



## LEO PP. XIII.

## FOR A PERPETUAL REMEMBRANCE.

**I**N order that the devotion and piety of the faithful towards the Most Blessed Virgin of Mount Carmel may increase more and more, whence flow the richest and most wholesome fruits for their soul, We, acceding to the request of Our beloved son, Aloysius Maria Galli, General of the Order of Our Blessed Lady of Mount Carmel, of the Old Observance, have decided to enrich the Carmelite churches with a singular privilege. Wherefore, confiding in the mercy of Almighty God and the authority of His Blessed Apostles Peter and Paul, We grant to all and each of the faithful of both sexes who, being truly penitent and having received the Sacraments of Penance and of Holy Communion, shall devoutly visit any of the churches or public chapels, in any place wheresoever, of the Friars or Sisters of the whole Carmelite Order, both Calced and Discalced, in any year on the 16th of July on which the feast of Our Lady of Mount Carmel is kept, from the First Vespers until sunset of that day, and shall address pious prayers to God for the peace of Christian princes, the extirpation of heresies, the conversion of sinners, and the exaltation of Our Holy Mother the church—to these We mercifully grant in the Lord, as often as they shall do so, a Plenary Indulgence, and remission of their sins, which they may also apply to the souls of the faithful who have departed this life in charity with God, notwithstanding Our, and the Apostolic Chancery's rule of not granting Indulgences *ad instar*, and other Apostolic constitutions and orders, and whatever else there might be to the contrary. And the present shall be valid for all future times. And We will that the same faith which would be exhibited to the original letter, were it shown, shall also be bestowed upon copies, printed or otherwise, of the same, provided they be signed by a public notary and sealed with the seal of a person constituted in ecclesiastical dignity.

Given in Rome, at St. Peter's, under the Ring of the Fisherman, on the 16th of May, 1892, of our Pontificate the fifteenth year.

[L. S.]

S. CARD VANNUTELLI.

## The Life and Catholic Journalism

OF THE LATE

## JAMES A. McMASTER.

*Editor of the New York Freeman's Journal and  
Catholic Register.*

Edited by REV. MARK S. GROSS.

*For the Carmelite Review.*

## CHAPTER I.

THE BIRTH OF JAMES A. McMASTER.—HIS CHILDHOOD AND EARLY MANHOOD.—HIS SCHOLARLY ATTAINMENTS, HIS ENTRANCE INTO THE EPISCOPAL CHURCH AND SEMINARY.—HIS VENERATION FOR THE BLESSED VIRGIN.—HIS CONVERSION TO CATHOLICITY, 1845.—HE IS DISCARDED BY HIS FAMILY AND WORLDLY FRIENDS.

CONTINUED.

**I**T could be easily foreseen that a Protestant who could write so beautifully of the Holy Mother of God, would ere long become a Catholic. And, indeed, McMaster soon discovered in the Episcopal church a certain spirit which displeased him very much. He criticised it in the following words, which precede his little treatise on the blessedness of the Holy Mother of God,

"It was a rule of the Church in the days when she was 'lusty and strong,' and her 'children were about her,' when her sons married her, even as a young man marrieth a maid, and her God rejoiced over her as the bridegroom rejoiceth over the bride. In those days, I say, it was the custom of the Church when any error of doctrine was rife, to direct against it the whole drift of her teaching, and when any truth was likely to be lost sight of, to enforce it day by day till its importance was acknowledged. I know the policy of the present day is different; when any truth has become unpalatable, we refrain from it, lest through dislike its enemies should be driven from the Church of God, or rather should desert ourselves personally, and thus it was prophesied, 'When thou wast young,' said our Lord to him who was the type of the Church on earth, 'thou didst gird thyself and walkest whither thou wouldst. But

when thou shalt be old, another shall bind thee whither thou wouldst not.' And the looseness with which distinctive truth is taught, is a note, that that other, even the lawless anti-Christ is shortly to be revealed. For we see, almost on every hand, truth asserted with diffidence, in proportion to the violence and obstinacy with which error opposes itself.

"But, that God may avert from us that day of His wrath, and give peace in our time, or else give us grace to witness a good profession; let us receive with all readiness of mind, the whole of His sacred truths as revealed in the Book of Life and taught in the Holy Church."

In these words, McMaster has revealed his great love for truth.

"Indeed, our intellect," says St. Thomas, "is formed for truth and cannot help thinking according to truth. The intellect is not a faculty or power which is, in itself, free, as the will is. Whersoever it sees the truth it cannot help embracing it. It is not free to accept or reject it, except when ignorance puts the mind in such a state as to render it unable to see the truth. Whenever the mind sees the truth, it is forced to accept it. When the mind does not see the truth it is inactive—it does nothing. If, in this case, it asserts one proposition rather than another, such assertion is merely an act of the will, and not an act of the intellect. For instance, if I am asked whether the moon is inhabited, I can assert that it is, merely because I choose to do so. But I am not compelled to make this assertion by any evidence, for I do not *know*. But if I am asked, to how much two and two amount, I cannot choose my answer, I am forced to say 'four.' The intellect, then, is bound to acknowledge the truth when it sees the truth. But the will may deny it. The intellect of any man cannot help acknowledging the existence of God, and of the first principles of right and wrong. But a perverse will may deny these truths."

"Of all things that are good for men, truth is, without doubt, the greatest good. Truth is the good thing for the intellect. As the eye was made to receive light, and the ear to receive sounds, and the hand to do all kinds of work, so the intellect was made to see and embrace the truth, to unite itself with the truth, and to find its repose in truth alone.

"Truth is a good thing for the heart. The heart is bound to love something. Now, when the intellect does not show it a true, honest object of love, the heart is sure to soil itself in a sordid love.

"Truth is the good thing for society. If truth does not guide its steps, society must fall into misery, and setting itself against

the divine laws of the universe, will speedily be brought to utter ruin.

"Truth is the good thing for men. They cannot attain their ultimate end—they cannot reach eternal goodness, except by means of the truth. So necessary is truth for men that the Son of God came down from heaven to teach them the truth.

"Truth, then, is above all good things; it is a greater good than wealth and honors; it is above life and death, above men and angels. God is the only fountain of truth; truth alone leads to Him, as it comes from Him who is Truth itself."

If this be true of most men, it is especially true of McMaster. His mind was eminently formed for truth. He always entertained a special love for truth, and he embraced it wherever he found it. He abhorred the least falsehood, especially religious errors, and condemned and rejected them wherever he discovered them. His love for truth was indeed one of his principal characteristics. "McMaster," said Archbishop Ryan, of Philadelphia, "was one of the truest men I ever knew." He always adhered to truth, no matter what the consequences might be.

But it was not only a certain perverse spirit that McMaster discovered in the Anglican Church, he also soon discovered many errors. He was told that their creed was the Apostles' creed. But he perceived that, in principles, they are far from it.

"They said he professed to believe *in one Church*, which has unfortunately become half a dozen; *in unity*, which ceased to exist long ago for want of a centre; *in authority*, which nobody needs obey, because it has lost the power to teach; *in God's presence with the Church*, which does not keep her from stupid errors; *in a divine constitution*, which needs to be periodically reformed; *in a mission to teach all nations*, while she is unable to teach even herself; *in saints*, to whom Anglicans would be objects of horror and aversion; and *in sanctity of truths* which their own sect has always defiled. What foolish belief. Even an untutored Indian Chief, by the aid of his rude common-sense, and the mere intuition of natural truth, does not fail to see the folly of Protestant belief, and confounds it before those Protestant missionaries who come to convert his tribe to Protestantism. Elder Alexander Campbell, in a lecture before the American Christian Missionary Association, relates the following: 'Sectarian missionaries had gone among the Indians to disseminate religious sentiments. A council was called, and the missionaries explained the object of their visit. "Is not all the religion of a white man in a book?" quoth a chief. "Yes," re-

plied the missionaries. "Do not all white men read the book?" continued the chief. Another affirmative response. "Do they all agree upon what it says?" inquired the chief, categorically. There was a dead silence for some moments. At last one of the missionaries replied: "Not exactly; they differ upon some doctrinal points." "Go, then, white man," said the chief, "call a council, and when the white men all agree, then come and teach the red men!" How the absurdity of Protestantism is so easily perceived and confounded even by the rude child of the forest! Hence it is that the famous convert and *American Reviewer* says: What Protestants call their religion is only a disguised secularism which is amply provided for by the secular press, the instincts of nature, and the anti-Catholic sentiment of the country."—(*Brownson's Review*, January, 1853.)

As an Episcopalian, McMaster was full of Catholic leaning. Driving past an Episcopal church one day, in company with his friends, Walworth and Wadhams, McMaster exclaimed: "What are you taking your hat off to, Wadhams? To that old meeting-house? There is nothing inside of that but a communion table, where the vestrymen put their hats. Wait till you come to a real church, with a real altar and sacrifice."

The company were on a visit to an Episcopal minister, and at the door of his church McMaster continued: "There are four sacraments administered in this church, if any at all," "Baptism, the Lord's Supper and Confirmation," rejoined Wadhams, "but where is the fourth?"

"Why," replied McMaster, "Penance." "Do you see that chair inside the railing? That's where Minister Weaton sat when I made my confession to him. It was something new to him, and he didn't want to do it, but I insisted upon it; and didn't I frighten the life out of him?"

All three afterwards became Catholics. Being convinced that Episcopalianism is a false religion, he left the Episcopal seminary probably in fall of 1844, and gave up his time almost exclusively to the study of the writings of that great doctor of the church, St. Thomas.

It is, without doubt, the will of God, that "all men should be saved, and come to the knowledge of the truth," (I. Tim. ii. 4.); but it is also the will of God that, in order to come to this knowledge, men must seek it with a sincere and upright heart, and this sincerity of heart must show itself in their earnest desire to know the

truth: "Blessed are they that hunger and thirst after justice, for they shall be filled." Hence they must labor diligently to find out the truth, using every means in their power for that purpose.

No man was ever in greater earnest and more sincere in seeking the truth than was McMaster. Soon he found himself convinced that only the Roman Catholic church is the true church of Christ, and that she alone possessed the power to forgive sins. He one day told Archbishop Corrigan that, even before he submitted to the claims of the church, he went to a priest, demanding the right of making confession and receiving absolution. "But at that time," said he, "I had not as yet received the gift of divine Catholic faith."

"Reason, it is true," says the Roman Catechism, "and the senses are competent to ascertain the existence of the church, that is, of a society of men devoted and consecrated to Jesus Christ; nor does faith seem necessary in order to understand a truth which is acknowledged by Jews and Turks, but it is from the light of faith only, not from the deductions of reason, that the mind can comprehend the mysteries which are contained in the Church of God. As, therefore, this article, as well as the others, is placed above the reach, and defies the strength of the human understanding, most justly do we confess, that human reason cannot arrive at a knowledge of the origin, privileges and dignity of the Church; these we can contemplate only with the eyes of faith."

