



Queen of the Most Holy Rosary, Pray for Us.

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Queen of the Rosary.

J. WILLIAM FISCHER.



OCTOBER waits, wrapped in her gleams of light,
In leafy robes of red and shining gold,
Like some high priest with saintly face and old,
To taste his first day-dream, rosy and bright.
Lone-faced September e'en has taken flight
And now October swings his censon. Hold!
A million of glad voices gay unfold
Their hymns of love to heaven's Queen of Might,
While I, a sinner, kneel at Faith's pure shrine,
With beads in hand and sing, lest I forget,
The praises of Dominic Bernadette,
Whose souls were linked by sweetest Rosary thine.
O Mother-Queen, while hope-gleams linger yet,
Come to thy child! O still this heart of mine!

Little Christian.

Translated from the French by Antoinette LeBlanc.

Chapter IV.

On leaving the castle, Christian walked to the neighboring town, about a mile distant, intending to remain there for a few days, thinking the baroness would answer his letter. At last he began to think of some way by which he could get something to do. Suddenly his passion for the study of medicine again took possession of him, but he saw well that this was impossible; then the need he felt of seeing his benefactress nearly drove him wild. The fifth day had nearly come to an end; Christian was sitting under the trees on the roadside; from there he could see the road that led to the castle, and he watched vainly, hoping that he might see one of the servants coming, that he might speak to him. At last he got up, and cast a last glance up to the room, to see if any messenger might be coming. He was about to enter the inn, when he saw a young girl coming by one of the cross roads; her figure seemed familiar to him, and his heart beat quickly. As she came nearer he saw that he had not been mistaken; it must be Agatha. "God be praised," he said, and went forward to meet her. She was greatly surprised to see him, but when she noticed how pale and careworn he looked, and what suffering was written on his face, she was quite anxious and questioned him closely.

"Alas, dear Agatha, the hour of trial has dawned. Yet though they be many and hard to bear, I shall try and be resigned. I have still a pure conscience, and a firm trust in God, therefore dry your tears and come and sit down by me."

Then with his habitual frankness, he related all that had happened, from his entrance to the castle until this day, and Agatha knew well that it was true, as he was incapable of dissimulation. She endeavored to console him, but he was

overcome by emotion, and he burst into tears. Agatha tenderly pushed back the hair from his noble and serene forehead, and said:

"You have indeed suffered greatly, but you have still preserved a clear and pure conscience. Do not despair. The baroness will soon find out who the real thief is. Remember that a true Christian glories in being able to suffer, and forgive his enemies."

"Dear Agatha, your words have the same effect upon me now as in the days of childhood. You are right; our Heavenly Father will set all things right in His own good time."

"But," said his sister, "we must make use of the means in our power to justify ourselves. I think it is my duty to go to the baroness, and beg of her to answer your letter."

"It can do no harm," said Christian, "but it is too late to go to-night; better wait until morning, and you can go as early as you like."

Christian described the beauty of the castle grounds, and the sweet little chapel they contained; also the house which he would have occupied, once installed in his new position. When they were about to sit down to supper, he said: "I am sure that you will not be able to see the baroness, for my enemies will take as much interest in keeping you away, as they would if it were myself."

This did not shake her resolution. Early next morning, before Christian was up, she had left, and by the time he was awake, she was far on her way to the castle, for even if the road had been strewn with thorns she would have persevered, knowing her brother's honor was at stake. Christian did not feel at all confident that she would succeed; and yet he prayed that God would give him strength to bear whatever might come. After three hours of the most terrible suspense, he saw her coming

down the road. Alas, he soon saw that she had failed, for her face was very sad.

"Christian, God has another trial in store for you. The baroness refused to see me; she sent me word by her servant Cunegonde, that all was forgiven, but that you must leave the village at once, else she would have to employ other means.

"Dear sister, I have expected this and am prepared for it, and have made my plans."

He then told her of his intention to go to Wurtemberg, and present himself at the school of medicine, and he felt confident that he would succeed, and one day be able to return and practice in his native place. The young girl knew how much good a doctor does, yet she also knew that his parents had not the money to defray the expenses of his profession. Of course the ambassador would not do anything when he received the baroness' report of his conduct. Agatha said that he had better give all this up, and return to his occupation of guard and help to support their father.

"Dear Agatha, I sincerely hope to be a great help to my father later on, but it shall never be in this way. I feel that guard of the forest is not my position. Anyhow I dare not face my parents or the ambassador and his generous wife, until my name is cleared and this stain removed from it. My innocence must sooner or later be brought to light. Until then I wish to face none of my friends but you. This is not pride, but a feeling of honor, which prompts me to act thus. Who knows, perhaps what has befallen me may be for my advancement. Of course, the position offered me, pleased me, because I thought I could thus repay my benefactress, but I must confess, life would not have been very pleasant, seated all day in the office, surrounded by papers. If I have been called to this, God must will it so. When you return to our parents, try and make my suffering appear as light as possible. If you can hide all this do so, if you can not, try and console them, by saying that all will one day come right."

