in and around Jerusalem became known under the title of Scribes, because they studied Sacred Scripture and expounded it to the people. Their identity is proved by the chaldaic version of the people, which renders the Hebrew "prophet" into "scribe" also the description of their life dallies. (In the time of Christ the scribes, no longer members of the prophetic order, had entirely degenerated.)

Year 802.—In this or the next following years, Isaias, the greatest of the old testamentary prophets, commenced his public life. He was a son of Amos (not the prophet Amos, whose writing is a part of Sacred Writ) and a cousin of the King of Juda. Many writers maintain that he was a member of the prophetic order, but it is impossible to give anything certain. He prophesied during the last years of King Ozias, many things about the extermination of the synagogue, and the vocation of the Gentiles so clearly that S. Jerome calls him less a prophet than an evangelist of the old law. Years after he was cruelly mar-

tyred for upbraiding the King and the priests of the temple.

Year 774.—This was an unfortunate year for the Kingdom of Israel and the prophetic order, for Teghathphalazar, commander-in-chief of the Assyrian army took a portion of the kingdom and led the inhabitants therein into captivity. On this occasion all the convents in Galaad, Ruben, Gad, Nephtalim and half of Manasses were entirely destroyed and some of the prophets led away, though the greater part escaped captivity.

Year 759.—The prophet Obed met the victorious Israelites, returning from the war against Juda, and bringing with them 100,000 captive women and children. He denounced their intention to to enslave them with such effect, that all the captives were set free and allowed to return to their homes.

Year 758.—Isaias gave to King Achaz the famous prophecy: "Behold a virgin shall conceive, etc."

Year 739.—After the patience of God towards the Kingdom of Israel was exhausted, Salmanassar, the King of Assyria, captured the whole country and led the whole people into Assyrian captivity, from which, as a people, they never returned. What became of the different convents scattered through the country we do not know, but Patriarch John relates that by the special providence of God the inhabitants of Mount Carmel were left in undisturbed possession. This was the reward for their faithful observance of the law, and their fervent labors in the vineyard of God.

Others state that the numbers of those saved was 100, by whom the order was perpetuated.

Year 716.—This year another Assyrian expedition against Juda was carried out by Sennacherib. On this occasion also Mount Carmel experienced the rigors of war. At least Sennacherib boasts that he felled on Carmel the sublime cedars of God, and the select pines, and that he cut down the woods of Carmel (4 Kings 19, 23 and 24). But the hermits themselves were not molested.

Year 713.—The impious King, Manasses of Juda, persecuted the sons of the prophets because they preached against his idolatry. Among them Isaias was killed, who, according to the Jewish

tradition, was sawed in two halves with a wooden saw.

Years 712—710.—The persecution of Manasses continued, and so many sons of the prophets and their pious followers among the people were killed, that according to Josephus Flavius, the streets of Jerusalem were reeking with blood; also against the Rechabites he exercised his vengeance.

Years 709—676.—During this time Manasses having repented and freed from captivity, ruled in a holy way, and the sons of the prophets (who had escaped the slaughter of the previous years) were prophesying before him, that he aided him by their spiritual ministrations.

Towards the end of this epoch, Nabucadonezzar sent Holofernes into Palestine, who summoned amongst others, also the inhabitants of Carmel, to acknowledge the King of Babylon the master of the world. What answer he received from the sons of the prophets is not known, but defenceless hermits could give but one answer.

Year 627.—Under the impious King Joachim, the prophet Urias of Cariath-jarim was cruelly killed because he had prophesied against the crimes of the King and people. Jeremiah was in danger of death and had to hide. The Kingdom was fast going to ruin, and the time of the Babylonian captivity approached.

Year 625.—The prophet Daniel was led with the King into the Babylonian captivity, since he was of the blood royal. (According to a vision which the French priest, John de Bosco, had in the year 1478, Daniel was received into the prophetic order whilst in Babylon).

Years 622-618.—The Rechabites, who according to their custom, had been living in solitude, moved into Jerusalem for protection against the expected Babylonian invasion. The prophet Jeremias had invited them thither to put them before King and people as examples of unswerving fidelity to God and rule (Jeremias 35, 2 foll.) At the time Jeremias prophesied "that there shall not be wanting a man of the progeny of Rechab to stand before my face forever." This refers to the temple in Jerusalem, and there were always Rechabites there as musicians and singers, till the de-

struction of the temple under Titus. (70 p. Ch.) The progeny mentioned is a spiritual one, and though the people were of the tribe of Juda, many Levites had joined the order, so that also priests were found amongst them.

Year 617-606.—The remainder of the Jewish people with few exceptions were carried away to Babylon. Jeremias, and through him the Rechabites were allowed to remain and continued the service in the temple, as far as it was possible in the ruins.

Year 605.—A good number of the Jews were colonized in Spain, amongst them some of the prophetic order.

Year 538.—In this year falls the visit of Pythagoras to Mount Carmel. The order had then a flourishing school for young men, who were not members of the order, and many of the principles, which Pythagoras inculcated to his followers, he had learned during his stay on Carmel.

Years 518-498.—During these years the Jews returned from Babylon to Jerusalem, built again the temple and the city and restored the divine service, under the guidance of Esdras, and the prophets Aggaeus and Zachary, through whom out of the remnants of the Rechabites the Order of Essenians was instituted, who were in all things followers of the sons of the prophets. There is an host of witnesses, that they preserved perpetual chastity, had their property in common. Pophyrius says, that by vote they elect procurators, who, without discrimination, provide for everyone's wants equally. Concerning their obedience Josephus Flavius says: "They probably consider it their duty to obey the elders and every decree of the majority" and Philo tells us "that the younger ones show to their elders, care, honor and reverence, like genuine sons." Regarding their piety Josephus says, "they give before and after meals praise to God as the giver of their sustenance," and again "the Essenians refer everything to God," and Philo adds "they are called Essenians for their sanctity, because they serve God with the greatest zeal."

The same and other writers mention that they had a two years' noviciate, and tried the applicants carefully be-

fore they admitted them into their order. Their strict observance of silence is praised.

They rapidly spread over the whole of Palestine, and there were communities of women as well as of men, but naturally separated from one another.

Thus the Essenians are to be considered the rejuvenation of the old prophetic order, embodying all the remnants of Samaria and Juda, and more and more developing religious life. Sixtus of Siena says in his "Bibliotheca," that they were not very dissimilar to Christian monks. Hence the different names of the sons of the prophets,—Rechabites, Scribes, Essenians are but different denominations of the same institute. Even the identity of their dwelling places proves this.

Years 445-432.—During these years Esdras, who is called a prince of the Rechabites, brought a colony of Jews back from Babylon to Jerusalem, rebuilt the temple, restored the old splendor of the service, and founded from amongst the Essenians a college of Scribes, to multiply the copies of the Bible, and explain the Sacred Writ to the Jews. He also abandoned the old Hebrew characters, leaving them to the Samaritans, and invented a new alphabet, in which the Bible was written.

Years 337-300.—In this time the Elianic order suffered greatly by the war of Alexander the Great against the Persians, and the wars of his successors amongst themselves. At the same time a part of its members attached themselves to the temple, built in Garizim, by permission of Alexander the Great, and formed thus a sect of schismatics and heretics, who, later on, allied themselves to the Saducees.

For a long time our annals do not bring anything positive. The times were certainly not propitious for a religious life, as it was nothing but wars, rebellions, treason, religious quarrels and the like, which history records. We find the names of the Essenians, scribes or sons of the prophets, mentioned often, but only conjectures can be had about their deeds, their number and even their domiciles, because hostile invasions often compelled them to flee from place to place or to disband for the time.

In the year 103 we read of Judas, the Essenian, who was highly venerated for his sanctity and the gift of prophecy, and whom different writers speak of in words of unstinted praise.

Year 77.—This year will be forever memorable by an event, which William Pepin, professor at the university of Paris and a famous preacher of the Dominican Order, recounts, and of which he says, that he found the report thereof in an ancient volume of the Dominican library in Valence, namely: "I found that S. Cyril, long a dweller on Mount Carmel, who ruled (as Bishop of Alexandria Egypt) about the year 428, wrote of the generation of S. Ann, showing who her parents were. He says that about 78 years before the incarnation of our Lord, there lived a virgin of the tribe and family of Juda (in Bethlehem) who was beautiful in body but more beautiful in soul, and whose name was Emerentiana. This chaste virgin, with the consent of her parents, visited certain devout brothers, living on Mount Carmel, and commenced to speak with them about the advent of the Messias and the prophecies referring to it. When she became of marriageable age, her parents wanted to give her to a very honest man in marriage, but she did not consent, as she had secretly promised virginity, if such were the will of God. Hence she had recourse to the same fathers, telling them of the will of her parents and her own. Hearing this, they prayed to God to manifest His will in this matter. After they had done this for three days there was shown to the superior and two other very pious ones a tree, on which there was a twig, bearing a most beautiful flower which contained a delectable fruit. Then they heard a voice telling them that the tree was Emerentiana, and her will so completely united to God's will. The twig signified a very holy daughter, whom God would give her in the married state. But the flower signified a most chaste virgin, whom this daughter of Emerentiana would bear, who would remain a virgin and who would have the fruit of life, the natural son of God in her virginal womb, and at the proper time would give birth to Him without labor. This revelation the fathers communicat-

ed to Emerentiana, who replied: The will of God be done. Hence she consented to be married, humbly beseeching God, that she might not be given to a man who had not the fear of God in him. When, after this six different men were proposed to her, she would not take any of them, because by inspiration she knew their bad intentions. But when a seventh, called Stolanus, came, who feared God and wished to marry not through lust, but in the hope of having issue, she consented and was married to him, conceiving by him a daughter, whom she called "Ann." She also gave birth to another girl Esmeria (otherwise called Sohe), who was the mother of S. Elisabeth, of whom was born John the Baptist.

(The book of S. Cyril "de ortu B. V. Mariae," which he wrote after the council of Ephesus and sent to Pope Celestine I. was called in doubt because it no longer exists. But of the works of this Saint, which we find mentioned by other writers, scarcely one half exists yet, and thousands of other works have in the course of time, disappeared,—hence the argument is of no value.)

Years 65-48.—A holy Essenian, called Manahem, predicted to Herod, who at that time was studying at the college of the Essenians, that he would be the future King of Juda, that his rule would be splendid, but stained by many vices and crimes.

About the year 65 S. Elizabeth, the mother of the precursor of our Lord, was born.

Year 38.—This year was significant for the Jews, for the sceptre was taken from Juda and gave to Herod, the Judamaean. He called Manahem, who had prophesied to him his elevation to the crown and wished to know how long he was going to rule. Manahem keeping silent, the King asked if he would rule 10 years, and Manahem replied: "Twenty, thirty—" but did not finish the sentence. The King was satisfied and dismissed him with honor and for his sake, as Josephus Flavius and Palaconydorus say, he treated the family of Carmel with honor "during his life, though to others he was a bloodthirsty tyrant."

Years 16-15.—In these years the immaculate conception and nativity of the

Bl. Virgin, the Mother of God, took place. We can easily understand with what attention the inhabitants of Mount Carmel watched the family of Emerentiana, with what delight they saw S. Ann married to S. Joachim, and how they rejoiced when the Saints, though springing from the tribe of Juda, made Nazareth their abode, where, in all probability, the Bl. Virgin was born in the same house, which at a later date was to be the home of the Holy Family. Nine hundred years they had venerated the future mother of God. For that length of time they had preserved sacredly the traditions about her immaculate conception; they had sighed for the redemption of Israel, and now they beheld the Mother of the Redeemer with their own eyes. Such ecstatic joy had never before filled their hearts.

Year 13.—The Blessed Virgin presented herself in the temple, where she was educated for 12 years, and where she made a vow of perpetual chastity.

Years 2-1.—The espousals of the Blessed Virgin with S. Joseph took place by Divine command. The Bl. Virgin lived at Nazareth, where the Angel saluted her, and where the incarnation of the Saviour of the world took place. She assisted Elizabeth for 3 months, and after the birth of John the Baptist, returned with S. Joseph for Nazareth, whence the time of her delivery approaching, she set out with S. Joseph for Bethlehem, in obedience to the decree of Caesar, and in exact accord with the prophecies announcing that out of Bethlehem the leader should go forth, that was to redeem his people.

There our Lord and Saviour Jesus Christ was born in the fulness of time, and his mother was virgin before and after His birth.