"An effect," says St. Thomas, "is never greater than its cause, nor any act more efficacious than the active power which produces it, wherefore the enjoyment of eternal beatitude is not within the power of our natural faculties. So, man, left to his own powers, can only produce acts conformable to his nature and existence, such as to acquire art and science, to labor in any employment, and to enjoy private and social happiness, but he can never come to God and possess Him without supernatural assistance. It is useless to adjust the strings of a harp or lyre; they remain silent until they are put in motion by the hand of a musician. A vessel is rigged out with its masts, cables, and sails, and ready for sailing, but wants a fair breeze to launch it into the deep. In like manner, people, to be saved, need the powerful hand of God to direct their course to everlasting happiness, to assist and to enlighten them in their pilgrimage; they need the light of the true faith to believe the Roman

Catholic church and all she teaches in the name and by the power of Jesus Christ. This is a supernatural gift which no one can have of himself; it is the free gift of God: "For by grace you are saved, through faith, and that not of yourselves, for it is the gift of God," (Eph. ii. 8.)

TO BE CONTINUED.

### TO OUR LADY OF MT. CARMEL.

For the Carmelite Review.

O beautiful flow'ret of Carmel!  
O fruitful and clustering vine!  
O fruit the hearts of its loved children,  
Thy mystical tendrils entwine.

O thou who with golden splendor,  
Dost light up the Heavens above,  
As Virgin, unspotted in fairness,  
And Mother, most tender in love.

How peerless that singular beauty  
Of purity never defiled!  
How and out that love for the children,  
That reigns in thy Heart, Mother mild!

Oh! alied o'er the Carmelites' pathway,  
That heavenly fragrance of thine,  
Refresh them with fruits of thy sweetness,  
Thou beautiful, mystical vine!

May blossoms of starry splendor  
Illumine their onward way;  
May they see thee, O Virgin and Mother  
In the bliss of thy cloudless day.

—ESTER DE MARIE.

DUBLIN, IRELAND.

### Upon Seeing a Little Girl Making Her First Communion.

For the Carmelite Review.

As fair as the angels, in garments of white,  
A form at the altar rail kneels,  
Aye kneels to her God, and alone to His slight  
The love in her heart she reveals.

She dreams of the joy her Saviour will bring  
To her soul still un tarnished by sin,  
And tears as she hears the chancel bell ring,  
Her soul is unworthy within.

Oh would that my soul was as pure as thine own,  
Fair handmaid of God—ever fair,  
What years of repentance, my life would atone  
If I could but kneel with you there.  
Yet Hope is the angel who sheds o'er my way  
Reflections of love from His face;  
A promise I make to my Saviour to-day—  
To keep in the pathway of grace.

—STANLEY.

ALWAYS act on principle—never on feeling.

LET us always and everywhere cling to our Faith and believe humbly and firmly all that it teaches.

## The Attiwindarons — A Forgotten People.

BY THE VERY REV. DEAN HARRIS.

For the Carmelite Review.



CONTINUED.

NE predominant and ruling passion was common to the great Neutral Nation, and indeed it might be said to all the tribes of North America. The Neutral was an inveterate gambler, shamelessly licentious, and devoted to the chase, but when he once took to the war trail all other emotions and feelings became absorbed in the devouring craving for blood. Each member, when able to bear arms, became a warrior, and was privileged to assist at the meetings of the tribe and exercise his right to vote and to be heard in debate. In 1638 the Neutrals declared war on the Mascoutins, or Nation of Fire, a numerous people of Algonquin stock, speaking the same language as the Foxes and Sacs. They dwelt on the southern shore of Lake Michigan, and fortified many of their towns with strong palisades. Before issuing declarations of war, the Neutrals assembled in council and were harangued by their chiefs. After several had spoken, the tribal orator arose and thus addressed the braves: "The bones of our slain brethren are bleaching on the ground. They cry to us for vengeance, and the cry must be answered. Paint yourselves with the deepest colors; take up your terror-inspiring arms; let your war songs and our demands for vengeance gladden the shades of our departed warriors, and cause our foes to tremble. On then! take captive our enemies, and fight as long as wood grows or water runs. Let the sun and the stars leave the firmament before we quit the field of battle 'till the victory be gained!"

A chief experienced in stratagems of war and distinguished for former exploits, was then chosen to command the expedition. That night the warriors assembled in a body, entered upon the scalp dance with movements and gestures suggestive of the coming battle. The neighboring woods resounded with their war cries. A white dog was sacrificed to propitiate the demon of

slaughter, the inferior chiefs delivered vaunting discourses, dwelt upon the deeds of their ancestors, and their own past and prospective exploits. In the meantime the leader of the band retired to his wigwam, and entered upon a fast of two or three days to propitiate the military guardian of the tribe, and invoke assistance in the campaign he was about to enter upon. It would be an interesting, and perhaps an instructive study, to trace the origin of fasting among the American Indians. From the mouth of the Mississippi to the coast of Labrador, fasting was regarded as a religious rite among all the tribes, and was ineradicably associated in their minds with propitiation. Among the Hurons and the Algonquins, the custom of fasting twelve and fourteen days before entering upon a hazardous expedition, was not rare. The American Indian regarded it as a sacred rite, and believed that the Superior powers were more pleased with this self-inflicted punishment than even with human sacrifices.

When the Neutral chief had finished his fast, he issued from his wigwam, chanted his ominous war song, gathered his braves around him, and struck the trail leading to the land of the Mascoutins. While the path lay through their own country, no order was maintained, the warriors being free to scatter during the day in quest of game, returning to the appointed rendezvous as night approached. Once they crossed into the enemy's country, an extraordinary change took place. They advanced with caution, spoke in bated breath, and took note of every feature of the country. They scanned the water-courses, noticed the elevation of the land, marked every tree, so that in case of defeat they could turn their observation to advantage. Their sense of vision was so developed that they would note marks of a trail of man or animal which would escape the observation of the keenest trapper. To conceal all traces of their march, the warriors, when necessary, would move in single file, so that to the ordinary observer it would appear as if only one or a few men had passed by the way. They so timed their journey as to reach the neighborhood of the enemy's camp when night had already closed in upon it. In this particular instance, however, the Mascoutins had received notice of

their coming, and their fortified village was prepared for the attack. After a siege of ten days, the Neutrals captured the town, and indiscriminately slaughtered men, women and children. They took eight hundred prisoners, whom they dragged back with them to the Neutral villages to be reserved for the torture. "Last summer," writes Father Lalemant, "two thousand warriors of the Neutral Nation attacked a town of the Nation of Fire, well fortified and defended by nine hundred warriors. After a siege of ten days they stormed the palisades, killed many, and took eight hundred prisoners, men, women and children. After burning seventy of the best warriors, they put out the eyes of the old men, cut away their lips, and then left them to drag out a miserable existence."—*Relation des Hurons 1643.*)

The woeful fate which awaited the Mascoutins was only too familiar to them from the treatment they themselves had measured out to their Neutral captives in other days. Runners were already sent in advance to notify the Attiwindarons of the success of the campaign, and the number of prisoners the warriors were bringing back with them. When the conquering braves reached their own village, the women, with the old men and children, rushed out to meet them with cries of welcome and rejoicing. The unfortunate prisoners were then portioned out among the Neutral cantons, and the scenes of horror which for days and nights were witnessed, baffle description. After running the gauntlet, when the prisoners were mercilessly pounded and beaten, they were tied to posts and their torture began. Hot irons were applied to their quivering bodies, the flesh torn in shreds from their limbs, insulting epithets of cowardice and paltriness the meanwhile heaped upon them. In many instances the torture was prolonged for days, until, at length, the unfortunate prisoners sank from sheer exhaustion, or had their heads split open with the murderous tomahawk. It seems inconceivable that men could endure such atrocious torture and continued pain without giving expression to a suffering moan or shriek of despair. Yet, we are assured that the victims, either from pride of spirit, or more probably the hope of the glory that would

be theirs when they met their friends in the other world, sustained their awful torture without a groan. Nay, more! from the midst of the burning brands, they taunted the Neutrals with being cowards, upbraided them with their inability to inflict pain on brave men, and challenged them to multiply their tortures, and see how bravely a Mascoutin could die. Five hundred of the Mascoutins were burned alive, and the remaining two hundred adopted into the tribe to fill the places left vacant by the warriors slaughtered in the war. The Mascoutins were literally wiped out, but their death was soon to be avenged, for the Iroquois were preparing to turn the first sod of the huge grave that was soon to close in forever, over the doomed Neutral Nation.

After the dispersion of the Hurons of the Georgian Bay region by the Cayugas and Mohawks, a fugitive band of that ill-fated nation fled for shelter to the Neutrals, and received a hospitable welcome. They were allowed to take up their dwellings in the Neutral cantons, hunt in their forests, fish and trap in their streams, and invited to become one people with them.

The Iroquois, for a long time, had been waiting for a pretext to declare war upon the Neutrals, and the hospitality extended to the Hurons was regarded as a sufficient provocation to excite the anger of the Five Nations. In 1650, the Senecas and Mohawks took the war trail and entered the Neutral territory, twelve hundred strong. They stormed two of their frontier towns, one of which contained a population of 1,000 souls, captured a great number of prisoners, and slaughtered the old people and children. The Neutral warriors retaliated, killing two hundred of the enemy, and putting fifty captives to the torture.

When the Iroquois learned of the death of their braves, they threw fifteen hundred men into the Neutral country, stormed one of their fortified towns, having a population of 2,000 souls, and made it a slaughter house. In rapid succession they captured village after village, butchered the inhabitants, and re-crossed the Niagara River with troops of prisoners reserved for the fire. This campaign led to the ruin of the Neutral Nation.

The barriers which they builded from the soil.

To keep the foe at bay—still o'er the walls

The wild belaguerers broke, and, one by one,

The strongholds of the plain were forced and  
braped with corpses.

The other towns took fright and scattered in all directions. They fled into the woods, and thousands of them perished from starvation and exposure.

Father Paul Raguenan, the Superior of the Jesuits, wrote in 1631: "The Iroquois, contrary to our expectations, have not given us (the French) much trouble this year. They turned their arms against the Neutrals, and sent most of their fighting men to the Neutral country. They were everywhere victorious, capturing two of the enemy's frontier towns, in one of which there were sixteen hundred men. The first village was taken towards the end of August, and the second early in spring. The slaughter of the old people and children, who were too weak to accompany the Iroquois to their own country, was frightful. The number of prisoners, principally young women, whom they saved for their villages, was very great." The destruction was complete, and led to the ruin of the Neutral Nation. The inland and remote towns were struck with panic. People fled from their villages, and whole families left the country, preferring the horrors of retreat and exile to the rage and cruelty of their ruthless conquerors. The unfortunate fugitives were devoured with famine, and separating, wandered through the forests, through marshes, and along the banks of distant streams in search of anything that would stay the devouring pangs of hunger.