"Do as God inspires you, Christian, we can only pray that the clouds may be dispersed, and brighter days come again."

They went together as far as Munich, then bid each other farewell, with lighter hearts than at the first meeting. The courageous young man had no time to lose, if he wished to reach Wurtemberg before night, and as the autumn was getting on, it was more than time to present himself at the university. He therefore purchased his ticket, and after a pleasant journey arrived at Wurtemberg. Several hours after his arrival, as he was walking down the street, he met a religious of the Order of Mount Carmel, carrying the Holy Viaticum to a poor man; he was followed by a number of people. Christian joined the crowd. When they arrived at the dwelling, all knelt to receive the priest's blessing. A few entered the house, amongst others Christian. He then accompanied the priest as far as the monastery, and after a short time, asked if any person could hear his confession. The religious in question offered to do so. Then with that confidence and humility which characterizes the true Christian, the young man made his confession. When he had finished, he told this sympathetic man the secret which we already know. The priest saw that this was the outpouring of a burdened heart. He also noted that he seemed gifted with many noble qualities. After questioning him closely, he told him to return the next morning, after Mass. Accordingly, after the Mass said in the chapel, Christian waited for the priest. Father Celestin, as we will now call him, immediately brought him to the prior, a venerable old man who knew human nature well. He held quite a conversation with Christian, and soon saw that Father Celestin had spoken the truth, and that this youth was endowed with great genius and could not fail to shine in the profession he wished to take up. So he told him that the fathers had agreed that a certain sum should be given him from the revenues, and that he must not bother his head about restituting it, until his profession should be well on its way. The only proof of gratitude they wished him to give was by devoting himself from this moment solely to the study of medicine. Christian's joy was so great that he could almost believe it to be a dream.

At last the dearest wish of his heart was granted. He wrote at once to his parents, to inform them of his good fortune. It is easily imagined how pleased they were that such happiness and good luck should come to him, when all else had failed. Thus they felt brighter and happier and could have the future more confidently.

Christian at once entered the university, and worked so hard that in a short time he was quite distinguished among his fellow students. His benefactors could well be pleased with him, for each day covered him with new honors. At length he received his degree as doctor; then these good fathers insisted on giving him another sum of money that he might travel and visit the different hospitals and institutions of other countries, as they wished him to become a noted man. Christian was now about twenty-five years of age, of a splendid physique, and the joy and pride of the professors of the university. His virtuous conduct and goodness of heart, made him beloved by all who knew him. However, his only desire was, that he might soon be able to repay his benefactress and help his parents more. He hoped that his innocence would soon be established, and that he might be able to return to the baroness, for whom he still entertained such a great affection. After several months abroad, he went for a short time to Achen, a small village, thus named after the river flowing by it, and which is held in great repute for its baths. The scenery around being very fine, the young doctor enjoyed taking a walk in the evening, and giving himself up to the study of botany. One evening he had gone out as usual, when a fearful storm came on. The rain poured down with such force that he was obliged to seek shelter. He was just going into a house when his attention was suddenly drawn to a carriage, coming down the road, drawn by a magnificent pair of horses. From the rate at which they came, he judged that they were running away. On looking closer, he saw that there were two occupants, a lady and gentleman. The lady was screaming and wringing her hands. The gentleman at last jumped from the carriage, but fell in a dead faint on the

road. Christian then cried: "For heaven's sake, madam, stay where you are. I shall see what I can do." He then rushed in front of the horses, and caught hold of the bridle; after being dragged some distance, he succeeded in calming them a little. By this time a crowd had gathered, and it was found that the lady had fainted. They carried her to the inn, and after he had examined her, the young doctor saw that she must be bled. He was about to begin the operation, when he suddenly recognized the baroness of U——. The lance dropped from his hands, and his face became deathly pale; all those near him thought this was due to his extreme sensitiveness. Still he felt that it would be impossible for him to give her the necessary care. Another doctor, who was present, offered to replace him. Christian gladly accepted, knowing that the baroness might easily recognize him, and being in such a precarious condition, it might cause her death. He then went out, intending to return later on. Hurrying out, he went to see what had become of the young man. He found that he had been brought into a house nearby. But, supposing that this should be Albert, the one who had written those letters which had ruined his name, and were the cause of his dismissal from the baroness' service. This thought was terrible, but Christian had long ago learned to pardon his enemies, and felt nothing but pity for them. He hastily entered the house, and was shown to a room where the young man lay. He was still bleeding profusely from a wound on the side of his head. After a short examination, the doctor found that the wound on his head was not serious, and that the hemorrhage had nearly ceased. Christian had been right; this young man was Albert, who had sustained several other injuries; his arm had been broken, and worse again it was found that the muscles of his hand were badly crushed. The arm was soon set, notwithstanding Albert's irritable manner. But after a consultation with the other doctor, it was decided to amputate his hand on the following day. Albert, guessing what they were about, said that he would sooner die a thousand deaths than let them touch it.