Year 1-34.—During the lifetime of our Lord the Blessed Virgin repeatedly honored Mount Carmel with her presence, bringing untold joy to the hearts of the community there. There are several names mentioned of members of the Order, but as quotations are not clear we prefer to pass them over.

Regarding the attitude of the Carmelites towards the Christian religion, Joseph of Antioch, who lived in the year 130 and wrote the annals of the primitive

church, says, "As helpers of the perfect soldiers of Christ, the Apostles, there arose very strong men, solitaries, given to meditation, the followers of the holy prophets Elias and Eliscus. They descended from Mount Carmel, spread the faith of Christ constantly through Galilee, Samaria and Palestine. They also erected on the slopes of Mount Carmel an oratory in honor of the Virgin Mary, where they specially served the Mother of the Saviour."

Philo, a Jew of Alexandria in Egypt, and Josephus Flavius, the historian of the Jewish nation, give us a detailed description of the life which these "Essenians" led in their time. As they agree in all the substantial points, it is enough to let Philo speak. In his Apology he says: "None of them can bear it, to have any private property, neither house field, servants, animals, nor anything which is generally supplied by wealth, but they put everything together and use it in common. What they receive in wages for their work, they deliver to the appointed procurator, and not only the table, but the dress they have in common. Money, honors and pleasures they despise. They refuse to marry, and all practise constant continency."

"They study philosophy (i.e. religion) handed down to them by their forefathers. They also have commentaries of the ancients, as the founder of this sect left them many monuments of such allegories, which the younger accept for imitation. Whom they elected Prelate, had to swear that he would deliver only such doctrines as he himself had received." They have sacred little buildings which they call Semmea, or monasteries, where they practise a holy, solitary life, nor do they bring there food or drink for the use of the body, but only the law and the divinely given sayings of the prophets, constantly in their mind in such a way that even in their sleep they observe nothing but the picture of divine beauty."

Philo also praises their abstemiousness and declares that they never ate or drank to satisfy, considering this inimical to the soul, and asserts that on account of the simplicity of their living they are long lived, so that a great many centenarians are found amongst

them. "They live outside the walls in gardens or solitary farms, loving solitude, not through hatred for man, but to avoid the company of persons of other habits. Their silence is kept so strictly that members of the same sect, moving from other houses, are received, treated and behave as if they had always lived in the house. The reverence which they showed to their superiors, we mentioned before.

All this proves that these Essenians, or Rechabites, or Carmelites, in the first century of the Christian Era, had a well developed community life, and their order of exercises and religious observance were not very dissimilar to what religious orders observe at the present day.

Year 35.—This year is remarkable as the year of the outbreak of the first persecutions against the Christians. Among the many victims who were killed in Palestine or driven out of the country, there were a number of Carmelites, some of whom went to Spain with the Holy Apostle James. One of them, Elpidius by name, became the first Bishop of Toledo, and dedicated the first chapel in Spain in honor of the Bl. Virgin.

Luitprand says in his fragments: "S. Elpidius, whom S. James made the first Bishop of Toledo, was a Carmelite monk and converted to the faith by the first sermon of S. Peter, came to Spain with many companions."

Luitprand refers to many oriental histories for his dates, which, however, in the persecutions of the Roman emperors and afterwards of the Saracenos, have disappeared. At this time also the chronicles and older books of the Carmelites perished.

Year 36.—In this year the inhabitants of Mount Carmel commenced to be called the Brothers of the Bl. Virgin of Mount Carmel. Their superior at the time was Enoch of Amathion, who converted the Seunion, or oratory of S. Elias, into an oratory of the Bl. Virgin. Amongst their number was also Agabus, the prophet mentioned in the Acts of the Apostles.

Year 39.—Eusebius says of Antioch, where S. Peter had his chair at the time that owing to the persecution, raised in Jerusalem after the death of S. Stephen, many came to Antioch and

gathered there a most flourishing congregation, amongst whom there were a great many men of the prophetic order." In this same year the spot in which the Bl. Virgin was conceived was occupied and converted into a chapel by the Carmelites, after they, the year before, had built a chapel in Mary's honor on the slope of Mount Carmel.

Years 40-47.—A good many writers of Spain assert that at this time S. Elpidius founded in Toledo a monastery of Carmelite monks and nuns.

Year 45.—S. Mark, the evangelist, sent by S. Peter, founded the church of Alexandria in Egypt. He took with him Enoch, the hermit of Mount Carmel, who founded monasteries, introducing monastic discipline. After the martyrdom of S. Mark, he returned to Mount Carmel, where he died on July 7th, 64, and was buried by the brethren there with the greatest solemnity. S. Eugenie, in male attire and under the name of Helenus, was an inmate of one of these monasteries.

Year 48.—This is the year of the assumption of the Bl. Virgin. At her death and burial there were present Enoch and Agabus of Mount Carmel, who according to our chronicles, had been invited by Mary herself.

Year 60.—During the persecution of the Church under Nero, S. Elpidius, the Bishop of Toledo attended with other bishops a council held in Cherzonom (now Peniscola), near Valencia in Spain. There all were imprisoned and suffered martyrdom under Judge Alotus. His body was later on translated to Marsia, in Italy, and thence in the year 969, to Mete by Bishop Theoderis. (Taken from the lessons on the breviary of the Church of Toledo.) Elpidius, not long before his death, had visited S. Paul, then a prisoner in Rome, bringing him alms collected amongst the Spanish Christians.

Year 67.—This is the year of the martyrdom of S. Peter and Paul. We mention it because in the church of S. Maria Traspontina, which is the mother-house of the Carmelite Order in Rome, there are preserved parts of two columns, to which the holy apostles were tied during their flagellation; also a picture of Our Lord, which the Apostles had then be-

fore their eyes, and which spoke to them and third, a marble box, containing among other relics two teeth of S. Peter, which Pope Calistine III. deposited there in the old church in 1194, and which, under Sixtus V., in 1588, June 29th, were transferred into the present church.

Year 69.—After the outbreak of the Jewish war Vespasian, the commander in chief of the Jewish forces, consulted a certain Basilides on Mount Carmel, who, through the "oracle" (thus the pagan reporters style the oratory) gave him the answer that he would obtain all his wishes, and rule over many people. When, on the following year, Jerusalem fell, and the Jewish people were killed or sold into slavery, Vespasian and his son Titus treated the Carmelites with consideration and did not molest them. But their houses near the cenacle and near the golden gate were destroyed with the city, the inhabitants having fled to Pella.

Year 83.—The chapel, dedicated to the Bl. Virgin, near the fountain of Elias on Mount Carmel, which had existed since 38, was dilapidated. Hence the Carmelites raised a new church on the top of the mountain on the spot where Elias had seen the little cloud rising from the sea. It was naturally dedicated again to Mary, and its principal ornament was the picture of S. Luke. This picture was in later times brought to Constantinople, from whence a Carmelite monk, Eutymius, carried it to Bologna, where it is to-day. An authentic copy of it is in the S. Maria Traspontina, the mother house of the order.

(There are a good many pictures of the Bl. Virgin, which are claimed to be the painting of S. Luke. It is possible that S. Luke, to satisfy the pious desires of the Christians, painted a number of copies himself, otherwise they would be but copies of the original, made by other painters.)

The chronicles of this year mention a certain Abbas, a very saintly hermit of Mount Carmel, who for a time was instructor in spiritual matters of Josephus Flavius. The latter, however, did not persevere.

Years 138-139.—At this time a savage war of extermination was raised by Emperor Adrian against the Jews, who had

gathered again in Palestine and raised a rebellion against Rome. The fate of the Carmelites there is described by Peter Sarzacene thus: Ours attempted to flee and like beasts they were hiding in mountain caves, excavations, deserts and solitudes, unknown to men, but known to God. The blood of many holy martyrs was shed. The monasteries were levelled to the ground, or polluted by their new inhabitants, churches were profaned or thrown down. And not enough, all divine services and loud praises of God were forbidden, and the gathering of our religious impossible. Many and terrible persecutions ours have suffered from the pagans, and intolerable evils they saw,—hunger, thirst, cold and sickness. And never was the vineyard of Carmel more depleted than by Aelius Hadrian, the most inimical emperor against Jews and Christians.

One of the Carmelites, then driven into exile, was Fructuosus, who in after years was made bishop of Tاراcona by Pope Sixtus.

Years 142-53.—During these years the papal throne was occupied by S. Telesphore, who, according to the chronicles of the order, was a Carmelite hermit. He was probably born in Calabria.

There is mention made of the Abbot Frontonius, who with 70 followers, left the towns of Egypt, and built a monastery in the desert. As he is prior to S. Anthony or S. Paul, the hermits, he could belong only to the one monastic institution existing at that time,— the Essenians or Carmelites.

Year 188.—S. Narcissus, Bishop of Jerusalem, an hermit from Mount Carmel, died at the age of 116.

Year 190.—S. Serapion, Bishop of Antioch, was glorious. He was an ascetic of the prophetic order.

Year 240.—The Roman martyrology on Oct. 19th, incidentally mentions the martyrdom of 7 monks in Egypt. Hundreds of others of the Elianic institute perished in the savage persecutions of the Christians, but their names are not known, the records being destroyed by the persecutors.

Year 250.—This year a great persecution broke out in Alexandria in Egypt, during which many of the Carmelites were slain; others found refuge in the de-

sert
 Pau
 lie
 the
 the
 Pop
 ed t
 rais
 icles
 a C
 pari
 clerg
 rus
 do
 to o
 Ye
 who
 cord
 dom
 Ye
 two
 and
 tity
 Both
 thon
 gath
 how
 high
 ment
 Ye
 derec
 of A
 erion
 dria,
 Lu
 ceive
 from
 phan
 had
 poor,
 for t
 books
 had
 had v
 neces
 books
 when
 old."
 He
 drion
 the s
 he w
 the h
 to h
 built
 Final
 Cypri

sert. This is also the year in which S. Paul, called the first hermit, saved his life by retreating into the solitudes of the city and desert.

Year 261.—After the martyrdom of Pope Sixtus S. Dionysius, who had lived the hermit's life on Mount Carmel, was raised to the papal chair. The chronicles of the order always claimed him as a Carmelite. He divided Rome into parishes, giving each one its separate clergy, and in a letter to Bishop Severus in Cordoca, Spain, he tells him to do likewise and communicate the order to other Bishops.

Year 276.—Abbot Chariton of Iconium, who belongs to the Carmelite Order, according to its writers, suffered martyrdom for the faith, in his native town.

Years 296-300.—In Egypt there lived two Carmelite monks, Abbot Ammon and Lucian, both famous for their sanctity and the miracles they wrought. Both lived before the time that S. Anthony, "the father of the monks," had gathered disciples around him. Ammon however, knew St. Anthony, and was highly honored by him. S. Epiphanius mentions both in his writings.

Years 305-306.—These years were rendered glorious by S. Theodore, a disciple of Ammon, and his successor as the superior of the monastery outside Alexandria, called Nitria.

Lucian founded a monastery and received there Epiphanius, a converted Jew from Palestine. In the acts of S. Epiphanius, it is said: "After Epiphanius had sold all and given the price to the poor, retaining for himself only 40 coins for the purchase of holy and life giving books, he left the town with Lucian, who had built for himself a monastery. He had with him 10 monks, who earned the necessaries by industriously copying books and selling them. Epiphanius, when he became a monk, was 16 years old."

He remained in the monastery Spangrion, and had for his pupil Callistus, the son of the prefect of the town. Later he went to Egypt, spending 4 years with the holy monks there, and then returned to his native country, where he had built a monastery at Eleutheropolis. Finally he became Bishop of Salamis in Cyprus.

In these years also a political change took place, that was of the greatest consequence for Church and Religion. Constantius Chlorus died, leaving the western empire to his son Constantine the Great, who was the first Christian emperor, and put an end to the 300 years' persecution.

Year 309.—Under this year mention is made of S. Hilarion, first a disciple of S. Anthony, afterwards the second in rank and then the successor of Lucian. He had long lived in a desert of Palestine all alone. Surio, in his acts of Epiphanius, says, that Hilarion, whilst with Lucian was young in age and adorned with all virtues. Another one called Claudius followed to imitate him. When Epiphanius had seen the two he followed their example, and the great Lucian gave him into the hands of the still greater Hilarion to teach him the writing of holy writ. But it happened that Lucian died and then Hilarion was at the head of the brethren, and, in truth, it was a privilege to see the place, as the brethren lived not like men, but served the most holy and merciful God like the angels. The food of Hilarion was bread salt and a little water. He ate once in two days, sometimes in three, and often in four or a whole week. This kind of life Epiphanius chose for all his days.