So perished the great Neutral Nation, the fierce and weather tanned Attiwindarons who dwelt amid forests that once covered the territory now known as the Niagara Peninsula. If they were a savage—and in war a cruel race of men—it must not be forgotten, when judging them, that they were the creatures of circumstances and of an adverse environment. The Neutral had his affections, and the image of God was not completely destroyed in him. He could not escape the influence of customs, of prejudices founded on his own imperfect knowledge, and controlled by the imperfect knowledge of others. He had a soul and could not help meditating. False or true, his thoughts would impress a direction on his tendencies. He was the

slave of superstition. Custom ruled him remorselessly. Suffering, when it does not excite sympathy, excites the ferocity of man, and as ferocity in a nation of savage warriors is deemed a virtue, the Neutral could not be other than cruel and blood-thirsty to his enemies.

A remarkable instance of savage fierceness is given in Kohl's *Kitchi Gami*: "Once we Ojibbeways set out against the Sioux. We were one hundred. One of ours, a courageous man, a man of the right stamp, impatient for distinction, separated from the others, and crept onward into the enemy's country. The man discovered a party of the foe, two men, two women and three children. He crawled round them like a wolf, he crept up to them like a snake, he fell upon them like lightning, cut down the two men and scalped them. The screaming women and children he seized by the arm, and threw them as prisoners to his friends, who had hastened up at his war yell; and this lightning, this snake, this wolf, this man, my friends, that was—I, I have spoken!"

Nor should we marvel that a chain of superstitious practices held them in hopeless slavery. We must remember that they were wholly unaccustomed to trace effects to causes except in the most superficial manner. Somewhere in Perrot's *Les Mœurs de Sauvages*, it is recorded that when the Ottawas wished to bring about the death or calamity of a neighbor, they made a small image of wood representing their victim, and pierced holes with a needle in the region of the head or heart. If the victim really died, they boasted that it was their spells which killed him. A similar process was supposed to cure the sick. They made a dummy stuffed with straw to represent the evil spirit which tormented the sick man. They then carried the figure into the lodge of the patient, and shot arrows into it till it was reduced to tatters. If we reflect for a moment, we will discover that even among ourselves there still lingers much of what even the American savage would regard as childish and absurd. That tying a mutton bone to the bed post, or carrying a chestnut in the pocket, or wearing an iron ring on the third finger of the left hand, should cure a man of rheumatism, is a belief which displays the most lofty disregard for cause and effect. That a

child's caul should save a sailor from shipwreck; that a sight of a piebald horse should influence the order of events; that setting off on a journey on Friday, spilling salt by accident, or thirteen sitting down at a table should be unlucky; that amulets, "lucky" stones and horse shoes over the door should bring good fortune, and many other superstitions of a like kind which exist among us prove that civilization and education have not entirely destroyed the childish superstitions of the past. That we live in an age of Christian civilization is a blessing which we owe to our Divine Redeemer, and if mercy, tenderness and compassion be our inheritance, we have reason to be thankful to the "Orient Sun of Justice," who two thousand years ago brought to man the message of peace and good will.

THE END.

## FLOS CARMELI.

BY MARCELLA A. FITZGERALD.

*For the Carmelite Review.*

"Most Holy Virgin!" harken to our pleading  
 "Be a city of Carmel," upon thee we call,  
 Lift up thy hands for us in interceding  
 To Him who died to save us from sin's thrall,  
 Around our path we mark the storm clouds gather,  
 Closer and closer draws their pall of gloom,  
 Avert from us the just wrath of our Father,  
 Then loveliest "Virgin flower for aye in bloom,"  
 "Bright ornament of Heaven!" O Purest! Fairest!  
 Thrice glorious Queen of Angels and of Saints,  
 Crowned with celestial Jewels brightest, rarest,  
 'Mid scenes whose splendor the Apostle paints,  
 "Thou Virgin Mother of a Man God!" hear us  
 Our ceaseless prayers rise to thy throne above  
 In the dread hour of death deign to be near us  
 Our only hope, "Mother of holy love,"  
 "Mother of mercy and of meekness," teach us  
 The deep humility that fills thy heart,  
 Bid the sweet message of thy mercy reach us  
 And strengthening graces to our souls impart,  
 "Mother honored above all Mothers," craving  
 With humble lips thy all embracing care,  
 For Carmel's children who are daily braving  
 Earth's toils, and dangers that all men may share,  
 In thy propitious love, and the protection  
 Thy blessed badge on thy loved ones bestow,  
 We cry to thee with filial affection,  
 Queen of our Carmel! Heaven's mystic Rose!

He who always walks in the presence of God, will never commit sin, but will preserve his innocence and become a great saint.

## CARMEL AND LOURDES.

TRANSLATED FOR THE REVIEW BY S. X. BLAKELY.

It would be impossible to find a more appropriate title for the beautiful sermon delivered by Monsignor Besson, Bishop of Nîmes, on the feast of our Lady of Mount Carmel, July 16 of the preceding year. The occasion which elicited this fervent outpouring was the celebration of the silver jubilee of our Lady of Lourdes. It had never before been our privilege to hear enunciated with such a mingling of poetic fervor and thrilling eloquence the mystic chain which the devout soul loves to contemplate as it winds round those two lovely devotions and draws the two shrines together in a union that nothing can sever.

Let us add for the edification of our readers that the able prelate has, by his elevated position as well as by the splendor of his discourse, given a new lustre to all the traditions of the Order. And the surroundings amid which we had the happiness of hearing His Eminence speak, the solemnity of the occasion, the grandeur of the ceremonies, the brilliant array of princes of our holy Church, the ecclesiastical dignitaries who rejoiced to be present there, all justifies us in saying that rarely has the Queen of Carmel received so magnificent an homage.

We will now give the sermon in all its wondrous beauty, confident that it will be read with unabated interest by all:

The glory of Libanus is given to it, the beauty of Carmel and Sator.—ISA. XXXV, 2.

"Your Eminence, Monsignors,—In the midst of the vast multitude assembled before me I will continue the exercises of this holy *Tribuna* by borrowing from the office of this day the words in which the holy Scriptures salute Mary, our Queen and our Mother, under the title of our Lady of Mount Carmel. Could love devise a more beautiful feast upon which to celebrate the silver jubilee of our Lady of Lourdes?

"Behold the new Carmel where Mary has deigned to appear. Rejoice on the day upon which Bernadette looked for the last time on the Virgin Mother in all her radiant loveliness. Listen whilst I draw to



gether and present in the most intimate union to you all, in a transport of gratitude, all the traditions, all the eulogies of the East and the West. The ages pass one after another down the stream of time, God changes from one quarter of the world to another the scene of his mercies, but the design of an ever adorable Providence remain the same. In the Old Testament as well as in the new our wonder at the magnificence, the efficacy of the favor is only equalled by our amazement at the weakness of the instrument employed. It is always the weak chosen by our Lord to confound the strong. It is God who instructs man, who consoles him, who saves him in spite of nature through a miracle of love.

*"But the foolish things of the world God hath chosen, that He may confound the wise; and the weak things of the world hath God chosen that He may confound the strong."—1 Cor., 1, 27.*

"Sin reigned in Israel, and the priests of Baal, who by their evil words had perverted the people, drew down upon themselves the vengeance of an angry God. To Elias—a true prophet—was given the two-fold mission to punish and to console. He spoke to the elements in tones of command, as a sovereign would, they bowed before his word. He closed the clouds of heaven and for three years the desolate earth was left without refreshing rain, without even the dew to moisten the grass as it withered beneath the burning sun. Then came from on high the fire, called thence by his prayers, blazing upon the altar of sacrifice. The victims were miraculously consumed, the lying priests confounded and put to death, and the salvation of Israel was at hand.

"Finally Elias, ascending Mount Carmel seven times, heard from afar the presage of the rain which the Lord would soon send to refresh his fainting people. He gazed upon the horizon and there detected the token of the coming mercy, the sign that pardon was nigh. And verily the vapors appearing, the clouds were formed, rain fell upon the parched earth. God's mercy was gloriously manifested. Israel was saved!

"What was this cloud, this vapor which arose from the sea and ascended even unto the mountain of Carmel? It was the image of Mary, say all the interpreters, the prefigurement of her Immaculate Conception. As the vapor rises in the midst of the waters without retaining either

their weight or their bitterness, so Mary, though coming from a race borne down under a heavy burden of sin, and corrupted thereby, was 'all fair,' and not the faintest blemish marred the whiteness of her soul. Behold the mystery into which the prophet Elias was permitted to penetrate. Eliseus, his disciple, was also allowed to glance into its depths, and the prophetic order thus established on Mount Carmel perpetuates itself in the Old Testament in thus saluting so far in advance the Virgin 'blessed among women,' whose inimitable purity had been revealed in so luminous and wonderful a way. Thus was Carmel blessed and predestined. Thus it came from the very first days of the new covenant a retreat most dear to Mary, a solitude where St. John the Baptist and the other Apostles loved to enter. Thus was indicated the very place where the first temple was dedicated to Mary, and where in all its pristine fervor is preserved the prophetic tradition of her Immaculate Conception.

"Carmel is the cradle of the religious life. There lived and prayed the earliest hermits. The holy mountain gave its name to them and the most ancient ecclesiastical annals refer to them as the brothers of the divine mother, as her devoted sons. Martyrdom has decimated the sons of Carmel, the Musselman has loaded them with chains and persecuted them with fierce hatred, but the Crusaders opened their prison doors and set them free. The Carmelites will no more perish than will the flowers which bloom upon those mountain heights so dear to the Mother of God. The Western shores will know you as well as the ancient Orient.

"Yes! my dear fathers, you will flourish in Europe even as do those trees which the Crusaders have transplanted thither, and which are the ornaments of our gardens. England, Spain and France offer you the choice of their soil, St. Louis calls you, the Holy Father protects you, you have the assurance of the Queen of Carmel herself. 'It is the will of my divine Son, and mine also, that the religion of Carmel be not a light for Palestine and Syria alone. Its brilliant rays must illumine the entire world.' Thus spoke the Mother of God to St. Cyril. Thus did she raise up and inspire the advocates and defenders of her Immaculate Conception.