Christian felt sorry, and endeavored to console him by saying that he would employ a remedy whose efficaciousness he alone knew. He then and there banded up the hand.

"Doctor," said Albert, "if you save my hand, I do not know what I could ever do to repay you." When he had done all he could do, Christian left, telling him to keep perfectly quiet, and he would return on the morrow.

"Thank heaven that he did not know me," said the heroic young man. "I can care for him better thus;" then he added, "My God, I thank Thee for having allowed me to return good for evil." Arriving at the inn, he hurried to the room where lay the only woman he loved and admired, and though she despised him, he had saved her life. The door was suddenly opened by an old woman, who was just coming out. She had no sooner seen him than she cried out, "Oh, Holy Virgin, is this really you, Christian? My noble mistress was not wrong when she assured me that she had seen you, and that she owed her life to you."

"So she recognized me; yes I saved her life, and this thought makes life easier to bear."

He then told Cunegonde all about Albert, and what serious injuries he had sustained, begging her not to let the baroness know anything about his dangerous state.

"Why did she not stay at home," said Cunegonde. "She has only been here a few days, and as it was so fine to-day, she wanted to take a drive, but when she saw the rain, she wished to put it off, but Albert, who never listens to anyone, would not hear of it."

Cunegonde then admired Christian, whose clothes betokened the greatest care. She asked him what he had been doing since his departure from the castle. He promised her that later on she would hear all about it. He then asked how the sleeping draught, he had prepared for the baroness, had affected her.

"Was it you who prepared it for her," said Cunegonde, more and more astonished. "Are you a doctor?"

"Yes, my friend, that is why I am here at such an early hour. I wish to

do all I can as a reward for her goodness to me."

"Well, she has slept all night without awakening once. That is just what she needs. Probably when she does awake, she will be perfectly calm."

He then followed Cunegonde to the baroness' bedroom. She was sleeping quietly, her breathing being now quite regular. Thus the young doctor could gaze undisturbed on his benefactress' face. He was pleased at seeing her; yet pained on noticing how much older she looked, and what traces of suffering were written there.

Christian sat down by her bedside, and feeling her pulse, found that the fever had left her. The doctor then felt that he could safely leave her. As he was leaving the room, Cunegonde said in a low voice, "When she recovered consciousness, she called me and said, 'Cunegonde, I saw Christian; where is he now? He was in the room a little while ago. I heard him near my bed; go and find him, I beg of you.'"

These words spoken by the servant in what she thought was a low voice, awakened the baroness, who immediately said: "Who is speaking of Christian? Has he come back to me?" Raising herself in the bed, she caught sight of the doctor, who was trying to hide himself. Her look was one of tenderness and love, hope and joy.

"O, how can I thank you, Christian, my saviour. No, my heart could not be mistaken. I knew you when you stopped the horses, and it was at the sight of your face that I fainted."

Drawing him closer to her, she said: "You did not write that letter, Christian; oh, tell me that you did not."

"God, who sees all hearts, knows that I did not write it. This letter was written by some one who was jealous and wished to make me lose your confidence."

"But who could have written it," said she.

"Oh, we can speak of all that later on. Now, you must keep perfectly quiet. You are still too weak to speak so much."

"Albert, oh, where is Albert?" suddenly asked the countess, as if this conversation had brought him back to her.

"I know he threw himself out of the carriage. Where is he now?"

"He was wounded by the fall," answered the doctor, "but his position is not serious. I have just left him."

"You have come from Albert, Christian? O, my boy, you are heaping coals of fire on our heads. I see you are a surgeon, but how did you make your course?"

In a few words Christian had related all that had happened to him since then. The noble woman listened, deeply interested, and when he had finished, she begged him to remain with her, and promised that Albert should make some reparation. Christian said he would and then said she must rest.