Year 310.—Another saint is mentioned this year, S. Spiridion, who, visiting the holy places of Palestine for devotion's sake, encounters hermits living in the ruins of the old monastery on Mount Carmel, and receives there the habit of the order. How long he remained there it is not positively known, but the time is computed to have been 8 years, during which he excelled in regular service and explicit obedience. He became a confessor of the faith, and eventually Bishop of Cyprus.

Year 313.—S. Anthony in a vision saw the soul of Ammon, the superior of the monastery at Nitria, rise to heaven, and announced the fact to his disciples. Amongst the companions of Ammon are mentioned Arsisius, Putphastus, Hagio, Chronius and Serapion.

This year S. Sylvester became pope. He was a born Roman, but leaving his father's house, he built himself, on the Esquiline near the baths of Domitian, an

house and oratory, which developed into the church of S. Sylvester and Martin on the mountain, which for centuries has been in the hands of the Carmelites. S. Sylvester celebrated two councils in this church, and is buried there. There are also besides, the bodies of 8 other popes and numerous relics, transferred thither from the catacombs of S. Priscilla.

About this time the two miracles were wrought by S. Spiridion, which are told in his life, viz., the miraculous capture of thieves, and the calling of his departed daughter in evidence of a deposit.

Years 315-317.—Many miracles are recorded of S. Hilarion. S. Jerome, speaking of him, makes a remark which has often been used as an argument against the constant tradition of the Carmelites. He says: "In those days there were no monasteries in Palestine, nor had any one known a monk in Syria before Hilarion. He was the first founder and instructor in this manner of life in the province. Our Lord Jesus had in Egypt the old man Anthony, in Palestine the young man Hilarion." But this difficulty is easily solved. Besides S. Jerome himself there is a host of witnesses to testify of the coenobitic communities, whether under the names of sons of the prophets, Rechabites and Essenians. But the words "monk and monastery" were accepted in a sense different from the present one. The word "monos" means alone, and hence was used of solitaries who lived for themselves separate from any other person, whilst places where a larger number lived together were called "coenobia," common dwellings.

Year 318.—There is mention of two Carmelites, Porphyrius, who was very anxious to gather copies of the writings of the fathers of the Church and of Origenes, and of Abbot Vistero, who was a model of virtue.

Years 319, 323.—It was at this time reported of S. Hilarion, that he had received the grace to discern by the smell of clothes, bodies or whatever one had touched, whether he was in the state of grace, or a slave to some and to what vice. He himself told this to his beloved companion Hesyohius.

Year 324.—This year Pope Sylvester celebrated his council in the church of S. Martino da Monti, which we men-

tioned above. The council was known under the name of "the first Roman Council."

Year 325.—In this memorable year the first Oecumenic Council of Nice assembled, in which amongst other members of the Elianic Order, also S. Spiridion was present, who distinguished himself by his fidelity to tradition, and by converting a number of vainglorious philosophers through the force of his simple faith.

In the same year S. Sylvester convened another council in L. Martino at Rome, where he approved of and published the decrees of the council of Nice.

Year 326.—S. Helen, the mother of Constantine the Great, visited Palestine, and was shown the place of the holy sepulchre by two virgins, consecrated to God, who had lived there, but on account of the bloody persecutions of Emperor Licinius, had taken refuge in mountain caves. The queen built a convent near the sepulchre for many devout virgins living according to the manner of the monks of Mount Carmel, and procured them veils. One of the two, Mary by name, they appointed superior. S. Helen herself stood with them whilst in Jerusalem, and served them like a servant. Besides, she founded a monastery for men near the former Golden gate, where she had found the bodies of Joachim and Ann.

Bostius, from whose history the foregoing is taken, mentions further, that with the assistance of Helen and Constantine, many of the old monasteries that had been destroyed, were repaired, so that in these times there existed again Convents at Jerusalem on Mount Sion, the Golden Gate, and the place of Ascension; then one near the place of the baptism of Christ (S. Fosimas, who discovered the Egyptian Mary, lived there); also in Bethlehem, Galgala, Jericho, Samaria (Sebasten), also on Mount Quarantene, in the desert where Christ had fed 5,000 men, on the Black Mountain near Antioch (where Gregory Nazianzen lived for a time, and which the Carmelites possessed till 1291). Besides they had monasteries at Sitopolis, Rolemaida, Tyrus and Sarepta.

Year 328.—In this year the Order was divided into four provinces: that of the

holy land, Cyprus, the Thebais and Egypt.

Year 333.—Of this year the erection of a monastery in Treves (Germany) is recorded, which S. Augustine mentions, according to the report made by a certain Potitian.

Year 335.—On Dec. 31, Pope Sylvester died, and was buried in the cemetery of S. Priscilla, but taken up by his successor, Pope Sergius II., and placed under the altar of S. Martino dai Monti, where it still rests.

Year 338.—After the death of Constantine the Great, his three sons inherited the empire. One of them, Constantius, whilst at Antioch, fell mortally sick, and was miraculously restored by S. Spiridion.

Year 347.—This year the council of Sardica in Illyria, was celebrated, at which amongst other followers of the Elianic Order, also S. Spiridion with his disciple, Triphillius, who himself was a Bishop, was present. Also from Egypt many were present, of whom it is doubtful whether they belonged to the monks of Mount Carmel or to those of S. Anthony.

Year 350.—S. Basil, who afterwards became the founder of the eastern order of Basilians, spent a year with Porphyrius, formerly an hermit on Mount Carmel, and then a bishop in Egypt, in order to learn ascetic life from him.

Year 354.—The Superior of Mount Carmel at this time was Eutitius, or Eutitians, who was the teacher of S. Basil, whilst he spent a year on the mountain, according to what was said for the year 350. (Also of Eusebius, the Bishop of Verselli, it is claimed that he learned spiritual life there.)

Year 356.—The orthodox bishops driven from their sees, and exiled to different places by the heretical emperor Constantius, found refuge together with many Religious in Egypt, where S. Hilarion, now a man of 63, visited and comforted them. Among them there were two Carmelites, Agathon and Ammon.

The persecution on the part of the Arians was a savage one, but S. Athanasius relates that the persecutors, not contented with putting the clergy of the towns to flight, went also to the soli-

tudes and put their criminal hands out against the monks.

In these fierce religious wars, which shook the Church of Europe, Asia and Africa, the Bishops, who were unflinchingly on the side of truth, and the clergy, that assisted and upheld them most strenuously, were for the greater part Religious. Conspicuous amongst them was S. Cyril, the patriarch of Jerusalem, a Carmelite, who was four times driven from his see by the Arians, and as many times recovered it.

Year 360.—Theodoret, in his life of the Fathers, speaks of the penitential life of a hermit of the Elianic Order, Marcian by name, who built a monastery in Syria, where he became famous especially for his unbounded charity. He was joined there by Eusebius and Agapat, the latter becoming in the course of time a bishop, whilst Eusebius succeeded Marcian in the monastery; also a certain Avitus is mentioned as living there.

Year 361.—This year Constantius died and was succeeded by Julian the Apostate, who tried to revive paganism, and persecuted the Christian church in an insidious manner.

Year 362.—Julian the Apostate sent soldiers to Gaza in Palestine, where S. Hilarion often stayed, to kill him and his companion Hesychius. Hilarion, knowing this by inspiration, hid in an oasis. The executioners not finding him, razed the monastery at Gaza to the ground; then they ill-treated the priests and virgins consecrated to God in an horrible manner, cutting open their bodies, stuffing them with barley and then feeding them to the hogs. (Theodoret and others.)

The same year, as mentioned before, Julian destroyed in Samaria (Sebasten) the graves of Eliseus and Abdias, the prophets, burning up their remains and scattering the ashes.

But, notwithstanding the persecution, some of the religious hermits of Carmel saved themselves, and gathered up what remains they could find, bringing them to Philip, the then superior of the Convent at Jerusalem, who forwarded them to S. Athanasius. They were immured between two walls.

Year 364.—Julian the Apostate fell in battle against the Persians. Several of

the monks received these news miraculously and brought it to S. Hilarion, urging him to return to the monastery, but he refused and withdrew no one knew whither. His faithful companion Hesy-chius sought him everywhere, sure to find him by the report of his miracles.

Hilarion had gone to Sicily, where he wrought a great many miracles.

The death of Julian did not give peace to the Church or the Religious, because the Emperors succeeding him were Arians.

Mary, Help of Christians.

Among the numerous titles under which the Church honors Mary, the title of "Help of Christians," is one most dear to us.

This title is most worthily bestowed upon her, for Mary is our guide and help under all circumstances in which we find ourselves

She is a help highly valuable in assisting us to ensure our soul's salvation; a help most efficacious in assisting us to expiate the sins whereby we have defiled the white robe of our baptismal innocence.

Mary is our help, for, according to St. Lignori, "As a stone that is not supported would roll downwards from abyss to abyss, so would the soul that lost the support of Mary fall into the abyss of sin and be lost." Thus we see the necessity of Mary's help defended and advocated by one of the greatest saints of the Church.

It is only by the grace of God that we can save our soul, and since Mary is all-powerful in her mediation between us and her divine Son Jesus, we see how indispensable Mary's help is in this all important affair of our lives. What would become of us, subject as we are to the concupiscence of the flesh, the concupiscence of the eyes and the pride of life, weak as we are, exposed to so many evil tendencies of the day and encompassed by so many enemies of our soul? Subject to the devil and his angels, we would be dragged from the path of virtue into that of sin and vice, and tempted in a thousand ways by our sworn enemy, the devil, would be led from crime to crime during this life, and after death we would be the unhappy

companions of their sad and never ending state of sorrow and suffering.

"A child, newly born," says St. Bonaventure, "cannot live without the care of its mother; so, neither can we live to salvation unless Mary protects us.

Children of Mary, let us keep close to her, and not let her go until we have received her blessing in heaven.

All Catholics, young and old, should invoke Mary at all times, but especially in those moments when we are in danger of losing God's grace, that gift which makes our soul as bright and pure as the angels who stand before the throne of God.

"Mary's prayers," says St. Andrew, of Crete, "obtain for us all the graces we stand in need of to practice virtue and overcome the efforts of the enemies of our souls."

"Every time," says St. Bridget, "that the devil attacks a person who implores the help of Mary, they fly away, trembling with fear at the least sign she makes them."

How many Christians, by Mary's merciful aid, have vanquished the enemies of their soul?

How many in the most terrible temptations, have found, at the foot of her altar, victory over the enemy, and peace of soul?

It is because Mary has shown us so much love and care that prayers are offered to her from every part of the globe.

Mary's help is implored by persons of all ages and all ranks of society,—the young, the old, the rich, the poor, the seaman and the soldier, all implore her help. The child whose parents have

bee
Ma
wh
T
cri
in
hel
the
T
of
Chr
hos
Vir
thei
our
tha
well
ever
W
"ho
have
M
N
aid
"S
nar
do
be
obje
Le
wher
our
Chri
No
Mary
"Wh
Villa
poun
ens,
run
their
son
us m
unde
"W
Ligu
run
to h
"Sav
Ho
Mary
We
faith
acco
her e
with
ment

been made the victims of death, finds in Mary the loving and tender mother of whom it has been deprived.

The sinner whose soul is burdened with crime, and is weary and afflicted finds in Mary comfort and consolation. Mary's help is universal, because she comes to the aid of all who seek it.

Thus in the office of our Lady "Help of Christians," we read "More than once Christian nations, when oppressed by hostile enemies, have seen the powerful Virgin descend from Heaven and come to their relief. The ancient monuments of our fathers tell us this, and the trophies that adorn our temples attest it, as well as the feasts which religion renews every year.

We have had recourse to Mary, our "hope;" she has succored us, and we have been delivered.

Mary is a help to all.

No one, saint or sinner, invokes Mary's aid without receiving her assistance.

"Show me a man," says St. Bernard, "upon whom the rays of the sun do not shine, and then, perhaps, you will be able to show me one who is not the object of Mary's protection."

Let us thank our dear Saviour, who, when dying on the cross, the victim of our sins, appointed Mary the "Help of Christians."

Now, dear reader, resolve to invoke Mary in all your trials and temptations. "When the devils," says St. Thomas of Villanova, "come like birds of prey to pounce upon us, let us imitate the chickens, which, at the sight of the vulture, run for protection under the wings of their mother. Let us not stop to reason with the thoughts they suggest, let us make haste to put ourselves in safety under the mantle of Mary."