"I have mentioned England. There it was

that St. Simon Stock in spite of trials and opposition of every kind passed long hours in prayer, sighing and imploring Mary to strengthen his Order by some signal mark of her protection and love. The sweet persuasive words thus came from his fervent heart and trembled on his lips:

"Beauty of Carmel, Virgin flower forever in bloom, bright ornament of heaven, Star of the Sea! Be propitious to thy dear children of Carmel and vouchsafe to grant some special favors to them." Thus he prayed all through the night. The dawn found him still repeating the beautiful invocation, but O! what a glorious dawn, what a wondrous recompense, what a heavenly vision! Mary appeared in the midst of angels. She held in her hands the Scapular of the Order. She placed it upon the venerable man and uttered these words: "It is a privilege for thee and for all the Carmelites. Receive the Scapular of thy Order, in which he that dieth shall not suffer eternal fire: behold the sign of salvation."

"This was not sufficient for the glory of Carmel. A great Pontiff beheld, on the very night before his election, the Mother of God in the habit of Mount Carmel. This was Pope John XXII. He heard her say that all who wore the Scapular would be entitled to her powerful aid to be released from the fire of Purgatory.

"Let us not see in all this idle visions nor perverted facilities to escape penance. Do not declare that heaven is no longer the prize of virtue, the reward of a holy life. Do not say that to reach its golden glories the slender cord of the Scapular is, alone, enough to draw you there. Do not say that the flames of Purgatory can now be braved since this blessed token will open its fiery gates! Where are the sinners who persevere in their evil ways with the Scapular of Mount Carmel next their heart?

"Either their pride will blush to wear it and they will disdainfully cast it aside, or humility will triumph and they will wear it with confidence and hope.

"Take the Scapular, and if you have courage to retain it you will soon acquire sentiments of faith, of penitence, of charity. You will practice those virtues which preserve us from hell, abridge the sufferings of Purgatory and open for us the portals of heaven.

"I have cited Spain, a nation grand through the firmness of its faith, profound through its learning, active in its voyages, famous for its discoveries, and after many political vicissitudes always worthy to be called 'CATHOLIC.' How dear it is to Mary! How great in the annals of Carmel! St. Teresa is its glory. What more can be said? She has regenerated Carmel in its mortification and penance. She has enabled the people of these latter ages to taste in the delights of retreat and prayer the discipline of the most rigorous virtue united to transports of zeal the most ardent, the most pure. She is an honor to her sex, to her Order, to her nation, to humanity. O! flower of Carmel, be blessed! No, the Pyrenees which separate us from your cradle as well as from your grave cannot keep from us the heavenly fragrance which exhales from them to a nation which venerate and loves the dear saint. O! Teresa, in pronouncing your praises may we beg for France a portion of your merits, and recommend to your intercession our loved land.

"Through you it is that the rule of Carmel is kept up, through you it flourishes, through you it is inspired to perform constant miracles of mortification and love.

"I speak in the very face of a monastery where this rule is honored and blessed. But the sisters who observe it do not hear me, and their eulogium can be pronounced without fear of calling up the blush of undesired praise to their cheek.

"But why was this convent established here? Wherefore this basilica, scarcely completed when the erection of another becomes necessary? Wherefore? Because we are at Lourdes, and Lourdes has, in our age, become, as it were, another Carmel.

We frequently inveigh against France, what will be the end? And, occupied now with the nation's shortcomings, now with their merited punishments, we are too forgetful of the ways in which our divine Lord sends relief and consolation. What mysterious and supernatural grandeur! What beauty and what glory! Is it not palpable that here can be applied those words of holy writ: 'The glory of Libanus is given to it, the beauty of Carmel and Saron.' Listen! Behold! Have we in aught to-day to envy the Orient, England and Spain? The prophetic visions of Elias, the favors with which Mary overwhelmed St. Simon Stock in her gift of the Scapular, the fervor of St. Teresa—all those munificent spiritual treasures are reproduced here, under another name, but always with the same character. Ever the same grandeur in the Conception, ever the same littleness in the instrument! Always the power of God and the nothingness of man! 'But the foolish things of the world God hath chosen that he may confound the wise, and the weak things of the world hath God chosen that he may confound the strong.'

TO BE CONCLUDED IN NEXT NUMBER.

## Twilight Talks.

Written for the CARMELITE REVIEW by  
Miss Matilda Cummings.

"God who is rich in mercy."

**L**ET us take the words of St. Paul to the Ephesians as the subject of July's Talks. Surely the riches of His Mercy brings to us at once the thought of the Precious Blood. Many daring things have been said of this glorious price of our salvation, but none in which the faint heart, sick of the world, of sin and of self, can find more comfort than in the bold security with which the great General St. Ignatius declares in his Spiritual Exercises: "When you present at the divine judgment seat this price of your ransom, the Precious Blood—you are therefore paying more than you really owe." Who among us has not at times been terrified at the thought of the great unknown eternity? Who has not dreaded the solemn hour which will usher us into the presence of Him whom we love, oh! so tenderly, but whom we also fear so deeply, since in His hands are the issues of life and death.

Then, like the calm that fell on the troubled waters, at the sound of His "Peace! be still," so over our affrighted souls flow the waves of the Precious Blood, its crimson stream effacing the handwriting on the wall which so haunts us, and bearing us in safety to the desired haven. Let us dwell long and seriously on the words which have been re-echoing through the centuries since the days of St. Paul: "God who is rich in mercy." Our God, our very own, therefore His riches are ours, since "of His fulness we have all received." Why art thou sad, oh! my soul, and why dost thou disquiet me? From how many anxious hearts does not the plaint arise, in words heard only in the suffering and silence of their inner consciousness, unfollowed by the sweet, "Hope in God, for I will still give praise to Him who is the salvation of my countenance and my God." May and June were as the blossoms of hope, to our

needy souls; now comes July, the fruition of promise—the month of the Precious Blood. Oh! how little we know the graces that are fast closing in around us because of this laver of healing which is flowing in such copious streams from those dear fountains in the *heads* and *feet* and *side* of Him who was crowned on the day of His espousals. Let us press our lips to those Sacred wounds of our own making, and be comforted in the meditations of the twilight hour, that in His own royal way he will make them our refuge. They will be our "hollow places in the wall," where we may hide ourselves, safe from even the shadow of distrust. And now we must needs close with our dear Lady of Mt. Carmel, who, in a singularly fitting way, is honored this month. Is she not the treasure-house of the riches of His mercy? And we to whom she left her girdle with the very keys of the royal treasury, why we may enter at will, and enrich ourselves with the trophies of the Precious Blood. Wearing her livery, delighting in our claim to be her subjects, taking sweet liberties with her as her children, *what* may we not ask, and what not hope to gain? Her love for us, "strong as a diamond," more tender than a mother's, will be the unailing solace of life's darkest hours, and in the twilight which will be the trysting place for the lovers of Carmel and its Queen, we will fain believe that her dear eyes will shine through the shadows, and happy tears will well up at thought of her, who is "our life, our sweetness, and our hope." MATILDA CUMMINGS.

New York City, July, 1894.

A pure soul is like a fine pearl. As long as it is hidden in the shell, at the bottom of the sea, no one thinks of admiring it. But if you bring it into the sunshine this pearl will shine and attract all eyes. Thus the pure soul, which is hidden from the eyes of the world, will one day shine before the angels in the sunshine of eternity.—VEN. CURE D'ARS.

O my God! how beautiful! how lovely is this cross! We make every effort to obtain the wood, and we exalt it on the Mount of Calvary. Happy are those who love it and bear it. It will be exalted in heaven.—ST. FRANCIS DE SALES.

—THE—  
**Carmelite Review.**

A MONTHLY CATHOLIC JOURNAL,  
 PUBLISHED BY  
 THE CARMELITE FATHERS  
 IN HONOR OF

OUR BLESSED LADY OF MT. CARMEL,  
 AND IN THE INTEREST OF  
 THE BROWN SCAPULAR.

With the approval of His Eminence Cardinal Gibbons,  
 Mt. Rev. Mgr. Sotelli, the Most Reverend Arch-  
 bishop of Toronto, and many Bishops.

REV. PHILIP A. BEST, O.C.C., Editor.

VOL. II. FALLS VIEW, July, 1894. No. 7.

EDITORIAL NOTES.

LET us frequently invoke our Blessed Lady of Mount Carmel during this month.

THE seventh of this month will be the day on which to commence the novena in preparation for the Scapular feast.

THE celebration of the Scapular-feast at Falls View will commence at about 10 a. m. on July 16, and will be immediately followed by the ceremonies of the laying of the cornerstone.

NO ONE should fail to visit our churches on the Solemn Feast of Our Lady of Mount Carmel, on which day His Holiness, Pope Leo XIII., has granted a Plenary Indulgence for every visit made.

MONDAY, July the sixteenth next, is the date fixed by our Niagara Falls Monastery for the celebration of the Scapular-feast and the laying of the corner-stone of the new Hospice of Mount Carmel.

By a decree of His Holiness Pope Leo XIII., of August 31, 1892, the Feast of our Lady of Mount Carmel *may* be celebrated on the Sunday succeeding the feast itself. In this case all the indulgences mentioned in the letter of the Pope, appearing on the first page of the REVIEW, can be gained on the day *only* on which the feast is solemnized. In all our churches, except at Falls View, the feast will be held on Sunday, July 22.

WHAT better day on which to be enrolled in the Brown Scapular than the Feast of Our Lady of Mt. Carmel? If you have not received this badge and sign of Mary's confraternity, be invested with it now.

INVITATIONS to be present at the celebration to be held at Falls View on our Lady's great feast have been sent to all the ecclesiastical dignitaries of the country. A large and representative gathering is expected.

THE first half of the year has had its sad side. God's scourging hand has been surely manifest. Our Lady of the Scapular has been often sought to ask God to spare His people. She is all-powerful with her Son. Let us invoke her now.

THIRTY years ago last month the first Carmelite foundation was made in America. The pioneer Carmelites were Rev. Fathers Xavier Huber, and Cyril Knoll. The former has gone to his reward, and the latter still lives, hale and hearty, and much venerated by his brethren.

THE universal church calls upon all the faithful to honor our blessed Lady of Mount Carmel on July the 16th next. None will more solemnly and enthusiastically strive to obey holy church and honor our blessed Queen than the children of Carmel throughout the world.

BEFORE the end of the holidays parents will be considering where to send their daughters for the next school term. We know of many excellent schools, and from among them take pleasure in recommending the Ursuline Academy in East Pittsburgh, Pa., which will re-open under new and most efficient management.

FOR the benefit of our Buffalo friends, who intend to be present at Falls View on July 16, we beg to state that the Michigan Central train which arrives at Falls View at 7.54 every morning (except Sundays), leaves the New York Central station in Buffalo at 7.05 a. m. The same train leaves Falls View for Buffalo in the evening at 7.41 p. m.

SOME people would be ashamed to show their travelling companions the kind of literature they bring with them to their midsummer resorts. Why not read entertaining Catholic magazines which are not wanting? *The Rosary, Ave Maria*, and *Daughters*, make a choice selection. And there are others.