The following day, she was allowed to leave her bed, but Albert's condition did not improve; the hand was very much inflamed, and Christian feared that the arm would be poisoned also. Albert was in despair, but Christian re-assured him by saying that though there was a serious inflammation, he did not think amputation was necessary. Albert listened to the doctor's consoling words, and said that he placed himself entirely in his hands, and would abide by his decision. From this moment Christian alone tended him, and he prayed that our Divine Lord would bless his efforts, and at the same time open the guilty one's eyes, that he might see his fault and repent. The baroness and Cunegonde also exhorted him to pray to the Divine Physician, without whose help human science is useless. Time passed and he became more patient and suffered less. Day by day his love and respect for the devoted doctor deepened. Still, though they were on such intimate terms, he never recognized Christian, and the baroness would always call him Dr. Muller, fearing that the excitement might be injurious. From this day, Albert's health improved steadily. The fever had left him, and for some weeks past all fear of amputation had disappeared. Still Christian had a very painful task yet to perform. He must tell Albert that the hand was paralysed. He received the news without a murmur, which surprised them all greatly. At last he was allowed to leave the house; sometimes leaning on his cousin's arm,

and other times on that of his devoted friend, the doctor. He would take short walks, and admire the beauty which the scenery around Achen offered. His impetuous and irritable nature had completely disappeared, and was replaced by a docile and melancholy manner, which nothing could dispel. Balls, gambling, theatres, and those amusements, of which he had been so passionately fond, now gave him no pleasure. He would sit alone for hours.

One day as he was sitting under the trees, the baroness came up behind him, and found he was talking to himself; she was struck by these words: "I am justly punished," said he, looking at his poor hand. "This hand has gathered the fruit of theft. I committed forgery, too, with the hope of injuring an innocent man. Oh, why was I not always paralyzed?" The baroness shuddered on hearing this. She had long tried to doubt his guilt, but her suspicions were now confirmed by Albert's words. Albert was now completely cured, as far as the rest of his body was concerned. The doctor still hoped that if he went to some baths, he might improve. His gratefulness to Christian was so great, that he said he could never him. At last he spoke to the baroness, and begged her to advise him as to what he had better do. She answered: "As you know, he is not like other men."

"I know that," answered Albert, "his kindness to me is beyond description. Still I wish to show my gratitude some way. I owe him my life, and any resignation I showed during my illness. He saved my hand. As he is not rich, and we are, it is easily done. Let me offer him a hundred thousand florins at once, and also allow him an annuity of five hundred florins."

"I am happy to see you so grateful to the kind doctor, but I do not think he will accept it."

"Why not?" said Albert.

"You can judge when I tell you who he is. This man who cared for you night and day, and who saved our lives, is no other than Christian."

"Christian!" said Albert shuddering. He saved me, when I had dishonored him in your eyes. I must now justify

him, and wish to declare that he is innocent of all. I alone am guilty."

"O, Holy Virgin!" cried the baroness, "did you do this, Albert?"

"Yes, unfortunately, I did," said the miserable youth. "I wrote those letters to revenge myself on Christian, because he would not consent to help me. I wished to have him sent away that his good example might not shame me. I opened the safe with false keys, and without directly accusing Christian, I let him be blamed, knowing that no one would suspect me of doing it."

"Oh, Albert! you were indeed guilty! How could you allow an innocent man to be sent away from my house? How could you so deceive me?"

"Forgive me, dear cousin; I have been severely punished, for while Christian was working hard and making a name for himself, my heart was torn by remorse. Heaven allowed this to happen, that he might confuse us by his generosity. I am unhappy and despised; this hand which forged the check and opened the safe is now powerless, as if God had cursed it. The loss of my right hand is hard to bear, yet I dare not murmur, for God is justly making me expiate my faults."

"Yes, you are right, Albert, God is just, but all is now forgiven. Conduct yourself from henceforth in such a manner that you may obtain his pardon."

The baroness then asked Christian to come up to her room. When he had done so, she humbly begged his pardon, for having unjustly accused him, and asked him to forgive Albert. Christian had long ago pardoned his enemy, and never thought of it except to thank God for having sustained him in the time of trouble. Albert then came in, and this once haughty youth now implored his victim's forgiveness. Christian saw that he was sincere, and assured him that all was forgotten, and offered his friendship. Albert was by this time in tears, and said: "I accept the friendship so generously given. You shall be my guide, and keep me in the right path." When he looked back on the past, it was only to regret his faults more and more, yet his remorse was less bitter now that he practised his religion, for he now loved prayer and would often accompany

the baroness to church. The hand still required care, and the doctor ordered him to go to Switzerland to try another kind of baths. He offered to accompany him, but Albert said he must remain with the baroness during his absence. He appreciated this act of self-denial and Christian was glad to be able to remain near her.