"When the sea is stormy," says St. Liguori, "and the waves of temptation run high, let us call upon Mary, and say to her, as the Disciples said to Jesus: "Save us, we perish."

How are we to merit the assistance of Mary, the "Help of Christians?"

We must strive to merit her help by faithfully obeying her, and endeavoring, according to our state of life, to follow her example. We must implore her aid with fervor and confidence, always remembering that she has all power over

the Heart of Jesus. And since the treasury from which she draws her gifts is infinite, and her liberality as great as the favors she has at her disposal, when we invoke her we can rest assured that she can and always will grant our requests.

By taking Mary as our model, we shall always lead virtuous lives and merit to enter that abode of bliss and repose which Jesus has prepared for all those that serve him faithfully. T. O.

CARDINAL GIBBONS' SALARY.

The Baltimore Sun recently produced portions of an outspoken essay from a Protestant source on the reasons why the Church is losing its hold on the masses. Considerable feeling has been aroused by some statements made by the writer and a public discussion has been precipitated. Though the original article was written solely from a Protestant standpoint, the Rev. John T. Whelan, pastor of the church of St. Mary Star of the Sea, Baltimore, has been induced to give an expression of his views. The following passage is of universal interest:

"As to the charge of ambition and avarice being the ruling vices of the clergy, that, too, does not hold good in the Catholic church.

"In many Protestant denominations, I understand, if a congregation is not pleased with the ministrations of a man or with his teaching he is invited to take his departure. In the Catholic church a priest is assigned to his position by the Bishop. The question of salary has no place in the appointment. Salaries of two, three, four or five thousand dollars are not uncommon among the Protestant clergy. I wonder how many people are aware that the salary of the head of the primatial see in the United States—Cardinal Gibbons—is exactly \$1,000 a year?

"Thousands of the Catholics in our own city—not to speak of those elsewhere—are under the care of Redemptorists, Passionists, Benedictines or Jesuits. The members of these orders receive no salary at all for their services."

Delay of justice is injustice.

St. Simon Stock.

St. Simon Stock, one of the most illustrious saints recorded in the annals of the Carmelite Order, was born in England, in the year 1165, of parents belonging to the nobility, and distinguished by a good Christian life. The pious parents raised our Saint in the fear of God, and implanted in his young heart the germ of a tender devotion towards our Blessed Lady. Wonderful were the graces which God conferred upon him even as a child. So great was the fire of charity burning in his pure heart, that being but a boy of 12 years of age, he left father and mother, brother and sister, and renouncing the pleasures and pomps of the world, withdrew into a solitude, in order to be able to devote his whole being more fully to the service of God and of His Blessed Mother. For 20 years he inhabited the trunk of a hollow oak tree, whence his surname Stock. There he led a most austere and penitent life, uniting fervent prayer to the mortification of his senses and the subduing of the flesh with its unruly appetites. His food was of the poorest quality, consisting of roots, herbs and wild apples, to which he added sometimes a little bread. Water was the only drink he used to quench his thirst. What a reproach are the lives of the lukewarmness of Christians at the present age, many of whom indulge in all sorts of luxurious viands and costly drinks to gratify his animal appetite of eating and drinking, and are afraid of the least act of mortification and self-denial in this respect.

St. Simon lived 100 years in spite of his abstemiousness and rigorous mode of living. By far greater, alas, is the number of those who shorten their lives by not observing moderation in eating and drinking.

St. Simon, after having served God for 20 years in solitude and silence, received one day a revelation from the Blessed Virgin as to his future vocation. The Blessed Virgin revealed to him that certain men dear to her and greatly devoted to her service were to come from Palestine to England and that he should

join them. The prediction proved to be true. For shortly after two Religious from Mount Carmel arrived with the English fleet that had been sent to Palestine to break the rising power of the sons of Mohamet, and deliver the Christians from their cruel sway.

Shortly after the arrival of the two Religious, he left his solitude and begged to be admitted into their community. The request of the holy man was readily granted by the friars, who gladly received him into their community. In the monastery our saint led a most holy and exemplary life, so that all his brethren looked upon him as the model of a perfect religious. He adhered strictly to the rule of the order as laid down by Albert, the holy patriarch of Jerusalem. The fame of his great learning and sanctity spread far and wide, not only among his own brethren, but also among the people of the Island, to whom he frequently preached the word of God and who considered him as one sent by God to resuscitate in the souls of men the life of faith and grace. In the year 1215 St. Brocard, prior of Mount Carmel and General of the Order, appointed our Saint Vicar-General over all the western provinces. At that time the Order was much persecuted, for the devil, the sworn enemy of all good, will not allow any one to enter his domain unmolested. Seeing that the exemplary life of the White Friars as they were sometimes called, their preaching, their devotedness to our Bl. Lady were the cause of much good among the people and on the other hand the cause of his losing many immortal souls, he, through the instrumentality of men, raised a violent storm of persecutions and calumnies against the new Order. St. Simon, however, standing firm and unshaken in the midst of the tribulations, defended the Order against all the hostile weapons hurled by the enemy. Twice he repaired to Rome and obtained a confirmation of the rule given by St. Albert. Thus the enemy was confounded and the Order gradually spread itself all over Europe. Some years later St. Simon went to Palestine to

visit his brethren on Mount Carmel, and there he remained for about six years, after which time he again returned to Europe and in 1245 was elected General of the whole Order. During his generalship St. Simon was favored with a most glorious apparition of the Blessed Virgin, handing over to him the Brown Scapular, which has become so famous all the world over. One day, while kneeling in his Oratory wrapt in prayer, the Blessed Virgin appeared to him surrounded by hosts of angels and blessed souls and holding a most beautiful brown scapular in her hands, she said to him: "Receive, most beloved son, the Scapular of thy Order, a sign of my confraternity, a privilege both to thee and to all Carmelites, in which he that dieth shall not suffer eternal fire; behold the sign of salvation, a safeguard in danger, a covenant of peace and everlasting alliance." This apparition took place on the 16th of July, 1251, in the Carmelite Convent of Cambridge. St. Simon established the confraternity of the Brown Scapular which spread itself rapidly over the whole of Europe, and at the present day counts its members by the thousands. The Confraternity was approved and favored with many privileges by the Holy See.

St. Simon, after having governed the Order with great wisdom and prudence for 20 years, was at last called by God to his final reward. The holy man, whilst visiting the several monasteries of the Order in France, fell sick at Bordeaux, and there, in the midst of his sorrowing brethren, breathed forth his spotless soul into the hands of his creator on the 16th of July, 1265, being a hundred years old. He was buried in the Cathedral of the same place, and numbered among the Saints shortly after his blessed death. Great, indeed, was the grief of his brethren, who lost in him a tender father, a wise ruler, an example of virtue and holiness, a brave champion of the cause of the Holy Church. During life St. Simon enjoyed the gift of prophecy and miracles.

St. Simon, during the long space of almost a hundred years, never relaxed in the practice of virtue, on the contrary like the Scripture says of our Lord, he

advanced day by day in age and wisdom before God and men.

But, alas, in this age of lukewarmness and indifference, fervor and the advancement in virtue and perfection is something of rare occurrence. "Nothing is more rare," says St. Bernard, "than to find persons who always press forward. We see more converted from vice to virtue, than increase their fervor in virtue." He himself gives us the reason of this saying:

"A man who gives himself up entirely to exterior exercises without looking seriously into his own heart to see what passes there, imposes upon himself, imagining that he is something, while he is nothing. His eyes being always fixed on his exterior actions, he flatters himself that he goes on well, and neither sees nor feels the sacred worm which gnaws and consumes his heart. He keeps all fasts, assists at all parts of the divine office, and fails in no exercise of piety and penance. Yet God declares 'His heart is far from me!' He only employs his hands in fulfilling the precepts, and his heart is hard and dry. His duties are complied with by a certain habit and rotation; he omits not a single iota of his exterior employments, but while he strains at a gnat, he swallows a camel. In his heart he is a slave of self-will, and is a prey to avarice, vainglory and ambition; one or other, or all these vices reign in his soul." (St. Bern. Serm. 2, in Cap. Jejunii.)

Flavius.

He hath ill repented whose sins are repeated.

He who lives for no purpose, lives for a bad purpose.

Habit, if not resisted, becomes a necessity.—St. Augustine.

He who pleased everybody was dead before he was born.

He is happy be he king or peasant who finds peace in his own home.

Half the ease of life oozes away through the leaks of unpunctuality.

He who tells the failings of others to you will be willing to tell your failings to others.

Pentecost.

Many and astonishing are the works which the infinite love for man has prompted God to perform in our favor. They can be reduced, however, to three: the Creation, which is attributed to the Father; our Redemption, which was accomplished by the Divine Son, and the Mission of the Holy Ghost.

And since we poor mortals, taken up with and attached, as we are, to worldly affairs, are so very liable to forget even the most important facts, if they are not within the sphere of our senses, our Holy Church has instituted and celebrates each succeeding year her various feasts in order to recall to our minds these different works performed by the Almighty in behalf of manhood, so that, considering these works, we may understand how much God loves us, and hence be moved to sentiments of gratitude and love toward our loving heavenly Father.

Thus, for instance, on the feast of the Nativity of our Lord, on Christmas, we are reminded of our Redeemer's birth in the stable of Bethlehem; or on Good Friday the Holy Church makes us witness in spirit the awful and sublime drama that was acted on Calvary twenty centuries ago, and on the feast of Pentecost we are called upon by her to consider the sending of the Holy Ghost.

Our Divine Saviour had already accomplished our redemption. He had already prepared the means by which all men were to save their immortal souls; He had instructed the twelve Apostles; had commanded them to preach His salutary doctrine to all nations and to continue His mission of leading souls to heaven. And having thus accomplished the object of his coming into this world, He returned in triumph to His heavenly kingdom. But before leaving His Apostles He promised to send them another Paraclete, the Spirit of truth, who would teach them all things. Ten days after the Ascension, this event took place, the Holy Ghost descended upon the Apostles; the Spirit of truth, of comfort and of strength, as Christ had called the Holy Ghost, was given to them.

What does the sending of this Spirit mean to us?

The sad consequence of the first sin in the Garden of Eden was the loss of sanctifying grace. The Holy Ghost departed from the souls of our first parents, leaving in His stead a darkened mind, a saddened heart and weakened powers. What man, therefore, stood most in need of was light, consolation and strength; and these are the precious gifts the Holy Ghost has brought with Him on Pentecost; these he is ever since bestowing on man, and will continue to do so until the end of time. With right, therefore, our Divine Master could call Him the Spirit of truth, of comfort and of strength.

The Holy Ghost enlightens us. Such was the spiritual blindness with which man's mind was struck after rebelling against his Creator, as to prevent him from seeing the path he had to follow in order to serve his Maker and attain his own happiness, a fact which is amply proved by the early history of the human race. Paganism, idolatry, the most superstitious and absurd notions were in vogue until in the midst of this darkness there appeared Christ, the Light of the world, as S. John solemnly calls Him. "In Him was the life, and the life was the light of men." Christ's teaching made the way of salvation clearly visible. The Eternal Truth disclosed to man his noble end, made known to him his high destiny and pointed out the means to reach it. But in order that this divine doctrine, that these means of salvation might come within the reach of all future generations—for Christ wants all men to be saved—our Divine Master commands twelve chosen men to go and teach all nations, to apply to them the means of sanctification. "Go and teach all nations and baptize them * * * and teach them to keep all things whatsoever I have commanded you." (Math. 28; 19, 20.)

But is not this gigantic task, the conversion of the whole world, the preaching of Christ's doctrine to all nations

beyond the power of these twelve rude, illiterate and timid fishermen? They themselves do not fully understand this divine doctrine, how can they preach it then to others? How will they dare to stand up against the vice and wickedness of the world, how will they have courage to announce frankly to the nations what God wants them to do under pain of eternal damnation, when they had not so much courage as to stay with Christ at His capture, when the prince of these Apostles thrice denied his Master, when, after the resurrection, Christ always finds them behind bolted doors for fear of the Jews? Yes, Christ knew this also, hence He promised to send them the Holy Ghost, who should teach them all things, who should abide with them and assist them in their divine mission to the end of the world.

Behold them after Pentecost. Now they understand Christ's teaching and firmly believe it; now they are afraid no longer, but preach the truth to Jews and Gentiles, to the learned and ignorant, before mighty rulers and simple peasants. They spread the good tidings in all parts of the world, by their new religion they change the whole face of the earth and finally they seal their teaching with their blood. After them their successors continue the work, the same spirit guiding them, strengthening them, helping to preserve, in fact, the divine doctrine for already two thousand years against all the attacks of heresy and schism.