ONE of the successful events occurring this month will be the Catholic Summer School. Much praise is due the management, especially to the hard working Secretary, Mr. Warren E. Mosher, "whose name," justly observes one of our exchanges, "is a synonym for broad and active service in the cause of education."

THE Carmelite Fathers at Niagara Falls extend a most cordial invitation to all the benefactors of the Hospice and readers of the CARMELITE REVIEW, to be present at the laying of the corner-stone of the Hospice on July 16. Ample preparation will be made to entertain our guests during the day and supply them with refreshments.

THE Venerable Archbishop of Toronto, Dr. Walsh, has graciously consented to officiate at the laying of the corner-stone of the new Hospice at Niagara Falls this month. His Grace takes an extreme interest in the work, and is justly proud to see another addition to the many ecclesiastical monuments in his flourishing archdiocese.

A TOUCHING example of simple, but genuine, Catholic faith, has been lately brought to our notice. A pious couple who had the ill-luck to see their first two children born prematurely, promised our blessed Lady of Mount Carmel that if their next child lived long enough to receive holy Baptism, they would donate to the shrine of our Lady of Peace at Falls View, as a thank-offering, a quantity of wax candles proportionate to the weight of the infant. Our Blessed Mother heard the prayer. Mother and child lately came to fulfil the promise. Fifteen pounds of wax candles were left at our Lady's shrine.

MAGNIFICENT were the ceremonies at the laying of the corner-stone of Holy Trinity

Church, in Pittsburgh, Pa., on Trinity Sunday last. Notwithstanding the inclemency of the weather, over 5,000 persons took part in the imposing ceremonies. The Right Reverend Bishop Richard Phelan, accompanied by over seventy priests, officiated. The orators of the day were the Reverend Pius R. Mayer, Provincial of the Carmelites, who spoke in German, and the Reverend Father John Murphy, Superior of Holy Ghost College, who delivered a beautiful discourse in English. The corner-stone will preserve for future ages souvenirs of the parish, and, among other documents, some copies of the CARMELITE REVIEW. The new church will, *Deo volente*, be dedicated next year. It will be in charge of the Carmelite Fathers.

AN important event in the annals of the Brothers and Sisters of the Order of our blessed Lady of Mount Carmel in North America occurred last month. We refer to the Provincial Chapter of the American and Canadian Province of the Most Pure Heart of Mary which was held at our seminary of New Baltimore in the picturesque Alleghenies. The main business transacted by the assembled fathers was the election of a new provincial-superior, of local superiors and officers, and the enactment of laws which will be conducive to the good of the order in America. Until now every governing office has been subject to appointments made by our reverent Fathers-General in Rome. At this last chapter the Superiors and officers were elected by the votes of the representatives of our different monasteries. The acts of the chapter will be sent to Rome for ratification. The next Provincial Chapter will be held, *Deo Volente*, three years hence at Niagara Falls. The elections at the last chapter referred to resulted as follows: Very Rev. Pius R. Mayer, O. C. C., was elected Provincial-Prior; Rev. Anastasius J. Kreidt, O. C. C., Assistant to the Province; Rev. Otto Wiedemann, Guardian of the Province and vicar in the absence of the Provincial-Prior. Those elected to accompany the Provincial-Prior to the General Chapter in Rome, are Rev. Fathers Theodore McDonald, O. C. C., and Anastasius Smits, O. C. C.; Procurator of the Province, Rev. Ambrose Bruder, O. C. C.; Delegates

(for council of the Province, Rev. Fathers Otto Wiedemann, Anastasius Smits, Cyril Kehoe, and Ambrose Bruder; Prior-Superior and Procurator at Scipio, Kansas; Rev. Anselm Duell, O. C. C.; Pastor, Rev. Cyril Kuoll, O. C. C., Leavenworth, Kansas; Rev. Leo van den Heuvel, Prior-Vicar, Pittsburgh, Pa.; Rev. Louis Guenther, O. C. C., Prior; Rev. Ambrose Bruder, O. C. C., Pastor and Procurator, Englewood, N. J.; Rev. Anastasius Smits, O. C. C., Prior; Rev. Theodore McDonald, Pastor; Rev. Ignatius McDonald, Procurator; Rev. Anastasius Kreidt, O. C. C., Prior Falls View, Ont.; Rev. Paul Ryan, O. C. C., Pastor and Procurator; New Baltimore, Pa.; Rev. Cyril Kehoe, Prior; Rev. Dionysius Best, Procurator and Pastor.

**Favors Obtained From Our Lady of Mount Carmel Through the Efficacy of the Brown Scapular.**

*Translated for the Review*

BY S. X. B.



**CONFLAGRATIONS.**

ENSIDES the many instances of conversions obtained through virtue of the Scapular, and that too where the cases were, to all appearance, so desperate as to afford but little hope, and frequently when life seemed ebbing away, in no way has the maternal solicitude of our tender Mother been more strikingly displayed, than in the protection from danger by fire. Many places, not only in France, but in other countries, have experienced this remarkable fact, as will be proved by a few cases selected from amongst a thousand.

**FIRE AT PERIQUÈX.**

In 1633 a terrible conflagration occurred in that place, and, despite the most heroic efforts, the destruction of the city seemed inevitable. When human aid proved of no avail, when the flames in lurid grandeur mounted like pillars of fire towards the clouds, some one suggested that a Scapular should be cast into their midst.

Scarcely was this accomplished when the fire was extinguished through the power of our Lady's badge. This wonderful proof of Mary's love for the Scapular was officially entered upon the records of the city.

TO BE CONTINUED.

**The Catechism  
OF MOUNT CARMEL,**

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

**CHAPTER VI.**

*The Sabbatical Privilege.*

**Ques.** What do you mean by the Sabbatine Indulgences?

**Ans.** By the Sabbatine Indulgences is meant that the Blessed Virgin has promised to free her servants from purgatory on the first Saturday after their death. This privilege is confirmed by the words of the Blessed Virgin made to Pope John XXII:

"They that out of devotion shall enter into my confraternity, and after their death they go to purgatory, I, that am the Mother of Mercy, will descend the first opportunity after their decease, and by my prayers and intercessions, will help them hence, and conduct them to the holy mountain of celestial glory." The truth of this promise of privilege cannot now reasonably be called in doubt, seeing it has oftentimes been approved by Popes, admitted by good Catholics, and examined and authorized by the most famous universities, colleges and schools of Christendom, viz.: By the university of Cambridge in England, in the year 1534; by that of Bologna in Italy, in the year 1600; and lastly, by that of Salamanca in Spain. It was published first by John XXII and that by express command from heaven, as he himself declares in his bull, which is called Sabbatine, and thus begins: *Sacratissimo uti culmine*. Given at Avignon, the 3rd of March, 1322. Alexander I confirmed this brief of John XXII in the year 1409, and also many other chief Popes after him as Clement VII, Pius V in his bull *Superna Dispensatione*, given in the year 1556. Gregory XIII in his bull at *Ut Laude*, in the year 1579, and the congregation of the Inquisition at Rome, under Pius V after a long and accurate examination of this privilege, and the apparition made to John XXII confirming it, published the following decree confirmative and decisive: "It is permitted to the Carmelite Fathers to preach, that Chris-

tian people may believe in the help of the souls of the brothers and sisters of the most Blessed Virgin Mary of Mount Carmel, to wit, that the Blessed Virgin in her continual intercessions, and by her pious sufferings, merits, and special protection, will help the souls of the brothers and sisters departed in charity, especially on the first Saturday after their decease, supposing, that during their lifetime they wore the habit of the Blessed Virgin, and in their state observed chastity, and said the little office of the Blessed Virgin, or if they could not read, observed the fasts of the church, and abstained from flesh on Wednesdays and Saturdays."

Finally, this doctrine is inserted in the lessons approved by the church, for the feast of the Solemn Commemoration of the Blessed Virgin Mary, celebrated by the Order of Carmelites, on the 16th of July, where we read these words: "Not only in this world our Blessed Lady has bestowed many privileges on this Order, so acceptable to her, but also in the other world, does she favor those that are enrolled in the society of the Scapular, for whilst they are purged by the fire of purgatory, she comforts them with maternal affection, and by her prayers speedily brings them into the celestial country, as is piously believed." The excellency and greatness of this privilege will easily appear, if we consider how terrible the torments of purgatory are. According to St. Gregory, St. Augustine, St. Bernard and others, they are not any way to be compared to the pains of this life, nor to those that the holy martyrs did endure, and St. Thomas says, that they do exceed the pain which Jesus Christ suffered in his holy passion, which notwithstanding, were the most cruel and bitter that ever any creature endured in this life; over and above, they are not torments for an hour or a day, as those of this world; but they may, and do last twenty, thirty, or a hundred years; from these fearful torments the wearers of the holy Scapular are exempted, if they die invested with the holy habit, and in the state of grace.

Lest any one should think that our Blessed Lady promised more than she can perform, when she granted this or any other favor to her sacred order and confraternity, it will not be superfluous to explain

briefly what authority she has, and how she is able to assist us, either in this world, or in the future. We must understand that Jesus Christ has an immense and absolute power over all things, both in heaven and on earth, as He Himself said to His apostles: "All power is given to me both in heaven and upon earth"—He is absolute Lord, and has the key of death, of hell, and purgatory. Apoc. 1. No pure creature has this prerogative—it is a jurisdiction reserved to Him only; inasmuch that "neither the Father doth judge any, but hath given all judgment to His Son." John 4. Nevertheless, though all this be true, it is Catholic doctrine that the most sacred Virgin Mary, by particular authority, granted to her as Mother of Jesus Christ, can do much in all things, where mercy doth contend with justice.

Wherefore, St. Anselm says: "There is no doubt but the Blessed Virgin Mary, by maternal right is with Christ Queen of heaven and earth."

Hence we may infer, how the Blessed Virgin can free the souls, of her devout clients out of purgatory, and fulfil her other promises made to the brothers and sisters of the holy Confraternity; to wit, by a power communicated to her from her Son, For she being really Mother of Christ, there is in all propriety due to her a certain power; or as others say, a dominion over all things, as well spiritual as temporal, to which the authority of her Son doth extend itself. So that she had by natural right of maternity, a power which she may use as often as she shall think good. Relying therefore, on this participated power, and on the efficaciousness of her merits, and intercession, she promises the devotees of her holy habit to free them from temporal pains of purgatory, and from many dangers and calamities of this life, as well spiritual as temporal.

It is alway better to preserve silence, unless your conversation be edifying.

HABITUAL grace is a supernatural quality, divinely infused into the soul which renders it instantly the friend of God. This grace is given and augmented by the sacraments, and is also kept and increased by good works.—ST. BASIL.

## On Saint Teresa's Footsteps.

BY REV. CHARLES WARREN CURRIER.

### ALBA DE TORNES.

*For the Carmelite Review.*

CONCLUDED.