After Albert's departure, they went to Wurtemberg, that she might thank the good fathers for their kindness to Christian. They were warmly welcomed by these noble men who were greatly pleased when they heard that this was the noble lady who had sent him away, and had taken him back again. They rejoiced with him, and thanked God for all His goodness. It was in vain that the baroness wished them to accept a sum of money in return for all they had done. The prior said, that the joy they felt at the results of this charitable act was sufficient. Thus the doctor was freed from all obligation towards them. They then took leave of the prior and went to visit the baroness's estate at Munich, for she had not been there since Christian's departure five years ago. What emotions filled their souls as they came in sight of this noble castle. Most of the old servants were still there, including the old agent, who still occupied his position which he had held for sixty years. They rejoiced at Christian's return, for none had forgotten his kindness. Of course they all knew why he had left, although the baroness had expressly wished Cûnegonde to say nothing, the story had leaked out. But when they saw that the baroness placed him in charge of the estate, which position he had occupied before, they felt the same respect for him as before his departure. He at once set to work to get all in order, for the agent was so old that he could not attend to his business at all. The baroness, however, did not wish Christian to be out of her sight; yet did not care to have a stranger about the house. When all had been put in order, Christian told the baroness that he would like to go and see his parents, whom he had not seen for several years. The baroness gladly gave her consent, as she herself would pay her cousin a visit and introduce her dear doctor. After a

pleasant journey, they arrived at the Ambassador's home at Ratisbonne, where they were warmly welcomed by them. They were very much pleased when they found out that Christian was not what they had thought him to be. He then had to tell them all that had happened since he left them, and although they sympathized greatly with him, still they thanked God that he had now attained the end for which he had longed. The Ambassadors said that they could not believe that the child whom they had cared for as their own, should be so ungrateful. They thought that the baroness was quite right in wishing to keep him near her, and thus try and make him forget the past. When he said that he should like his parents to live with him, she consented, on condition that he would take a seat at her table and accept an elegant turnout and the sum of one hundred florins a month. He had the option of practising his profession or not. "As for your kindness to Albert, my dear boy, God alone can repay you."

It was Christmas Eve, they had prolonged their stay as Christian wished to spend the holidays with his parents, and all had been arranged that he might leave next day. The baroness and he went to midnight Mass, and as they were leaving the church, an old woman, very poor yet decently clad asked for an alms, and the baroness, who never refused, gave her a couple of florins.

"Thank your excellency," said the old woman. "You have a kind heart. God bless you, and your dear son, and may He shower his choicest graces on you. I pray that he may be left to you, for it will be a sad day when he leaves you."

"I am afraid you are mistaken, my good woman," said Christian, "I am not this lady's son."

"How is it then, my lord, that you have the same features and the same look in your eyes." Then as if she suddenly remembered, she said: "I know who you are, you are George Rutler's son, are you not?"

"Yes, he is my father, but how comes it that you know him?"

"Indeed, I do," said the old woman; "but I think the the old people's mem-

ory is better than that of the younger generation."

"Do you really want to know who I am that speak thus?" Well, I saved your life, by taking you from your dead mother's arms. She had been struck by a bullet. I braved the enemy's fire, and rushed away with you. This was a few miles from Reinchenbach."

"My God! what are you saying?" cried the baroness. "Oh, Christian, is this true. Are you really a lost child, whom George and Sabine adopted? Tell me the truth. And you, my good woman, do not impose on me for you little know what it means to me."

Christian was so astonished that he did not know what to say. The woman said:

"I am telling the truth, madam. I found this child near Reinchenbach, and kept him for three months. I cared for him as if he were my son. Of course, being a poacher's wife it was hard to keep a child, yet I did not abandon it. My name is Ursula. Do you not remember how they attacked us on Christmas Eve, and how I met you in the forest with Agatha. You were terribly afraid of me, yet I did not mean to harm you. It is a long time since then. I am now old, and can no longer work, and being alone, have to beg."

"Come with us, dear woman," said the baroness; "if what you say is true, you need not trouble about the future."

Ursula accompanied them to the embassy, and told the same story there as she had related to the baroness. According to the details she gave as to where and when she found him, they hoped that Christian was really the baroness' son, whom she had lost twenty-five years before, and of whose whereabouts she could not hear. The baroness came of an old Bohemian family; she had married a well known lord, who owned large estates in France and Germany. About two years after her marriage, they went to live on one of his estates at Munich. Here her son was born. Shortly after his birth a message was sent to her saying that her mother was very ill and wanted to see her. Thinking of nothing but how soon she could leave and forgetting of the danger which her health started for Bohemia, with her husband,