It is the Holy Ghost then, to whom we owe the possession of the truth, the knowledge of our glorious end and of the means to reach it.

Not riches, therefore, not honors or sensual pleasures are the end of our existence, the objects that can satisfy the cravings of a human heart. The tempter may tell us so, but he is not a spirit of truth, he is a liar. With a lie he began in heaven. "I shall be like the Most High," he said, deceiving a multitude of angels, and bringing them thus to irreparable ruin. "You shall be like gods," he tells our first parents; they believe him and soon see how cruelly they were deceived. To us he represents sin in the brightest colors, promising us that in it we shall find happiness;

but he deceives us most shamefully and woe to us if we believe him. Many have made the bitter experience. Therefore we should never listen to this malicious fiend, who hates us, and only seeks our ruin. But let us listen to the Spirit of truth, let us follow His words, for He truly loves us and desires but to save us.

Then the Holy Ghost, who was given to us on this day, not only enlightens our mind, but also comforts our heart.

Sadness and sorrow is another fatal consequence of Adam's fall. "Few are the years of my life and afflicted with much sorrow," sighed already the Patriarch Jacob, and with him every pilgrim in this valley of tears feels the pressure of misery and suffering. The new-born babe begins his life with a wail, he weeps and cries for consolation and help even before he is conscious of his misery, and this need of comfort and help accompanies him throughout his whole life. What hard work is it not for many to make their living; day and night the difficulty of providing the necessaries of life oppress them. "In the sweat of thy brow thou shalt eat thy bread," is indeed a reality. Then there are the sufferings of sickness so frequent and often so painful. Finally a source of still greater afflictions than the pains and sufferings of the body, are those of the soul. The fierce battle we have to wage against our passions, the bitter reproach of our conscience after sin, the fear of an angry Judge and of the fires of hell, unkindness, calumny, harsh treatment received from others, the thought that we have to die, in short, doubts and anxieties of every description, all these are so many daggers that pierce our heart and cause us most cruel anguish. What suffering humanity desires is comfort. The afflicted husband, the dejected wife, the poor and tortured sinner, know how true all this is; all feel how the troubled heart calls for consolation, peace and rest, which the world, alas, cannot give. Yes, the world cannot console us, but our God, our loving Father, and He alone, can do it, and although we always foolishly offend Him, He is most solicitous to pour into our afflicted hearts His heavenly consolation.

Do you not feel calmer and less de-

pressed, when you think that there is still someone who loves you, who takes care of you, who only desires your happiness and does all that enables you to obtain it? Do you not feel some relief when you think of your loving God in heaven? The Holy Ghost puts this thought in your mind; He consoles you.

Do you not carry your cross with more resignation and patience, perhaps even joyfully, when you consider that all your sufferings come from the loving hands of God, who sends them not to torture you but for your own good; to detach your heart from the transitory and unworthy objects of this earth, to which we are but too much attached; to give you a chance to become like to your suffering Redeemer, a chance of meriting an imperishable crown in heaven. It matters little if we must suffer here for a few years, if only thereby we are happy for all eternity hereafter. The Holy Ghost causes you to make this consideration; He consoles you.

Is the thought of death still terrible and painful when you recall to mind that it is the gate through which the soul passes from a land of sorrow and exile to her true home, which is heaven?

Finally your sins, however numerous, the reproach of your conscience, the dread of the angry Judge and of the flames of hell, do they still almost drive you to despair, when you hear a voice that whispers in your ear: "Confess thy sins, and they shall be forgiven thee." It is the voice of the Holy Ghost; He consoles you.

Lastly, on Pentecost Christ's church received not only the Spirit of truth and of consolation, but also of strength.

Our life is a warfare, says already the saintly Job. Many and fierce are the battles we have to wage if we follow Christ as our Leader, if we place ourselves under His banner, if we wish to reach Eternal happiness and escape ever-

lasting woe. We are all full aware of this fact, we all feel the struggle that rages within us between ourselves and our passions, between us and the devil.

But all those who enlist in Christ's army, who fight in his ranks, young or old, men or women, all are fully equipped by God himself. For when they receive the Sacrament of Baptism, which makes them followers of Christ, the Holy Ghost cleanses their souls by the infusion of sanctifying grace; He makes them beautiful in the sight of God, children of Heaven and heirs of the heavenly kingdom. He infuses the power and gives the strength to trample under foot vice and to lead a virtuous life. And when the actual fight begins, when we come to the use of reason, the Holy Spirit comes in a special manner upon us in the Sacrament of Confirmation. He then helps in various ways to vanquish the enemy and to gain the victory, for all receive from the Holy Ghost so many actual graces—the Church has defined—as are necessary and sufficient to make victory possible; it only depends on our co-operation. Therefore we need not be afraid of all our enemies, since God is our protector, for if God be with us, who shall stand against us? We have but to co-operate with God's help, we must second the good impulses we receive from Him, and our final triumph will be certain.

Pentecost is, therefore, a day of joy, since on this day the Spirit of truth, consolation and strength came upon the youthful Church of Christ, to abide with it and to be ever active in it and in each single member of this Church. This new work of God's mercy should enkindle in our soul's gratitude and love; it should stimulate us to do God's will and never to offend Him by sin. And if we do this, our present life already will be a happy one, and we shall be happy also in the next life for ever.

Home Education.

The article on "True Education" in your February number, insists upon home education, upon the child's training in the bosom of the family. There is no doubt that any one who knows something about the necessities for the forming of man's character, about the good training of a boy or girl, will gladly sanction all your writer says about education at home. Yes "our families should realize that they are the principal moulders of character." "The home should be the sanctuary of everything great and noble." And we all know that no one insists more upon this than our Holy Father at Rome. It is for this reason that His Holiness desires so eagerly to see the faithful practice of the devotion to the Holy Family in every Christian home. And now, dear Father Editor, what I want is this: A little chat with your readers about Home Education. I am just back from a sick call, and what I witnessed during my short stay in, what I may call, a good Christian family, can illustrate or at least give some hints on what home education ought to be, and what it ought not to be. A little boy, not quite two years old, was to get his dinner. Charlie, the name of the child, is put on a chair near the table; but, almost immediately a yell is heard, and what is it about? Ah, the little chap finds himself too low; he can scarcely see on the table. Quick some one comes to do the child's will. He raises the little boy up, and now Charlie finds himself in a standing position,—a little dangerous, still the chap does not mind. And now what is Charlie going to eat? The father offers him a first dish, a second dish,—but none of these take the fancy of the child. Of a third, finally, little Charlie deigns to accept. But, wait, we are not at the end; Charlie is going to amuse us with another scene. The father, sitting at the side of his child, offers the little chap a teaspoon and tells him to use it; but Charlie's eyes have seen a larger spoon on the other end of the table, and he asks and cries for that. However, the father thinks otherwise, and he wishes

Charlie to make use of the small spoon, and puts it in the little boy's hand. At this, Charlie's anger reaches its pitch; he throws the teaspoon on the floor and yells with all his might for the table-spoon. Such behavior from the part of a little boy, not fully two years, was any how too extravagant for one of the guests present, and he made the kind remark: "But, Charlie, you should not act that way." The child's father, too, was indeed much displeased; but he seemed not to know what to do, and gratifying, as he did, the child's desire, he made only this remark: "Charlie will know better when he gets a little older." And you, dear reader, do you think so, too? Do you think that Charlie will have grown better after some years? I am sure you are shrugging your shoulders at the father's idea, for, who does not know, that human passions, if not checked, will develop and grow stronger with the years of the child?

Where, then, and when should the training of the baby begin? It should begin on the mother's lap. Yes, it is there that the training has to have its beginning. There the child sees, *i. e.*, on the mother's dress, the beautiful head of a pin. The baby grasps for it—wants it. And should the mother right away do her darling's will? I say, no; she should not, because a pin may become hurtful to a child. Again, the mother is sitting at the table with her little treasure. What should she give the child to eat? Is it what the little girl or boy asks for? Perhaps, yes; perhaps, no. She, the mother, has to use her own judgment for what is good for the child. Again, should the mother allow the baby to grasp for knife and fork, and handle them, before the little creature knows the use of these objects? A wise mother will surely not do it. A little rebuke from the mother's part will easily correct the child's wrong desire. I say a little rebuke, because God-fearing mothers, mothers who consider their offspring as a gift from on high, a gift to be returned one day to its Giver, tell us what experience has taught them,—that it is

much easier to correct a child of two years than one that has seen already some four or five summers. Listen to what a courageous and virtuous mother related some time ago in a family circle. "There was my Frankie playing with a doll. Our door was standing wide open for a while, and wishing to have it shut, I told Frankie to go and close the door. Frankie, however, was very busy with that doll, and did not mind my words. So I repeated once more: 'Frankie, go and shut the door!' But Frankie did not like to interrupt his play, and said: 'Mamma, I'm busy with the doll, I can't go.' 'Frankie,' I said again, 'leave that doll alone and go and shut the door.' This was too much for the little chap; he grew angry and cried out: 'No, I will not.' Thereupon, I had recourse to the rod; I gave Frankie a whipping and ordered him to shut the door. He cried, but continued in his

stubbornness. I gave him a second and better whipping. The little boy cried, of course, and even cried for mercy. I stopped and waited anxiously for the effect. 'Mamma,' said Frankie after a while, 'the doll will shut the door.' But, knowing it to be my duty to break my child's own will, I could not consent to what he said, and a third time I had recourse to the rod. I whipped the boy almost without mercy, and ordered him to shut the door. And this, my last effort, thanks to God, brought about the desired effect. For, after a moment, little Frankie jumped up and shut the door. And not only that; no, he did more. He came up to me, threw himself on my lap and said: 'Mamma, can Frankie do anything else for mamma?' "You all," concluded the mother, "will easily believe that tears of joy streamed down my face."

S. T.

God and Mammon.

When visiting a factory in an eastern state recently I happened to meet a young man whom I had known several years previously as one of the much admired writers of a scribbler's club. The young man was engaged in sweeping the floor and I soon ascertained that he was holding a subordinate position. He turned quietly towards me and appeared to hesitate as to whether he would greet me or not. I spoke kindly and heartily to him, and he blushed slightly, bade me "Good morning, Mr. ———," and resumed his sweeping.

That evening while at home beside a comfortable fire, and with almost all the luxuries of life about me, I thought of the changed position of my quondam friend. I remembered him as he appeared many years before, filling a lucrative position even before he became a full-fledged citizen of the United States, for he was an immigrant from a European country. For a few years he was very diligent and attentive to his duties, and consequently gained the confidence and respect of his employers, and those hold-

ing superior offices over him. He became a member of various organizations which brought him prominently before the local public, giving him an opportunity of displaying his many talents, for he was certainly a gifted youth and had the advantage of a first class European education and was well fitted to fill almost any position requiring a person of education. He received invitations to the homes of the "best people" in the locality. Sometimes he would attend, but oftener he would disappoint his friends by remissness. Eventually it was learned he had cultivated a desire for strong liquors and his spare time was spent in debauchery with undesirable acquaintances, who were intellectually his inferiors. He became so reckless in his behavior that he lost his position and none of his influential friends would do anything for him as he could not be relied upon. At last he went abroad into an enforced exile and returned a wiser if sadder, man. He was compelled to accept a subordinate position, with a promise of being reinstated if he conducted

hi
m

al
hi
w
m
m
T
m
th
qu
ut
wi
ed
m

du
G
W
up
ho
an
me
for
an
to
no
ful
T
an
an
his
sta
he
be
Car
Rev

A
Luz
ing
from
iabl
rot
Sev
rup
ster
app
pro
horr
lic
By

himself properly, and he is to-day a model young man.

I had him call upon me and asked him about his prospects for the future, and his life during his absence, and this is what he told me :

"My extreme love of adulation was my downfall. I longed for the company my witticisms could court about me. The well learned people I had met were my equals in conversational powers, but that was not sufficient for me. I acquired a thirst for drink, and did my utmost to gratify my desires in company with those who, in their ignorance, looked up to me as a scholar and a gentleman.

"I neglected to attend to my religious duties, and instead of striving to serve God, rendered homage to Mammon. When all seemed lost, the light burst upon me and I turned my thoughts homeward, and the devotion of a good and pure woman and her mother wooed me back to the path of grace. I sought for hard work, labor I could perform, and my reformation induced kind people to give me one more chance. I have it now and ask for the prayers of the faithful to keep me in the path of grace."