WHEN I arrived at the little town of Alba de Tornos it was noon, which, with its white stone houses and flat roofs, reminded me strongly of some Oriental settlement, such as the imagination pictures to itself in the sandy deserts of Arabia. Ascending the hill, up which St. Teresa was carried four hundred years ago, to descend it never more, I arrived at the venerable convent, where her mortal remains repose. To the right stands the Monastery of the Discalced Carmelite Friars, and thither I first directed my steps. The sub-prior kindly volunteered to conduct me to the church. As the door opened, a peculiar perfume, that I had never observed in any sacred building, was wafted towards me on the embalmed air. It struck me as singular, but I attached no importance to it, until the following day in Avila, I was informed that this odor is frequently observed in connection with the relics of Saint Teresa. A Jesuit Father in Madrid told me, that when he was a young man, being an architect, he had occasion to enter the convent at Alba. He too was struck by the fragrant odor, and observing a vase filled with flowers upon the window-sill, he concluded that the strange perfume proceeded thence, but, on examining the flowers, he perceived them to be artificial. He was afterwards, like myself, informed concerning the preternatural nature of the phenomenon. The Roman breviary (October 15) mentions the fact that the body of the saint is surrounded by an odoriferous fluid. This is not the only standing marvel in the Church at Alba de Tornos, for the body of the saint has been preserved to the present day. But what is still more wonderful, is that at a recent period, thorns have begun to grow out of her heart, a phenomenon from which no natural explanation can be given. Some of these are several inches long, while others are just

beginning to appear. On this, I am not speaking from hearsay, for I had the marvel immediately under my own eyes.

As you enter this silent dwelling of prayer, you will notice on your left the spot where stood the cell occupied by the saint in her last illness. The one in which she expired is on a level with the floor of the church. You may observe it through a large grating, but not enter it, as it lies within the enclosure. A life-sized figure represents the corpse of St. Teresa, lying upon its bed of death. It was on the 20th of September, 1582 that St. Teresa arrived at Alba for the last time, and, after spending some hours in conversation with the Duchess, she retired to her convent. Ten days later, she took to her bed to arise no more. The Duchess of Alba paid her daily visits and the saint's companion, the Venerable Ann of St. Bartholomew, remained with her to the end. This sister afterwards went over to France with Blessed Ann of Jesus and the Carmelite Nuns. As there were no Carmelite Fathers of the Reformed Rule of St. Teresa then in that country, the celebrated Cardinal de Berulle became their Superior, and even after the Discalced Carmelite Fathers had obtained a foothold in France, it was decreed by Rome, that the Sisters, with the exception of a few of their convents, should remain subject to the diocesan authorities. The attachment of Blessed Ann of Jesus and the Venerable Ann of St. Bartholomew, for the Order was such, that, wishing to be subject to its jurisdiction, they obtained permission to pass over to Belgium. Their spirit has revived there, for though most of the French convents, among others, those of Tours and Rheims, and their offshoots, like that of Hochelaga near Montreal, have few relations with the superiors of the Order, those of Belgium and their affiliations in the United States, look up to the Fathers for direction, although they are, at the same time, under the jurisdiction of the Bishops. The Spanish convents are all, I believe, subject to the Order. I had the pleasure of visiting the Carmelite convent of Brussels, where Blessed Ann of Jesus is buried, and it was my privilege of twice seeing that of Antwerp, in which the sacred remains of Venerable Ann of St. Bartholomew repose. Pardon me, reader, this digression from my subject. We shall now return to St.



Teresa. Being asked by Father Anthony of Jesus, her confessor, whether she did not desire to be buried in her own Convent of Avila, she answered: "Have I anything mine in this world? Will they not afford me here a little earth?" On October 4th, 1582, she calmly expired, holding the crucifix in her hands. She had reached her sixty-seventh year. Her body was interred at Alba, but three years later, by a decree of the provincial chapter, it was removed to Avila. The Duke protested against this removal, and obtained a decree from Rome, that it should be restored to his town. This decree was executed in 1584, and the precious body of St. Teresa, in an unimpaired condition, has ever since remained at Alba, though it has been sadly mutilated by misplaced devotion.

Before you leave the grating that affords you a view of the death-chamber of St. Teresa, observe the large tomb near it. It contains the body of her sister, Juana de Ahumada, and the latter's husband, Juan de Ovalle. Now, walk up the aisle. On your left, you will notice a large niche. There reposed the body of the saint, until the present magnificent shrine was constructed, after the honors of the altar had been decreed to her. The latter is a rich urn or casket, raised high above the altar, and, by its very position, seeming to remind us, that the "death of His saints is precious in the sight of the Lord."

On the left of the sanctuary, is preserved the silver reliquary, which contains the heart of the saint. It is distinctly visible through the glass, with the thorns growing out of it, and the large, deep wound in it. Thus has been preserved from the corruption of the grave that heart that loved so ardently, and so heroically, Jesus Christ, the spouse of the Virginal Soul. May the example of St. Teresa strengthen us to walk at least from a distance "in her footsteps," that we may one day be united with her in the land that knows no death.

THE END.

AN excellent practice by which to make great and rapid progress in piety, is to begin by consecrating oneself to Mary.—ST. ELIZ.

God does us great honor when he is pleased that we should tread the same road which was trodden by his only begotten Son.—ST. PAUL OF THE CROSS.

#### KIND WORDS.

THE life of McMaster should largely increase the subscription list of THE REVIEW. The Life alone is worth more than the yearly subscription price.—*Catholic Sentinel*, Portland Oregon.

AMONG the magazines that we know, this (THE CARMELITE REVIEW) has made the most rapid strides in all that evidences success. April issue is fourth number, second volume, how different in make-up, etc., from its sister issue one year ago. We congratulate THE REVIEW.—*Salve Regina*, New Orleans, La.

THE biography of the "dead Nestor of the American Catholic press," whose forceful and fearless pen was never wielded in an ignoble cause, promises to be of exceptional interest. It is being prepared specially for THE REVIEW by the Rev. Mark S. Gross, and is to be divided into fifteen chapters. THE REVIEW is improving with every number.—*The Cosket*, Antigonish, Nova Scotia.

THE CARMELITE REVIEW for May contains the opening chapter of Father Mark Gross' biography of James A. McMaster. The enterprise of THE REVIEW in securing this important and interesting composition is in keeping with the admirable spirit which distinguishes the vigorous editorial management of this excellent periodical. We are certain that many of our readers will be anxious to peruse the "Life of James A. McMaster" as it is unfolded in the coming numbers of THE REVIEW. We advise them to send at once one dollar, the price of a year's subscription, to THE CARMELITE REVIEW.—*Catholic Times*, Cleveland, Ohio.

#### EXCHANGES.

The *Reading Circle Review* deserves the hearty support of all Catholics. The *Review* is doing a noble work on behalf of education.

Back numbers of the CARMELITE REVIEW, printed in Spanish, can be had by writing to Senor Director de la *Revista Carmelitana* Calle de la Universidad No. 35-37 Barcelona, Spain.

*Daughters' Magazine* ranks high among the popular monthlies. The artistic get-up and entertaining reading matter recommend this excellent magazine to all in search of what is the best.

The busiest reader finds time to peruse the refreshing pages of *The Rosary*. This excellent periodical becomes better and better every month. If you read *The Rosary* once you will always read it. Fathers and mothers, who can afford the low subscription price, and do not introduce it into their families, do an injustice to their children. See this advertisement elsewhere in this magazine.

THIRD ORDER OF  
**Mount Carmel.**

By the Very Rev. Pius R. Mayer, O. C. C.

**Rules and Statutes for the Tertians of the  
Order of Our Lady of Mount Carmel.**

CHAPTER XIV.

*Of the Conferences and Meetings.*



At least once a month, on a feast day appointed by the Father Director, the Tertians shall meet in the church or chapel selected for the purpose to assist in a body at the holy sacrifice of the mass and to receive holy communion, and then a short sermon concerning their obligations shall be preached by the Director. If these meetings cannot be held in the morning another hour of the day is to be appointed and it would be praiseworthy to recite, if convenient, or chant the little office of the Blessed Virgin, especially on her feasts.

The meeting of the sisters shall take place at a place or hour different from that of the brothers. Anyone being legitimately prevented from attending the meeting shall notify the father Director, who in every meeting shall read the list of the members. Anyone absent three times without sufficient excuse shall be admonished by the Director, who in case of pride and contumacy may erase the name of such member from the roll of the Third Order.

In these meetings, besides the moral sermons, some prayers shall be said, as indicated below, some penance imposed for faults committed, some virtue practised, some saint selected as the special patron of the coming month, and a particular intention of prayer proposed.

Likewise the names of the departed Tertians shall be announced, in order that the suffrages for their souls may be offered up, and the particular feasts of the church and the Order occurring during the month be published.

The names of candidates for reception

and of novices for profession are to be proposed in the meeting and the choice made by secret ballot, as also the day for recognition or profession announced.

As the Third Order has neither a regular income nor endowments, every member in the meeting shall make a voluntary offering, as each one's devotion shall suggest and his circumstances permit. These offerings shall be accurately marked in the book kept for the purpose by the procurator and shall be used for the purchase of wax candles, the support of sick and indigent Tertians, and other necessary expenses. From them shall be taken the alms for the nine masses said for the Termares, and another mass in November for all the departed members.

On Easter Sunday, the feast of the Scapular and Christmas, or on the days following these feasts, it is customary to give the general absolution to the Tertians; therefore the Director will take care to notify the Tertians in the preceding meetings, so that they may receive the holy sacraments on these days and be present for the absolution.

Where the monthly devotion and procession of the Confraternity is held the Tertians shall endeavor to take part, and this the more as Paul V granted a plenary indulgence to the partakers.

*As both the propagation and intrinsic progress of the Third Order depend largely on the monthly meetings and conferences, the director should do his best to render them practical by making them instructive. Attendance at every meeting should be insisted on. Those who do not make it a rule to attend, but stay away without a reasonable excuse, ought to be expelled as black sheep. Such an expulsion frees them from all obligations resultant from their vows. In the same manner the director ought to be unsparing in reprehending members for faults against the rule committed publicly. The severer the discipline the more advantageous to the members.*

*The general absolution is given to all assembled, those absent do not gain it.*

CHAPTER XV.

*Of the Government and the Officers of the Third Order.*

Although the Tertians do not live in community, nor are, strictly speaking, religious, yet their mode of life being regulated by

certain rules in imitation of the religious life was called "Order" by the Sovereign Pontiff.

Now in order to inculcate the observance of the rule and prevent the introduction of abuses and disorders the rule enjoins that a religious priest be appointed the Director of the Third Order by the provincial. If a secular priest is delegated to receive persons into the Third Order he at the same time is appointed director of the persons received, and he is bound to comply with his office as explained below.