the baby and its nurse. At this time the surrounding country was devastated by the terrible war then raging between Austria and Prussia. However, the travellers arrived safely at Reinchenbach, when the child suddenly took ill. The doctor was called in, and he said it could not be moved for some days. Another message had arrived saying that the baroness had better hurry if she wished to see her mother alive. They then agreed that the nurse and baby Charles should remain with the doctor. Shortly after the baroness' departure, a terrible battle took place between the two armies, close to Reinchenbach, and a great portion of the city was set on fire by the enemy. On their return to Bavaria the baron and his wife heard with terror what had passed. Their terror was soon changed to despair, when on their arrival at Reinchenbach, they found that the nurse and child had left. After searching for some time, they were informed that at the moment the battle was declared the nurse had fled with the child in her arms and had not been seen since. Others said she had fled into the country to seek a place of safety and had been struck by a bullet, for they had found her body, but not the child's. The parents sent to Germany, Hungary and even to some other parts of Europe, but no where could they hear any tidings as to the fate of their baby son. They then came to the conclusion that Charles had perished in the flames. The baron never recovered from the shock, and died shortly after, leaving his widow with no other consolation than that of prayer. After twenty-five years was it possible for a mother to find her son? After twenty-five years was it easy for Christian to throw himself in his mother's arms? This noble woman had gone through so much suffering that she could not believe such happiness was in store for her. The thought of having Christian for a son was sweet to her, as she knew what a noble and generous heart he possessed. Not only the circumstances attending the doctor's childhood left her without doubt as to the realization of her hopes, but that sudden affection which seemed to spring up in her heart, at their first meeting, seemed

as a bond between them. Still the thought that all this story might be contradicted by George and Sabine, filled her soul with dread. Christian was not less agitated, the possibility of being the son of this noble woman, of bearing a grand and illustrious name, after thinking himself a poor stray waif, disturbed him. Then the thought of all his adopted parents had done, made him doubt that people to whom he was no kin, in fact a complete stranger, should have cared for him all these years. The incident which had occurred in the forest suddenly came into his mind, and he remembered how old Ursula had frightened him, and the care Agatha had taken that he should not go out alone. All that old Ursula had said seemed true enough. He related what he knew to them, and the ambassador listened with great interest to the touching story of George and Sabine's kindness, and said they sincerely hoped he was the baroness' long lost son. Nevertheless this noble woman could not remain any longer in suspense, and begged Christian to go with her to Unbersberg, that the good hunter might enlighten her.

"Patience, my dear cousin," said the ambassador. "You know we are having a family party to-night. It would be too bad if you were not here."

"Oh! do not keep us here; you do not know how anxious I feel; the happiness of my whole life depends on the truth of this story. I must see George and Sabine. I cannot wait any longer."

"Well, since you are in such a hurry, your wish will soon be granted, for they have been here over an hour."

"Are they really here? Then let me see them now."

"Wait a while," said the ambassador, "that you may not be cruelly disappointed; we will let Christian see his parents first, and question them himself. But I will explain why they are here. We have long wished to know more about George Rulters and his family, and we thought it would please you, so I sent one of my carriages and a note begging them to spend the holidays with us, and thus have a chance of seeing Christian. As I told you, they arrived

an hour ago, and Agatha is trying to see her brother."

Christian, who had not seen them for three years, could hardly conceal his impatience. At last the ambassador came to get him and showed him their room. He rushed in and threw himself into their arms. They had felt very sad when they heard of his trouble, but now that his innocence was known they rejoiced with him. Though the doctor had written to them quite often, still they ceased not to question him. He answered them, but remarked that his father seemed very preoccupied. "Why father, what is the matter with you, are you ill?" "No my boy, but I have something to tell you. Twenty-five years ago to-night, as I was coming through the forest, I found you in a basket on the roadside, nearly frozen to death."

"Oh, heavens!" cried Christian, "it is then true; I am not your son."

"Yes, dear boy, you are," said Sabine. "It is true I did not give you birth, but we have always loved and cared for you as if you were our own. Do not forget what a kind sister Agatha has been."

"O, mother, how could I," sobbed Christian. "What would have become of me had you not found me and cared for me as you have done all this time. Tell me one thing, did old Ursula really find me first; she said she did?"

"She was telling you the truth, and we have always blamed ourselves for not telling you, but we thought it would make you sad, and we did not wish the neighbors to take upon themselves the right of judging our actions wrongly, as is always the case in such circumstances. Then we feared that this revelation would lessen our authority over you, and your love for us. But when we saw that you wished to go, we did everything in our power to help you. Still we let you believe that we were your parents, that you might love to think of your home, and one day return to us. Just imagine our joy when we heard that you were once more with the baroness. The ambassador was kind enough to send his carriage, begging us to go and spend a few days with you. I thought it my duty not to leave you in ignorance any longer; though this cannot alter your

position much, for you are quite independent, and it is hardly probable that you will find your parents, after twenty-five years. Nevertheless, I have brought you the only proofs we have. These are the cloak and chemise you had on when you came to us. We have kept them carefully all these years and, although we showed them to several people, we could not obtain any information on the subject. Agatha then showed them to Christian. The initials did not interest him much, but when he saw the three stars embroidered on the cloak and knew it was the baroness' crest, he could not doubt any longer, and related to his parents what had passed between the ambassador and himself a few moments before.