Tears were in his eyes as he concluded and I encouraged him in his resolutions and to-day I believe he is attentive to his duties and hopes to take his proper station in the near future among those he neglected so long ago. This end will be acquired by the aid of Our Lady of Carmel and the prayers of patrons of the Review.

Stanley.

THE SCAPULAR.

A soldier of the garrison at the city of Luzemburg, Jacquin by name, while riding through the country, found, not far from Cirque, a Frenchman in a most pitiable state, who appeared more like a rotten carcass than a human being. Several parts of his body had been corrupted, emitting a most intolerable stench. Jacquin, when he saw that the apparently dead man raised his hand, approached him, not without feelings of horror and asked him if he was a Catholic and desired the assistance of a priest. By repeatedly raising his hand, the

Frenchman seemed to give an affirmative answer. Moved with pity and charity the soldier hastened to the Convent of the Carthusians, about a quarter of a mile from Cirque. The prior of the place immediately repaired to the spot and heard the confession of the dying man, who made it in clear and intelligible words, although before, he had not been able to speak one word. Having received absolution he declared to the bystanders, that having been mortally wounded at the siege of Diesenhofen, (1639) he was left by his comrades as dead. He acknowledged that his remaining alive in such a condition till the present moment was owing altogether to Mary, whose livery he wore. Then pulling out a brown Scapular and kissing it repeatedly he happily departed this life. (Raph. a. s. Jos. sign. sal.)
—Flavius.

PASSING OF A GREAT SOUL.

Father Ryan is no more! The news came as a great shock to the countless number of the dead priest's friends. That great heart which for so many years had beaten almost solely in response to his untiring zeal and efforts on behalf of his people, had at last ceased its work. His was indeed a noble soul. A man of great learning, and with the simplicity of manner of a child; he well exemplified the Master's exhortation, "Unless ye become like unto little children."

All who ever came in contact with this nobleman of nature were struck forcibly by the largeness of soul; the breadth and deep humanity of his mind. He was ever intensely alive to all that concerned the welfare of his people; and with Father Ryan "his people" truly meant, "mankind of every description," though, naturally, his own flock were uppermost in his mind.

His name will live as a benediction amongst us all our lives. May his soul rest in peace.

Gratitude is memory of the heart.

He who offers God a second place offers Him no place.

He is idle who may be better employed.—Scotch Proverb.

Apostolical Letter of His Holiness Pope Leo XIII

To all the Patriarchs, Primates, Archbishops and Bishops of the Catholic World, on the Dangers Which Threaten the Church and Society, and the Remedy for Them.

We herewith present the complete text of the Holy Father's encyclical just issued. The translation is approved by the Most Rev. Archbishop Corrigan, and will repay the careful perusal of every thoughtful Catholic :

Venerable Brothers :— Health and Apostolic Benediction.

Having come to the twenty-fifth year of Our Apostolic Ministry, and being astonished Ourselves at the length of the way which we have travelled amidst painful and continual cares, We are naturally inspired to lift Our thoughts to the ever blessed God, who, with so many other favors, has deigned to accord Us a Pontificate the length of which has scarcely been surpassed in history. To the Father of all mankind, therefore ; to Him who holds in His hands the mysterious secret of life, ascends, as an imperious need of the heart, the canticle of Our thanksgiving. Assuredly the eye of man cannot pierce all the depths of the designs of God in thus prolonging Our old age beyond the limits of hope : here we can only be silent and adore. But there is one thing which we do well understand ; namely, that as it has pleased Him, and still pleases Him, to preserve Our existence, a great duty is incumbent on Us—to live for the good and the development of His immaculate spouse, the holy Church ; and far from losing courage in the midst of cares and pains, to consecrate to Him the remainder of Our strength unto Our last sigh.

After paying a just tribute of gratitude to Our Heavenly Father, to Whom be honor and glory for all eternity, it is most agreeable to Us to turn Our thoughts and address Our words to you, Venerable Brothers, who, called by the Holy Ghost to govern the appointed

portions of the flock of Jesus Christ, share thereby with Us in the struggle and triumph, the sorrows and joys, of the ministry of Pastors. No, they shall never fade from Our memory, those frequent and striking testimonials of religious veneration which you have lavished upon Us during the course of Our Pontificate, and which you still multiply with emulation full of tenderness in the present circumstances. Intimately united with you already by Our duty and Our paternal love, We are more closely drawn by those proofs of your devotedness, so dear to Our heart, less for what was personal in them in Our regard than for the inviolable attachment which they denote to this Apostolic See, centre and mainstay of all the Sees of Catholicity. If it has always been necessary, that, according to the different grades of the ecclesiastical hierarchy, all the children of the Church should be sedulously united by the bonds of mutual charity and by the pursuit of the same objects, so as to form but one heart and one soul, this union is become in Our day more indispensable than ever. For who can ignore the vast conspiracy of hostile forces which aims to-day at destroying and making disappear the great work of Jesus Christ, by endeavoring, with a fury which knows no limits, to rob man in the intellectual order, of the treasure of heavenly truths, and, in the social order, to obliterate the most holy, the most salutary Christian institutions. But by all this you yourselves are impressed every day. You who, more than once, have poured out to Us your anxieties and anguish, deploring the multitude of prejudices, the false systems and errors which are disseminated with impunity amongst the masses of the people. What snares are set on every side for the souls of those who believe ! What ob-

stacles are multiplied to weaken, and, if possible, to destroy the beneficent action of the Church! And, meanwhile, as if to add derision to injustice, the Church herself is charged with having lost her pristine vigor, and with being powerless to stem the tide of overflowing passions, which threaten to carry everything away.

We would wish, Venerable Brothers, to entertain you with subjects less sad, and more in harmony with the great and auspicious occasion which induces Us to address you. But nothing suggests such a tenor of discourse—neither the grievous trials of the Church which call with instance for prompt remedies; nor the conditions of contemporary society which, already undermined from a moral and material point of view, tend toward a yet more gloomy future by the abandonment of the great Christian traditions; a law of Providence, confirmed by history, proving that the great religious principles cannot be renounced without shaking at the same time the foundation of order and social prosperity. In those circumstances, in order to allow souls to recover, to furnish them with a new provision of faith and courage, it appears to Us opportune and useful to weigh attentively, in its origin, causes and various forms, the implicable war that is waged against the Church; and in denouncing its pernicious consequences to indicate a remedy. May our words, therefore, resound loudly, though they but recall truths already asserted; may they be hearkened to, not only by the children of Catholic unity, but also by those who differ from Us, and even by the unhappy souls who have no longer any faith; for they are all children of one Father, all destined for the same supreme good; may Our words, finally, be received as the testament which, at the short distance that separates Us from eternity, We would wish to leave to the people as a presage of the salvation which We desire for all.

During the whole course of her history the Church of Christ has had to combat and suffer for truth and justice. Instituted by the Divine Redeemer Himself, to establish throughout the world the Kingdom of God, she must, by the light of the Gospel law, lead fallen humanity

to its immortal destinies; that is, to make it enter upon the possession of the blessings without end which God has promised us, and to which our unaided natural power could never rise—a heavenly mission in the pursuit of which the Church could not fail to be opposed by the countless passions begotten of man's primal fall and consequent corruption—pride, cupidity, unbridled desire of material pleasures; against all the vices and disorders springing from those poisonous roots the Church has ever been the most potent means of restraint. Nor should we be astonished at the persecutions which have arisen in consequence, since the Divine Master foretold them and they must continue as long as this world endures. What words did he address to His disciples when sending them to carry the treasure of His doctrines to all nations? They are familiar to us all: "You will be persecuted from city to city, you will be hated and despised for My Name's sake; you will be dragged before the tribunals, and condemned to extreme punishment." And wishing to encourage them for the hour of trial, He proposed Himself as their example: "If the world hate you, know ye that it hath hated Me before you." (St. John xv. 18.)

Certainly, no one, who takes a just and unbiased view of things, can explain the motive of this hatred. What offence was ever committed, what hostility deserved by the Divine Redeemer? Having come down amongst men through an impulse of Divine charity, He had taught a doctrine that was blameless, consoling most efficacious to unite mankind in a brotherhood of peace and love; He had coveted neither earthly greatness nor honor; He had usurped no one's right; on the contrary, he was full of pity for the weak, the sick, the poor, the sinner and the oppressed; hence His life was but a passage to distribute with munificent hand His benefits amongst men. We must acknowledge, in consequence, that it was simply by an excess of human malice, so much the more deplorable because unjust that, nevertheless, He became, in truth, according to the prophecy of Simeon, "a sign to be contradicted."

What wonder, then, if the Catholic Church, which continues His Divine mission, and is the incorruptible depositary

of His truths, has inherited the same lot. The world is always consistent in its way. Near the sons of God are constantly present the satellites of that great adversary of the human race, who, a rebel from the beginning against the Most High, is named in the Gospel the prince of this world. It is on this account that the spirit of the world, in the presence of the law and of him who announces it in the name of God, swells with the measureless pride of an independence that ill befits it. Alas, how often, in more stormy epochs, with unheard-of cruelty and shameless injustice, and to the evident undoing of the whole social body, have the adversaries banded themselves together for the foolhardy enterprise of dissolving the work of God! And not succeeding with one manner of persecution, they adopted others. For three long centuries, the Roman Empire, abusing its brute force, scattered the bodies of martyrs through all the provinces and bathed with their blood every foot of ground in this sacred city of Rome; while heresy, acting in concert, whether hidden beneath a mask or with open effrontery, with sophistry and snare, endeavored to destroy at least the harmony and unity of faith. Then were set loose, like a devastating tempest, the hordes of barbarians from the north, and the moslems from the south, leaving in their wake only ruins in a desert. So has been transmitted from age to age the melancholy heritage of hatred by which the Spouse of Christ has been overwhelmed. There followed a Caesarism as suspicious as powerful, jealous of all other power, no matter what development it might itself have thence acquired, which incessantly attacked the Church, to usurp her rights and tread her liberties under foot. The heart bleeds to see this mother so often oppressed with anguish and woes unutterable. However, triumphing over every obstacle, over all violence, and all tyrannies, she pitched her peaceful tents more and more widely; she saved from disaster the glorious patrimony of arts, history, science and letters; and imbuing deeply the whole body of society with the spirit of the Gospel, she created Christian civilization—that civilization to which the nations, subjected to its beneficent influence, owe the

equity of their laws, the mildness of their manners, the protection of the weak, pity for the afflicted and the poor, respect for the rights and dignity of all men, and thereby as far as it is possible amidst the fluctuations of human affairs, that calm of social life which springs from the just and prudent alliance between justice and liberty.

Those proofs of the intrinsic excellence of the Church are as striking and sublime as they have been enduring. Nevertheless, as in the Middle Ages and during the first centuries, so in those nearer our own, we see the Church assailed more harshly, in a certain sense at least, and more distressingly than ever. Through a series of well known historical causes, the pretended Reformation of the sixteenth century raised the standard of revolt; and determining to strike straight into the heart of the Church, audaciously attacked the Papacy. It broke the precious link of ancient unity of faith and authority, which, multiplying a hundred-fold, power, prestige and glory, thanks to the harmonious pursuit of the same objects, united all nations under one staff and one shepherd. This unity being broken, a pernicious principle of disintegration was introduced among all ranks of Christians.

We do not indeed, hereby pretend to affirm that from the beginning there was a set purpose of destroying the principle of Christianity in the heart of society; but by refusing on the one hand, to acknowledge the supremacy of the Holy See the effective cause and bond of unity, and by proclaiming, on the other, the principle of private judgment, the divine structure of faith was shaken to its deepest foundations and the way was opened to infinite variations, to doubts and denials of the most important things, to an extent which the innovators themselves had not foreseen. The way was opened. Then came the contemptuous and mocking philosophy of the eighteenth century, which advanced farther. It turned to ridicule the sacred canon of the Scriptures and rejected the entire system of revealed truths, with the purpose of being able ultimately to root out from the conscience of the people all religious belief and stifling within it the last breath of the spirit of Christianity. It is from

this source that have flowed rationalism, naturalism and materialism —poisonous and destructive systems which, under different appearances, renew the ancient errors triumphantly refuted by the Fathers and Doctors of the Church; so that the pride of modern times, by excessive confidence in its own lights, was stricken with blindness; and paganism, subsisted thenceforth, on fancies, even concerning the attributes of the human soul and the immortal destinies which constitute our glorious heritage.