In case the number of Tertians is sufficiently large the director shall cause four assistants, called Discreets, to be elected by secret ballot in a particular meeting, and they shall continue in office for three years. Also with the previous consent of the provincial and upon the advice of the discreets, he shall appoint a Tertian brother superior over the others, who shall be called Superior, and one of the sisters as prioress, both for the term of three years.

Moreover another one of the Sisters, with the previous consent of the Prioress and the discreets, shall be appointed Subprioress and shall ordinarily be Mistress of novices.

We shall now in distinct paragraphs speak of the duties of these officers.

#### § I. Of the Director.

It is the duty of the director to receive the brothers and sisters into the Third Order, to watch over all and each in particular, so that they live virtuously; to preside over the meetings; to hold once a month the conference and spiritual exhortation; to encourage the Tertians in the practice of virtue and works of mercy; to visit the sick members, to comfort the afflicted, to correct the faults, and to dispense with the rule when necessary.

He is exhorted to be cautious in receiving of professing members. He shall do everything in his power to try their spirit and vocation for no other end than the greater glory of God and the progress of their souls in virtue.

He shall be assiduous in holding the monthly meetings, conferences and exhortations, or shall procure a substitute capable of holding them. If sometimes the exhortation is not convenient he should at least read a spiritual book or some chapter of this rule, explaining and inculcating it.

He shall not at once accept rumors or reports about the faults of some member, but inform himself prudently of the truth of the report. When he has to correct faults already public he should temper the severity of the correction with the honey of charity, nor enjoin too severe penances, which would aggravate rather than heal the sore.

#### § II. Of the Discreets.

As the brothers and sisters of the Third Order meet separately, having nothing in common, it is the duty of the discreets of either side to advise the director of any necessary arrangements regarding the welfare of the respective community or one of its members. In the deliberations they shall give their opinion with modest reserve, abstaining from offensive remarks, quarrels or obstinacy, otherwise the director shall enjoin silence on them. The transactions in the council must be kept secret. When the Third Order is established in a place the first to make their profession shall act as discreets for the Brothers or Sisters until the director shall judge it expedient to have others elected. Whilst holding the office, the discreets take the precedence before the other members in the meetings.

#### § III. Of the Subprior for the Brothers and the Prioress for the Sisters.

The respective duty of the subprior and the prioress is to give good example in the practice of virtue and the observance of the rule. They have the first place in the meetings and the first voice in the councils. They shall watch over the preservation of peace, to assist the director in clothing the candidates in the habit, comfort the afflicted, reprimand with charity the faults, notify the director of cases of disobedience and visit the sick members. They shall also notify the other members, to assist the sick and be present when the last sacraments are given to them.

Their office ordinarily lasts three years, but may be extended if the director or the greater part of the council deem it expedient.

#### § IV. of the Subprioress or Mistress of Novices.

It is the right of the subprioress to hold the second place in the meetings and to have the second voice in the councils, although she be not one of the discreets. In the absence of the prioress she shall take her place; she shall explain the rule to candidates of her sex and introduce them to

the director in order to have them examined as to their vocation. She leads the novices to the altar on the day of reception or profession and she is to ground them well in the exact observance of the rule, the spirit of prayer and mortification, and a true and sincere devotion for the Blessed Virgin. It is also her duty to speak frequently to the novices, explaining the rule. In answering scruples or doubts, however, she should refer them to the confessor or director. She shall ground the novices in humility, especially towards the director, the prioress and the other sisters, and persuade them to show efficient charity toward the sick, to hear attentively the word of God, to pray well and walk in the presence of God at all places, and to be constant in these practices.

Especially on feast days the novices may meet at her house for instruction, whilst she herself should seek instruction about the best manner of training novices from the director or prioress.

#### § V. of Other Offices, Especially Among the Sisters.

The director with the advice of the council shall appoint a *procuratress* who holds office for three years and whose duty it is to receive the voluntary contributions and defray the necessary expenses as for adorning the chapel, masses or the support of sick members. Of these she shall keep an exact account and give an account at least once a year in the presence of the director, the discreet and the prioress. She is not allowed to make any extraordinary expense without the previous permission of the director and the prioress.

Besides these two or more sisters shall in case of necessity be elected by the Director and the council, one for sacristan, the other for infirmarian.

The *Sacristan* is to keep the chapel clean, to preserve and keep in order the sacred vestments and ornaments, to distribute the candles for the procession and gather them again after, to adorn the altar for receptions, professions, meetings, processions, and also the feasts of the Saints of the Order, if the director think it fit to celebrate them solemnly. She is also to notify the sisters of the time of meetings or other functions.

The duty of the *Infirmarian* is, to frequently visit the sick sisters, comfort them in their illness, and announce to the Director and the members the hour, in which the holy viaticum will be administered, in order, that as many as possible may be present, carrying lighted tapers.

#### § VI. of the Council.

The council, mentioned before, is composed of the discreet and the prioress and subprioress. (If these offices are occupied, otherwise two of the older sisters take their place.)

All these shall humbly accept the office entrusted to them and endeavour to discharge their duties punctually and faithfully.

#### § VII. of the Book or Register.

The Father Director shall keep a book, in which he records or causes to be recorded all the acts and resolutions of the different councils, such as receptions, professions, elections, changes of officers and other things pertaining to the Third Order.

In a second book, the cash book, he shall in consequence of the report made by the depositarian or procuratress record the credit or debit balance of the community, and both books shall be laid before the Provincial at the time of his visitation.

*What is said of the sisters, applies equally to the brothers, if they are in sufficient number, to represent a community. As long as the number of Tericians is not equal to at least three or four times the number of officers, mentioned above, the director ought to retain the only officers and discharge the combined duties, as far as they are administrative. Nothing prevents the appointment of sacristans and infirmarians from the beginning.*

PIUS R. MAYER, O. C. C.

### BLESSED MARY.

By HENRY COVER,

For the Carmelite Review.

#### I.

O Blessed Mary, look on me  
And hearken to my earnest plea;  
Be not in sorrow's gloomy hour  
When clouds arise and tempests lower,

#### II.

In thee a heart oppressed with care  
May find a refuge in despair;  
This truth can soothe the throbbing heart,  
And joy in sorrow's hour impart.

#### III.

Thou art my star, my hope and stay,  
To guide me through life's rocky way;  
Thy love can dry the mourner's tear  
When robbed of every comfort here.

#### IV.

Be brave the pining spirits' grief,  
And give the surcharged heart relief;  
Send thou a message from above  
To all in trouble, "God is I, we!"

One grace wins another grace, and one vice engenders another vice.

We shall never regret, either in this life or in the next, any single kind action we may have rendered, or kind word we may have spoken, for the love of the Heart of Jesus.

## Something About the Life and Spirit of St. Philip Neri.

(Written for the Carmelite Review by a Father of the London Oratory.)

### CHAPTER I.—CONTINUED.

#### *St. Philip's Prayer.*

**P**ernocitabat in oratione"—"He spent the nights in prayer."—Even in the days of His ministry no toil, no fatigue, could keep our blessed Lord from communing with His Father in heaven. And because of the incessant occupations of the day, night was passed in prayer. What, then, must have been the prayer of Jesus during the Hidden Life? Philip imitated his Divine Master in this practice, till the age of thirty, in the most hidden manner, he prayed unceasingly, day and night. Never was there in Rome a sight like Philip stealing away for days to the darkness of the Catacombs, watching whole nights in the deserted porches of unfrequented churches, kneeling motionless for hours at neglected shrines of the Madonna. He had recourse to prayer in all simplicity for everything, even for finding things he had lost; and we know he used to say he could get anything from God, if he only had time to pray. We know how those who prayed with him caught fervor from him, so that a whole hour seemed but a few short minutes of intense delight. We remember his description of himself, when the doctors insisted that he should not apply his mind to prayer during a period of sickness—"Antonio, I feel like a beast!" His disciples were men he had drawn together that, like the early Christians, they might persevere in prayer and hearing daily sermons, sermons which were the fruit of prayer rather than study. His prayer is commemorated in the title of his Congregation of the Oratory. It is only by prayer that his children can hope to be, in any sense, to any degree, in the least like their Father.

#### *St. Philip's Trust in God.*

Philip committed himself completely, from youth to the end of his life, to the

providence of God. His utter trust in God was the secret of his lightheartedness. He renounced inheritance, left relatives and country, to live in apostolic poverty and dependence upon his Father in heaven. We cannot find a single act throughout his whole life which has the look of solicitude. Whether he has no money for books, no candle light, no means to keep up his abundant alms—whether funds fail for the building Chiesa Nuova, or the Pope thinks of suppressing the Congregation—it is all one, not a shadow passes over the peaceful calm of his unshackled soul. He trusted God with a confidence that would not be confounded, that was ready to prove itself by pulling down what had been built and beginning something larger. He was fearless, noble, disinterested, loftily detached from earthly things, without a care to cast on God, because his trust made care impossible.

#### *St. Philip's Love of the Blessed Sacrament.*

The devotion of Philip to the Most Holy Sacrament was a leading feature of his supernatural life. Even while a young layman he was allowed to preach at Quirant One, as though his evident and acknowledged love of Jesus in this Mystery of Faith and of Love entitled him to be heard even in so divine a presence. When made priest he had extraordinary sweetness in all that concerned holy Mass. He had to distract himself, instead of recollecting himself like others, in order to be able to attend to the words and ceremonies and to keep his spirit from escaping into rapturous ecstasies of love. It ended at last in a permission from the Pope to say mass in his private oratory, indulging his devotion as he chose. And so the hours would pass, while he, raised from the ground, hovered above the Sacred Species, as a bee or bird will poise above a flower sipping its honied nectar. Never was there a saint who so delighted in the Blessed Sacrament, who chose the largest and thickest hosts, that the Presence within him might be more prolonged, who could not take the chalice from his lips, and even bit with his teeth into the metal so irresistibly sweet was the Redeemer's Precious Blood. He spread the devotion through the length and breadth of Rome, he revived the spirit of the early Christians in this as well as in devotion to the Spoken Word, and he restored the frequentation of

the Sacraments. In this more than in any other practice did he win for himself the title of Apostle of Rome. Whenever he was too ill to celebrate mass he would not be pacified until he had received "his Love." On the day of his death he was able to say Mass, and the day was the Feast of Corpus Christi.