"God be eternally praised and glorified," said George. "Truly, His ways are mysterious. He has found your mother. You will be happy, and so will we, for we still love you as our son."

"Yes, I have found a pious and noble mother, who loved and cared for me before she knew I was her son. I love her more than my life, and thank heaven I can now throw myself into her arms and call her mother. You have not lost your son, though, and Agatha still has a brother. Do you think I can ever forget all you have done for me. Are you not really the cause of any happiness that is mine, and if until now I have walked in the path of virtue, it is due to the sentiment which you sowed in my heart, in my childhood. Until now, I was a member of your family, and as such I will always be. I possess a large fortune, which I shall enjoy on one condition, that my mother allows me to share it with you, who shared all you had with me."

"Christian," said George, "I did not expect less from you. You have a noble and generous heart, and well deserve to bear this grand old name. Though we will lead a modest life, still we will be happy to be near you.

While he was speaking the baroness came in with the ambassador and his wife. She had no sooner seen the chemise than she recognized her own work. The initials were those of the nurse, whose name was Anna Tanner. Ursula also knew the chemise and cloak. The

baroness staggered and would have fallen, but the ambassadress saw this and said: "Now, all doubt has ceased. You have found Charles." The baroness held out her arms, and Christian threw himself on her breast and burst into tears. "My God, I thank Thee," said the baroness, "for this moment of happiness, after twenty-five years of sorrow. On this night when a Saviour has been given to the world, my lost son has been restored to me."

The education which Charles received from George inspired him with a love of work. In his childhood he became familiar with all those exercises, which strengthen and develop the body. During the few years he spent with us, how little we knew that he was a near relative. God, in His goodness, allowed him to visit his own estates, that he might learn to govern wisely and well. The hour of trial came, and both suffered, but Christian came out from the combat only to shine by those virtues with which his Creator had endowed him. The different circumstances were the cause of his choosing medicine for a profession, and thus save his benefactress and his unfortunate cousin, from a horrible death. Through his heroic devotion and self denial, he brought Albert back to the path of virtue. The time of sorrow is now past for this noble boy, God has given him back to a mother, who mourned him twenty-five years, without a murmur against Providence."

Christian listened in respectful silence to his noble cousin's word. His mother could not take her eyes off him, and George, Sabine and Agatha were so moved, that they could find no words to express their joy. Suddenly the bell rang out, and the baroness cried, "They are calling; let us go to church and sing with the angels: Glory to God in the highest, and on earth peace to men of good will. Come, a saviour is given us, let us go and adore him."

The prayers offered by those fervent Christians were among those which the angels carry to the foot of God's throne. A few days after these events, they all left for his estate at Munich. Here they lived as one family united by the

strongest ties of affection and gratitude. Old Ursula was with them, and the poor woman, at last sheltered and well cared for, never ceased to bless the day she had found the child, and also to pray that his mother might never lose him more. On their arrival at the castle, the baroness wrote to Albert, to tell him about Charles being her son. She anxiously awaited his answer, but his letter showed that he was completely changed. He congratulated her on finding her long mourned son. He generously gave up all claim to a fortune, which had been more of a curse than a blessing, and only asked Christian to remain his friend. Charles reassured him on this point. The baths had cured his hand completely, and he bought a commission in the army, and after working nobly for several years, was at last promoted to the rank of colonel. Charles and he remained fast friends, giving to society at large, the former by his devotion, the latter by his self abnegation, a brilliant example of those two great virtues, which religion makes flourish in the heart of man.

Providence had many happy years in store for Charles. His goodness of soul, his untiring charity and colossal fortune enabled him to do a great deal of good. He became the father of his vassals, and loving tenderly the mother heaven had restored to him. He ceased not to surround his adopted parents with respect and love. Agatha was still his good angel, and to her he went for advice in any trouble, and never did a brother acquit himself better of his duties to his sister.

Charles made generous use of his knowledge. He loved to care for the sick and suffering of his estate; but his devotion to his fellow creatures did not stop here. More than this he visited people of different classes of society in the various provinces of Germany. On all occasions he was admired for his great charity and wisdom, and the numerous services rendered by him to his country won for him the thanks and approval of his sovereign.

The End.

Devotion to Our Lady.

At no time in the history of the Church have the Shrines or Our Lady been so much frequented and honored as they are to-day. Though Lourdes may be pre-eminent among them for the vast throng of pilgrims who congregate there and for the marvellous evidences of her favor witnessed there almost daily, it should not make us overlook the thousands of shrines and sanctuaries still more venerable and quite as distinguished for manifestations of piety and confidence on the part of her clients.