The struggle against the Church thus took on a more serious character than in the past, no less because of the vehemence of the assault than because of its universality. Contemporary unbelief does not confine itself to denying or doubting articles of faith. What it combats is the whole body of principles which sacred revelation and sound philosophy maintain; those fundamental and holy principles, which teach man the supreme object of his earthly life, which keep him in the performance of his duty, which inspire his heart with courage and resignation, and which in promising him incorruptible justice and perfect happiness beyond the tomb, enable him to subject time to eternity, earth to heaven. But what takes the place of these principles, which form the incomparable strength bestowed by faith? A frightful skepticism, which chills the heart and stifles in the conscience every magnanimous aspiration.

This system of practical atheism must necessarily cause, as in point of fact it does, a profound disorder in the domain of morals for, as the greatest philosophers of antiquity have declared, religion is the chief foundation of justice and virtue. When the bonds are broken which unite man to God, who is the Sovereign Legislator and Universal Judge, a mere phantom of morality remains; a morality which is purely civic and, as it is termed independent, which, abstracting from the Eternal Mind and the laws of God, descends inevitably till it reaches the ultimate conclusion of making man a law himself. Incapable, in consequence, of rising on the wings of Christian hope to the goods of the world beyond, man will seek a material satisfaction in the comforts and enjoyments of life. There will be excited in him a thirst for pleasure, a

desire of riches and an eager quest of rapid and unlimited wealth, even at the cost of justice. There will be enkindled in him every ambition and a feverish and frenzied desire to gratify them even in defiance of law, and he will be swayed by a contempt for right and public authority, as well as by licentiousness of life which, when the condition becomes general, will mark the real decay of society.

Perhaps We may be accused of exaggerating the sad consequences of the disorders of which We speak. No; for the reality is before our eyes and warrants but too truly Our forebodings. It is manifest that if there is not some letterment soon, the bases of society will crumble and drag down with them the great and eternal principles of law and morality.

It is in consequence of this condition of things that the social body, beginning with the family, is suffering such serious evils. For the lay State, forgetting its limitations and the essential object of the authority which it wields, has laid its hands on the marriage bond to profane it and has stripped it of its religious character; it has dared as much as it could in the matter of that natural right which parents possess to educate their children, and in many countries it has destroyed the stability of marriage by giving a legal sanction to the licentious institution of divorce. All know the result of these attacks. More than words can tell they have multiplied marriages which are prompted only by shameful passions, which are speedily dissolved, and which, at times bring about bloody tragedies, at others the most shocking infidelities. We say nothing of the innocent offsprings of these unions, the children who are abandoned or whose morals are corrupted on one side by the bad example of the parents, on the other by the poison which the officially lay State constantly pours into their hearts.

Along with the family, the political and social order is also endangered by doctrines which ascribe a false origin to authority, and which have corrupted the genuine conception of government. For if sovereign authority is derived formally from the consent of the people, and not from God, who is the supreme and Eter-

establishments, and that armed peace, that Principle of all power, it loses in the eyes of the governed its most august characteristic and degenerates into an artificial sovereignty which rests on unstable and shifting bases, namely, the will of those from whom it is said to be derived. Do we not see the consequences of this error in the carrying out of our laws? Too often these laws, instead of being sound reason formulated in writing, are but the expression of the power of the greater number and the will of the predominant political party. It is thus that the mob is cajoled in seeking to satisfy its desires; that a loose rein is given to popular passion, even when it disturbs the laboriously acquired tranquility of the State, when the disorder in the last extremity can only be quelled by violent measures and the shedding of blood.

Consequent upon the repudiation of those Christian principles which had contributed so efficaciously to unite the nations in the bonds of brotherhood, and to bring all humanity into the great family, there has arisen little by little in the international order, a system of jealous egotism, in consequence of which the nations now watch each other, if not with hate, at least with the suspicion of rivals. Hence, in their great undertakings they lose sight of the lofty principles of morality and justice and forget the protection which the feeble and the oppressed have a right to demand. In the desire by which they are actuated to increase their national riches, they regard only the opportunity which circumstances afford, the advantages of successful enterprises, and the tempting bait of an accomplished fact, sure that no one will trouble them in the name of right or the respect which right can claim. Such are the fatal principles which have consecrated material power as the supreme law of the world and to them is to be imputed the limitless increase of military

which in many respects, is equivalent to a disastrous war.

This lamentable confusion in the realm of ideas has produced restlessness among the people, outbreaks and the general spirit of rebellion. From these have sprung the frequent popular agitations and disorders of our times which are only the preludes of much more terrible disorders in the future. The miserable condition, also, of a large part of the poorer classes, who assuredly merit our assistance, furnishes an admirable opportunity for the designs of scheming agitators, and especially of socialist factions, which hold out to the humbler classes the most extravagant promises and use them to carry out the most dreadful projects.

Those who start on a dangerous descent are soon hurled down in spite of themselves into an abyss. Prompted by an inexorable logic, a society of veritable criminals has been organized, which, at its very first appearance, has, by its savage character, startled the world. Thanks to the solidarity of its construction and its international ramifications, it has already attempted its wicked work for it stands in fear of nothing and recoils before no danger. Repudiating all union with society, and cynically scoffing at law, religion and morality, its adepts have adopted the name of Anarchists, and propose to utterly subvert the actual conditions of society by making use of every means that a blind and savage passion can suggest. And as society draws its unity and its life from the authority which governs it, so it is against authority that anarchy directs its efforts. Who does not feel a thrill of horror, indignation and pity at the remembrance of the many victims that of late have fallen beneath its blows, emperors, empresses, kings, presidents of powerful republics, whose only crime was the sovereign power with which they were invested?

To be continued.

Corpus Christi, May 29th.

Lauda Sion.

Beloved Sion, praises sing
 To Christ, your Saviour, Pastor, King.
 Let echoes through the vault rebound,
 While hymns and canticles resound.
 Dare all you can, exhaust your skill,
 Your praise will be deficient still.
 A special theme to-day we treat,
 A theme with mystery replete:—
 That living and life-giving bread,
 On which the cherished ones are fed.
 Away with doubt, you must believe:
 The manna which we now receive,
 Fed twelve—the first fraternal band,
 Who ate it from the Saviour's hand.
 Sing anthems joyful, clear and sweet,
 To make the jubilee complete.
 This solemn day divinely great,
 Proclaims the feasts primeval date.
 This banquet sets old rites aside,
 By Pasch in future to abide.
 New Pasch, new King we gladly hail!
 The ancient rites no more avail.
 Old age gives way to buoyant youth,
 And shadows wane before the truth;
 The gloom and darkness of the night,
 Are scattered far by rays of light.
 At supper Christ each guest addressed,
 And thus His living will expressed:
 "What I have done, do also ye;
 In doing this remember me."
 Instructed well in rites divine,
 We bless the bread, and bless the wine,
 Then change them both to substance new
 A saving host and victim true.
 The Christian dogma is express,
 And teaches all who faith profess,
 That wine to blood is changed, and bread
 To flesh by words effective said.
 Against this truth the senses cry,
 But faith their weakness will supply.
 See Nature's Lord his law reverse:
 Beneath the species quite diverse—
 Mere signs of substance not possessed,
 Is hid a wondrous, mighty Guest.
 Be blood the drink, or flesh the fare,
 In either kind Christ whole is there.
 The honored guests who this partake
 May species sunder, mar or break;
 Each fragment still the Host retains,
 The smallest form Christ whole contains.
 But one partakes, or thousands may,
 The one receives as much as they;
 The food is eat, as proves the act,

Yet when partaken is intact.
 The good and bad alike receive,
 But yet unlike results achieve,
 The good, the grace of life preserve,
 The bad, eternal death deserve.
 Meanwhile the Sacrament we break;
 Fear not, nor let your doubts awake.
 Remember well each fragment hides
 As much as in the whole abides.
 For when this mystic food we take,
 Not substance, only forms we break;
 He whom the broken form contains,
 His stature and his state maintains.
 Behold a wonder great indeed!
 On angels' bread we pilgrims feed.
 It is not meet at such repast
 That children's food to dogs be cast.
 The ancient types the future tell,
 When manna in the desert fell,
 When Isaac on the altar lay,
 Or lamb was slain for paschal day.
 Jesu, good pastor, and true bread,
 Be then by tender mercy led.
 While exiles feed us here, and guard;
 Awaiting still our due reward.
 O Thou, who hast all might and ken,
 Who feedest here the souls of men,
 As, brethren, guests, co-heirs and friends
 Receive us where joy never ends.

—Monthly Calendar.

F. S., S. J.

The Glorious Mysteries.

The "Alleluias" of Holy Church seem to vibrate in our souls as we contemplate the glorious mysteries and their golden radiance seems to illumine our chaplets of love.

According to the multitude of sorrows in our Blessed Mother's heart, the consolations of Easter, Olivet, Pentecost, and her Assumption and Coronation replenish her soul with impeachable joy. We cannot for a moment doubt the beautiful tradition, that Jesus appeared first to Mary when he rose from the dead. We cannot gather the bliss of their meeting, but we can rejoice in it and intone "Magnificat," and pray for Easter peace. With her, also, may our souls ascend, as it were with Him, to Heaven, by love, and yet remain on earth in patience, until He comes and takes us to Himself. Mary was in the Cenacle with the Apostles waiting for God's Holy Spirit, and

another beautiful tradition tells us that He descended first on her "as a shaft of light, which immediately spread itself on the heads of the whole assembly in the form of tongues of fire."* Let us ask for His Gifts, Fruits and Beautitudes from her who is the Spouse of this Divine Spirit, and remember that as faith and hope especially shine over the Resurrection and Ascension. Charity—queen of virtues—is the Pentecostal flame enlightening the intellect, enkindling the will.

How beautiful the remembrance of Mary's death, resurrection, assumption, "leaning on her beloved," her coronation as queen of Angels and men! Surely all these mysteries are more precious than gold, and more beautiful than human words can even faintly praise. Finally, we will sigh from a "vale of tears" for the vision of her glory, and plead for her maternal aid as "Advocate," Esther-like, near "the great white throne." Thus the mystical melody of our Blessed Mother's "Aves" will die away in a plaintive ardence. "Salve Regina!"

Enfant de Marie
St. Claris.

*—F. Monsahte, S. P.

THE ROSE AND THE LILY.

By Emma Howard Wright.

A rose and a lily bloomed side by side in a hothouse. The lily was snowy white, with a great golden heart from which rose a sweet delicate perfume; the rose had soft, velvety leaves of dark crimson, and exhaled a rich fragrance. The lily was humble, the rose was proud.

One day two young girls came into the hot-house. One was beautiful, with a dark, proud, conscious beauty; the other was fair and gentle. The dark beauty gathered the red rose; the fair-faced maiden plucked the lily.

The rose went out into the world on the breast of the dark beauty; the lily was carried into a church and laid upon the altar of Mary, the Mother of God. The rose grew prouder when every one praised its rich loveliness. But when it began to droop and fade, the proud beauty snatched it from her breast and cast it upon the ground where it was

trampled under foot until it was only a poor crushed thing without beauty or fragrance.

The lily breathed out its sweet brief life upon the altar of heaven's immaculate Queen, and many knelt there in homage.

Thus bloomed and died the rose that was proud, and the lily that was humble.

WHEN DISTRACTED IN PRAYER.

Catholic Record.

We are more or less troubled with distractions in our prayers and devotions. Some have quite a long string of prayers with which they become so familiar that they frequently seem very much like the boy who, on being reproved for whistling in school, said he did not whistle, "it whistled itself." So they do not pray, it prays itself, while their minds are busily employed in something entirely foreign to the serious matter in which they are engaged. May we modestly suggest to such persons to try the effect of saying their prayers backwards or rather, in reverse order,—that is, commence at the last prayer and go back to the beginning in regular succession. This will require close attention at least for recalling each prayer, and this will be a great help to the end in view.—Catholic Columbia.

OFFICE AND MAN.

Once upon a time a postmaster who lived in a Kansas town was seated in his office, reading postal cards, when a native cyclone suddenly came his way. The wind carried him through an east window, and in the direction of a chestnut grove, three miles distant.

In a few seconds he was safely seated in the top of a high tree, busily picking chestnut burrs out of his hair and clothing, when he saw the building that he had so suddenly left, coming directly toward him.

"I declare," he exclaimed, "there comes the old shanty looking for me."

Moral—Sometimes the office seeks the man.—Catholic University.

Editorial Notes.

Eastertide is drawing to a close. Real devotion to the Blessed Virgin will draw many men yet to make their peace with God.