*St. Philip's Devotion to the Blessed Virgin.*

One of the most tender and refining influences—nay, the tenderest feelings of a man's heart is the love he has for his mother. He cannot talk much of it; it seems profanity to be explicit in his professions, but woe betide those who offend that holy and natural feeling by slighting her whom he holds most dear. Now, in the church of God, in the family of Christ, Mary occupies the position of mother. One and all, saint and sinner, while feeling most deeply love and devotion to her, yet shrink from parading what is so sacred and tender. But, let our religious feelings be shocked, as is too often the case in heretical lands, "where scornful men have coldly said, thy love was leading me from God," (Hymn to Our Lady, Faber), we throw off our reserve, and our zeal and indignation make us eagerly profess how dear to us is her honor, how sweet her name. In a Catholic country, where devotion to Mary grows spontaneously, even a saint would be almost "silent in his love," so superfluous would protestations appear. We need not look for any very emphatic declarations of devotion to Mary on St. Philip's part; yet it was his life, his sweetness; he ceaselessly urged it on others as a point on which he was speaking from experience. His manner of life was open to all, his very door remained unshut, and it soon became well understood, from things that happened, from words he spoke when he thought none were within hearing, that he had an exceptional and peculiar devotion to the Madonna.

He was a priest, and this alone would have enkindled such a feeling had it not already possessed him. Priests cannot help having an especial and tender devotion to Mary. Their hands handle the Word of Life, the Word made flesh in her virginal womb—to her they are indebted for their Jesus. Then, too, their life of celibacy leads them away from home and keeps

society from them. Rarely can a priest have his mother all to himself, as, if he could, he would; and therefore he turns in the solitude of his single life to the blessed amongst women, and pours out his affections and love before the Mother of that Lord whose faithful servant he means and tries to be—before her who at the foot of the cross undertook to be always and everywhere his Mother too. And so, the priest can be—alone, yet not sad,—detached from relatives, yet not morose—without wife, yet honoring all good women and chiefly Mary in them all. Thus the priesthood of Philip deepened his devotion to Mary, and as director and confessor he was constrained to let it appear. No Dominican, yet he had the rosary ever in his hand, so that his portrait is recognized by his beads and staff. He used two favorite ejaculations, and taught his children to make a chaplet of them, repeating them as he himself did, on the beads: 1. "Virgin Mary, mother of God, pray to Jesus for me"—sometimes, "pray to Jesus thy Son for me a sinner," 2. "Virgin and mother."

He was delighted because the church given to him for his congregation was dedicated to Mary. He ordered, when it was rebuilt, that at all the altars a mystery of the Saviour should be painted, and that in each Our Lady was to be represented.—Therefore the fathers decided when it came to his canonization, and the erection of his altar, that the altar-piece should be one which showed the Madonna appearing to St. Philip.

The year before he died Philip was extremely ill; the doctors and attendants all thought he would soon expire and had drawn the curtains round his bed. They waited on in the room for the end. Suddenly they heard his voice, strong and clear, ring out: "He who desires aught else than God deceives himself utterly. He who loves anything but God errs miserably." And then: "Ah, most holy Madonna, my beautiful Madonna, my blessed Madonna!" The bed trembled with his vehemence. The medical men ran and drew its curtains, and all beheld Philip raised in the air—with open arms he seemed to be lovingly embracing some one invisible to others. He continued: "No, I am not worthy! Who am I, my dear Madonna, that thou shouldst come to see me! Oh, Virgin, most beautiful and most pure, I do not deserve a grace so great! And why art thou come to me, the least and lowest of thy servants? Who am I? Oh, holiest virgin! Oh, Mother of God! Oh, thou blessed amongst women!"

TO BE CONTINUED.

## The Catholic Dictionary and the Brown Scapular.

BY REV. R. F. CLARKE, S. J.

CONTINUED.



**I**F St. Peter was Bishop of Rome, how is it that he is not mentioned in St. Paul's Epistle to the Romans? If Our Lady was conceived without sin, how is it that so important an exception to the general law is omitted by the Apostle when declaring the universality of original sin? This style of argument is the more mischievous, because in many cases it can only be refuted by an hypothesis, and such a refutation sounds like a confession of weakness. If an author, whose works are not in our hands, is cited as omitting certain facts which he ought to have mentioned if he had known them, we are driven to suggest *possible* reasons, why he may have omitted them. We may be absolutely certain of the truth of the facts, but we are at a disadvantage when we urge a *supposed* reason for his silence, which may or may not have been the true reason. The sceptic knows this, and this sort of appeal to ignorance often serves him as an effective method of destructive criticism. Happily, however, we are able to refute M. Launoy far more satisfactorily than by such considerations as these. Of the three authors adduced by the writer in the *Catholic Dictionary*, we are able to give a good account of two, while the third is the distorted offspring of M. Launoy's ignorance or carelessness, cited more carelessly still by the *Catholic Dictionary*. We will take first of all the one whose silence carries the greatest weight with the assailants of the story respecting the supernatural origin of the Scapular, Thomas Waldensis. The Carmelites of other countries (such is the argument of Launoy) might perhaps be ignorant of the wonder that had taken place in England; but even if their silence can be explained, the omission of any mention of the Vision in the works of Thomas Waldensis, the Englishman who is defending the sacramental or quasi-sacramental character of the religious habit against the blasphemies of the Wickliffites, is quite conclusive. It is impossible that he should

not have known of this wondrous vision, or that knowing it, he should have neglected so triumphant an argument in his favor. Here the writer in the *Catholic Dictionary* follows blindly in the steps of the "wonderful learning" of its Gallican authority and his condemned works. The answer to this is a very simple one. So far from this story being suitable to the work of Thomas of Walden, nothing would have been more inopportune than its introduction into a controversial work such as he was engaged upon. He was battling with heretics, the bitter enemies of the Religious Orders and religion in general. To drag in the account of this supernatural vision would have been most imprudent. It would have been a veritable casting of pearls before swine. It would only have provoked his enemies to fresh blasphemies against all things sacred, and especially against the Holy Mother of God. What should we say of a Catholic writer who should adduce some of the most wonderful miracles adduced by St. Alphonsus in the "Glories of Mary," by way of refuting the objections of Protestants to Catholic devotion to Our Lady? When we are engaged in combating those who deny the essentials of our holy religion, we meet them on their own ground, by facts which they cannot deny, by arguments within their comprehension; we do not bring forward untimely those extraordinary favors, which God in His mercy sometimes vouchsafes to His saints. Thomas Netter, of Walden, like a wise man, kept his own counsel, and shrank from exposing to the obloquy of the blasphemer the token of love that the Order of Carmel has received from the Holy Mother of God.

We next come to Father Phillip Ribot, (or Ribot) Provincial of Catalonia. For a long time we sought in vain for the treatise referred to, but at length, through the courtesy of the Carmelite Fathers, we have had an opportunity of consulting it. We will give a brief account of its contents, and leave our readers to judge whether the silence of its author respecting the apparition to St. Simon Stock is any sort of argument against the reality of the vision. Father Ribot's book is simply a digest of the writings of four celebrated writers, who preceded him: John, Bishop of Jerusalem, in the fifth century; St. Cyril, of Constantinople, (A. D. 1170), Gualielmus de Sanvico,

for Saunco, who lived towards the end of the thirteenth century, and Libertus de Beka, who lived at the beginning of the fourteenth. Of these, de Saunco wrote on the multiplication of the Order in the East, and the subsequent destruction of the monasteries there, and De Beka, or Debeke, treated of the Carmelite Rule. Ribot's work has nothing original in it. It is a mere compilation. It treats of the institution of the Order, of its gradual advance, of its history in Palestine, of its transference to Europe, of its Rule, of the proper shape and meaning of the habit, of the official privileges derived from various Popes. But there is not a word in it of what we may call the devotional side of the Carmelite Rule, of Carmelite confraternities, any more than in the writers from which it is derived. St. Simon Stock is, as far as we have seen, nowhere mentioned in its pages. It is simply a dry record of historical facts or discussion of the various laws and customs pertaining to the Order. To have dragged in the apparition would have been as much out of place in Ribot's work (5) as in that of Thomas of Walden.

(4.) Our third author, whose silence is conclusive against the Scapular, is Joannes Chimelensis, who, we suppose, is to be identified with the Joannes Chimetensis of M. Launoy. But who was Joannes Chimetensis? We are sorry to disparage the "wonderful learning" of M. Launoy, but after many inquiries we are driven to the conclusion that the writer whom he calls Joannes Chimelensis, is none other but Joannes de Ciminetho, who lived in 1333, and belonged to the convent at Metz, and therefore bore the name of *Metensis*. M. Launoy apparently muddles up the two names. The *Catholic Dictionary*, as usual, follows him blindly, except that it introduces the additional inaccuracy of changing his name to Chimelensis. Now, when we turn to the account of the work of this Joannes de Ciminetho in the *Speculum Carmeliticum*, we find that it is a brief history of the Order, and seems to be a mere repetition in another form of the facts given by Ribot and other early Carmelite writers. The editor of the *Speculum* gives as his reason for not inserting it, that all that is contained in it has been given already by

(5) Ribot's work is inserted in the *Speculum Carmeliticum* of Father Daniel, pars i. p. 229.

the authors. Hence there is no more reason why John of Metz should tell the story than Philip of Catalonia, or any other of those who wrote the history of the Carmelite Order, or the account of its official privileges, (6.)

It seems that Launoy never could have seen the work, much less the writer in the *Catholic Dictionary*. Yet the latter does not hesitate to discredit an author whose work is clearly unknown to him, Chimelensis—the imaginary Chimelensis—was the author of "two books specially designed to glorify the Order." We must protest against the groundless insinuation against the good Carmelite, which we read between the lines. If the motive attributed to a writer is "to glorify the Order" to which he belongs, the grounds of our confidence in him are cut away from under our feet. It implies to such an one the interests of truth are secondary to the glorification of the body of which he is a member. It implies that if the story about which he is silent had not been utterly unknown in his day, he would have thrust it, *pectus et uolens*, into his book. We now come to the positive evidence in favor of the apparition, evidence which establishes its authenticity by proof so irrefragable, that nothing but ignorance or a determined theological bias could fail to be convinced by them. (1.) The document in which Swaynton wrote at the dictation of St. Simon Stock was, as we have seen, preserved in the archives of the Carmelites at Bordeaux, and printed for the first time by Father John Cheron, when the controversy arose which the enemies of the Carmelites stirred up against the Scapular. Father Cheron was Prior of the Convent, and though we have no particulars of his life, yet the fact of his election by his religious brethren to this important office, is sufficient proof of the high esteem in which he was held. Our adversaries would have us believe that this document never existed at all. They would have us accept the utterly improbable, the ludicrous, hypothesis, that a distinguished man, high in his office in his order, or one of his fellows, forged this manuscript narrative, and that it has been accepted from that day to this by the Christian world, has been quoted over and over again, approved by Popes, sanctioned by Roman congregations, spread abroad among the faithful by written documents, and by continual sermons and exhortations, although all the while it was a fraud and imposture.

(6) *Spec. Carm.*, pars 2. p. 236. N. 885. The work of Joannes de Ciminetho was printed at Venice in the *Speculum Magnum Ordinis Carmelitani*, fol. 59 seq.