The Hospice is open to guests. Kindly induce all your friends to stay at the Hospice during their sojourn at the Falls.

Decoration Day should remind all Catholics to remember the dead by having the Holy Sacrifice offered up for the departed and by prayers and good works.

The feast of Corpus Christi is such a day of joy, for we rejoice that Jesus is really and truly present in the Blessed Sacrament. Adoration, love and thank-givings and glory for ever to Jesus Christ in the Most Holy Sacrament.

The greed of the trust is forcing thousands to abstain from meat. We Catholics voluntarily keep the days of abstinence in memory of our Saviour's Passion. Not legislation, but the practice of virtues, as taught by Christ, can save the State, the family and the individual.

Pentecost, the day on which the Holy Spirit descended upon the Apostles, awakens in our souls adoration and love to the Third Person of the Blessed Trinity, the spirit of love, the comforter. We should make novenas of prayers, works of penance and good works of mercy, so that the Holy Spirit may come into our hearts.

The month of May is fruitful in the good works of all the true children of our Most Mother Mary. Loving hands adorn her altars; loving hearts in touch with the bloom of nature and the songs of nature, proclaim the beauties and glories of Our Blessed Queen. The flowers of the field, arrayed in beauty, speak of the beauties of our Lady, and should not we, who are clothed in her own garment from her own hands, should not we show that our love to Mary is sincere by imi-

tating her virtues. The more we think of Our Blessed Lady, the more we exercise acts of devotion in her honor, the more will we be drawn as good children to think, to speak, to act, to live and to die as our Mother did,—living and dying in the love of Jesus. In May we ought to increase our life-long love to Mary, the most beautiful and loving Virgin Mother.

We shall pray for our Holy Father, Leo XIII, that God may preserve him to us.

Let us pray.—O, Almighty, eternal God, dignity of the priesthood and author of royalty, bestow on thy servant Leo, our Pontiff, grace to govern thy Church with fruit, in order that, constituted and crowned by Thy mercy, Father of Kings and Guide of all the faithful, all things, by the help of Thy providence may be duly governed; through Jesus Christ our Lord.—Amen.

During the month, our hearts are elevated by the thought of the Ascension of our Divine Saviour into Heaven. He tells us that He is preparing a mansion, a throne, for each one of us in Heaven. How beautiful and magnificent must be the throne prepared for us, the joys for soul and body, and for ever and ever; and we, if we would follow Christ, let us take up our cross daily and follow Him. Avoid sin, deny natural cravings, practice virtues of our state; ask and it shall be given to us to persevere and reach never-ending beauties, joys and happiness.

Indulgences for May.

Pius VII granted to all the faithful who, either in public or in private, shall honor the Blessed Virgin with some special homage and devout prayers, or the practice of other virtuous acts —

An indulgence of 300 days, every day; a plenary indulgence, once in this month, on the day being truly penitent, after Confession and Communion, they shall pray for the intenyon of His Holiness,

The New Raccolta.

We are pleased to record the appointment of an old friend of the "Review," and at times a contributor to its columns, Mr. William M. Winterberry, to the responsible position of Secretary to the Ontario High Court Judges.

Mr. Winterberry is widely and favorably known as a young man of promise. He is a strict Catholic, and, together with other members of the family, has been connected with nearly all the Catholic Societies and Associations of Toronto for many years.

We wish him success in his new sphere of activity.

* * * *

The Novena in Honor of the Holy Ghost.

We decree and command that throughout the whole Catholic Church, this year and every subsequent year, a Novena shall take place before Whit Sunday in all parish churches. To all who take part in this day an indulgence of seven years and seven quarantines; moreover a Plenary indulgence on any of the days of the Novena, or on Whit Sunday itself, or on any day during the octave; provided that they shall receive the Sacrament of Penance and Holy Eucharist, and devoutly pray for our intention. We will that those who are prevented from attending the Novena, or who are in places where the devotions can not in the judgment of the Ordinary, be conveniently carried out, shall equally enjoy the same benefit, provided they make the Novena privately and observe the other conditions.

Moreover, we are pleased to grant, in perpetuity, from the Treasury of the Church that whatsoever, daily during the Octave of Pentecost up to Trinity Sunday inclusive, offer again publicly or privately any prayers, according to their devotion, to the Holy Ghost, and satisfy the above conditions, shall a second time gain each of the above indulgences. All these indulgences we also permit to be applied to the suffrage of the Souls in Purgatory.

Leo. XIII.

* * * *

Rome, the Eternal City, has been sanctified by the presence of many holy men, beginning with the Prince of the Apostles. Of it we can almost say, as God

said to Moses from the burning bush: "Put off the shoes from thy feet for the place whereon thou standest is holy ground." Every foot of its soil was sanctified either by the blood of almost innumerable martyrs or the footsteps of the saintly confessors of our holy faith. Among these holy places is the church and monastery of St. Sabina. In the church is the beautiful and famous Madonna of the Rosary by Sassoferrato, which inspires one with such pious sentiments. In this ancient church many saintly men and women poured forth their fervent prayers to God to avert his indignation and call down the blessings of Heaven upon this earth of ours. Among them were St. Dominic and his spiritual sons. In the garden is an orange tree planted by St. Dominic, which after many centuries, continues to thrive. In the monastery is shown a room where the meeting of St. Dominic, St. Francis of Assisi and St. Angelus, the Carmelite, took place when they came to Rome. We can easily imagine with what holy affection these three men greeted one another, united as they were by the bond of their sacred vows and the love of God with which all three were inflamed that causes a friendship to arise peculiar to saints only. What holy words passed between them; how warmly these masters of spiritual life conversed of God and holy things; how they consoled one another in their troubles and afflictions, and excited in themselves new courage for coming trials and struggles. Here it was that St. Francis with St. Dominic as witness, foretold the martyrdom of St. Angelus, which he was to suffer later, and St. Angelus predicted the stigmata of St. Francis, that great favor which was to render this saint a living likeness of his Saviour.

Book Review.

"The Treasure of the Church," by the late Very Rev. J. B. Bragshawe, D.D., is the crowning work of the many that have come from the pen of the author before it.

The two great Sacraments of our Holy Church—Holy Eucharist and Penance—are shown to be truly its treasure. After

reading this book, Catholics will more highly appreciate these powerful means of salvation, and non-Catholics will gain a clear understanding of Catholic teaching on these subjects. Booksellers, Benziger Bros.; price, \$1.00, bound.

* * * *

"A Cassock of the Pines and other stories," is the title of a collection of twelve short stories from the pen of Gordian Daley. William H. Younger Co., 31 Barclay Str., New York City, publish them for the first time in one volume.

These productions of the gifted author sparkle with good humor and wit and are written in classical English. The volume deserves a place among the literary works on any library shelf. The book is neatly bound in cloth and illustrated. Price \$1.00 net.

* * * *

"The Little Manual of S. Anthony of Padua," by Rev. F.S. Lasance, contains a brief biography of the popular Saint; as also various prayers, novenas and devotions to this "Saint of the whole world," as our Holy Father styles him. The little book will do much good by inciting people to imitate the virtues and obtain the powerful intercession of S. Anthony. Publishers, Benziger Bros. Price of book, vest pocket size, net, 17 cents per copy.

* * * *

We can surely promise that the "Life of Bartolome de Las Casas, and the First Leaves of American Ecclesiastical History," by Rev. L. A. Dutto, will be read with profit and satisfaction. We are taken back to that period of history when the white man first sets foot on the New World; we see how the poor Indians are persecuted and down-trodden by their cruel and greedy conquerors, and how the great and noble character whose life the author portrays, has spent a lifetime in their interests. The history of the first American priest is a golden page in the annals of the Church, giving us a new instance of her beneficial influence and the great part she plays in the civilization of nations. This, the present work brings out most advantageously. It is a splendid reputation of the calumnies, which in our days are most

zealously spread, that the church is the enemy of progress and a hinderence to enlightenment and true civilization. History has ever been the incorruptible tribunal that passes on the Church the just sentence of approval.

Publisher, B. Herder, 17 S. Broadway, St. Louis, Mo.; price, \$1.50, net.

* * * *

"Explanation and Application of Bible History," by Rev. John J. Nash, D.D., is a work in which the events of Bible History are explained clearly and concisely in form of questions and answers; with a practical application at the end of each lesson. The author well understands that the child most easily grasps the abstract ideas and truths of the Catechism, if the young mind is assisted by the imagination; and to accomplish this test, the truth must be proposed in connection with facts and appropriate examples. If religious instruction is to be successful and complete, Bible History and Christian Doctrine must go hand in hand. These are the underlying principles of the present work. A distinguishing feature of the work, that greatly increases its value, is the practical application of the matter each lesson contains.

This work is, therefore, highly commendable as a most valuable aid to all who engage in the religious training of children. The alphabetical index at the end makes it easy to find any subject desired.

Publishers, Benziger Bros. The book well bound (500 pages) sells at \$1.50 net.

* * * *

Apologetic works are the special demand of our times. It is no longer a question of this or that article of faith in particular, but the question now is, whether or not there exists any divine supernatural revelation at all. The contest is between faith and simple unbelief, between a frigid rationalism and supernatural theology. There is, indeed, Protestantism, but this system will not stand the test of strict logic; it contains within itself the germs of dissolution and decay. Protestants must side with one of these two hostile camps; a truth that is fully corroborated by facts.

The great work, therefore, of those who

believe, is to prove the existence of a revelation; they must show in the first place that God has spoken, and in the next, where this divine word is to be found. The solution of these two questions is the logical basis of faith and theology, and this work is successfully accomplished in the numerous apologies, which able authors have edited:—"Find the Church," by Rev. W. Poland, S.J.; published by B. Herder, 17 S. Broadway, St. Louis, Mo., is another addition to this kind of literature. Supposing the existence of a revelation, which namely was given to the world by the Divine Legate Jesus Christ,—an historical fact, that is admitted by all Christians. The author in this pamphlet solves the second question by evincing clearly that the Church of Christ among the many which claim this prerogative, is the Roman Catholic Church, and that Christ chose as the medium and instrument of transmitting this doctrine (Revelation) to all future generations precisely this church, which He has instituted, viz., human teachers which have a perpetual succession, and are gifted with infallibility.

The revealed truths, therefore, are to be found only in the teachings of the Apostles, or their successors: the Popes and Bishops of the Roman Catholic Church.

This little work deserves a widespread circulation among the people. (Price per copy, 5 cents; 100 copies, \$4.00.)

Other books received at our office:

"Life of Christ," by Rev. W. Elliott.

"Dangers of Spiritualism" and "Mary Our Mother."

These we shall review in our next number.

Wearers of the Brown.

Scapular names have been received at:

Falls View, from St. Joseph's Cathedral, Buffalo, N.Y.; Campbellton, N. B.; Truro, N. S.; Notre Dame, Ind.; West Pullman, Chicago, Ill.; Nottingham, O.; Zurich, Ont.; St. Peter's church, Oshkosh, Wis.; St. Bridget's Church, Meadville, Pa.; St. Michael's College, Toronto,

Ont.; Watertown, N.Y.; St. Brendan's, Bona Vista Bay, Nfld.; Drayton, Ont.; St. Peter and Paul's Church, W. Saginaw, Mich.

New Baltimore, Pa., from Clay Centre, Kan.; Ripon, Wis.; St. Louis University, St. Louis, Mo.

Petitions Asked For.

The following petitions are recommended to the charitable prayers of our readers: That a person may overcome a bad habit; the conversion of two non-Catholics; two Catholics who do not practise their religion; that three children, who have lost their mother, may receive a good Christian education; success in an undertaking and resignation to the will of God; three special intentions.

Obituary.

We beg our readers to remember in their prayers the following who died recently:

Henry M. Murray, who died in Buffalo on Good Friday. He had suffered a long and painful illness, but bore it with truly Christian fortitude, sustained by the Sacraments of Holy Church. He leaves a wife and five children to mourn the loss of a devoted husband and father. Mr. Murray, by his genial disposition won the respect and friendship of all with whom he came in contact.

Mary Manley.

Mrs. Patrick Dwyer, who died at Great Falls, Montana, on March 24th. The deceased was an exemplary Catholic woman and a devoted client of Mary. She was also one of our zealous helpers.

May they rest in peace.

Man has not a greater enemy than himself.—Petrarch.

Make your lot the best. Compare yourself not with the few above you, but the multitude below you.—Johnson.

The best of lessons for a good many people would be to listen at a keyhole. It is a pity for such that the practise is dishonorable.—Madame Swetchine.