Intelligent people who know no more than the externals of our religion, all admire, if they do not feel moved to imitate this devotion to the Mother of God. They appreciate the spirit which prompts it, and its influence on our relations to Almighty God. They would blush to repeat the apprehension of an outworn prejudice that this recourse to Our Lady lessens our sense of dependence on God. They have learned to respect the religious celebrations in her honor by immigrants to our shores from sunnier climes, extravagant though they may seem to us. Statues of St. Mary the Virgin and churches erected under her patronage are no longer uncommon, at least among our Episcopalian friends. The madonnas of painters truly Catholic in spirit elicit the greatest admiration in our art galleries and the highest prices in our auction rooms. This change of sentiment cannot all be explained by the enlightenment of liberality of the age; the constancy of Catholic devotion has had much to do with it, but without a doubt Our Lady's own sweet influence has been the chief factor in bringing it about.

Although we do not depend on the attitude of non-Catholics and others towards Our Lady for our own devotion to her, still it should gladden us to witness this gradual but sure conversion of sentiment, and move us to study with renewed interest our reasons for confidence in her intercession. It is unfortunately all too common to hear life long Catholics say, and that without apparent regret, that they do not feel specially drawn towards the Blessed Virgin. Some

converts, too, complain of this, but usually, unlike their fellow Catholic defectives in this matter, they complain of it in terms of self reproach. In Catholics from childhood, this lack of devotion might be explained by the readiness with which they take up everything recommended to them as a devotion, and thus distract their minds and dissipate their emotions so as to be able to apply them to objects really worthy of devotion.

Most of them, however, as all the converts who really lack devotion to Our Lady, could account for this by the fact either that they were not trained to cultivate it when young, or that in later life it was recommended to them in a way to repel rather than to attract their interest. Childlike confidence is the chief thing needed for devotion to Our Lady, and this is not easy to acquire in later life without proper diligence, or even in earlier years without a thorough religious training at home and at school. It is not enough to respect Mary as the Mother of Jesus, or to conceive a high regard for her sanctity and prerogatives. Confidence implies trust in another's fidelity, belief in the power and a reliance on the readiness of another to help us by granting or obtaining what we need. Confidence in the Mother of God implies a disposition to make known to her the most secret needs and wishes of our hearts, to invoke her aid, to obtain the favor of her powerful intercession. It is the highest expression of our filial love for her to whom we become sons by our brotherhood with Jesus Christ. She loves us with a tenderness no words can express, with a love that is not less for each one personally because our number is multiplied, and her love is so constant that neither time nor absence, nor our indifference or ingratitude can turn her from us. She is all powerful with God, "full of grace," worthy of every divine favor, and consequently able to prove her love by obtaining for us from Him His choicest gifts. We need but to invoke her aid to obtain what we desire,

and with each new gift a new motive of confidence. We cannot exhaust her generosity. We need this confidence in Our Lady in these days of mutual distrust, as we advance in years and suffer the loss of our earthly mothers who were given to us by God to inspire us with confidence in Him. We need this confidence in hours of desolation and temptation, when disposed to take gloomy or

pessimistic views of the world about us. We need to have on our lips the familiar cry of her Litanies: Virgin most Powerful! Cause of our Joy! Gate of Heaven! Help of the Weak! Consoler of the Afflicted! and all the tender expressions of love with which, as true children, we can confidently invoke her motherly intercession.—Catholic Mirror.

Ora! Mater Pro Me!

J. WILLIAM FISCHER.

When the dew-drops on the roses
Are drying one by one,
In the bright light of the morning,
Warmed by the silver sun;
When the meadow-lark so gaily
Sweet sings her matin lay,
A soul from the earth is calling,
"Ora! Mater pro me!"

When the angelus is pealing
It's song into the air,
And the willows on the mountain
Low bending, tell a prayer;
When the noon-day gleams are painting
The green hills far away,
That weary, sad soul still calleth:
"Ora! Mater pro me!"

When the purple shades of twilight
Unfold their sombre wings,
And that love-song from the bellry,
Vibrating, sweetly rings;
When the spirits of the night time
Have hushed the voice of day—
O, Mary! thy child still calleth:
"Ora! Mater pro me!"

Encyclical Letter of His Holiness Pope Leo XIII.

To the Patriarchs, Primates, Archbishops, Bishops and Other Ordinaries in Peace and Communion with the Apostolic See,
on the Blessed Eucharist.

(Authorized Translation.)

Venerable Brethren, Health and Apostolic Benediction.—The wonderful zeal for the salvation of men of which Jesus Christ has given us so bright an example, We, in accordance with the sanctity of Our Office, strive to study and imitate unceasingly, and, with His help, We shall continue to follow the same Divine model as long as life remains in Us. As it is Our lot to live in times bitterly hostile to truth and justice, We have endeavored to supply abundantly as far as lay in our power, by teaching, admonishing and working, whatsoever might seem likely to avert the contagion of error in its various forms, or strengthen the energies of Christian life. In this connection there are two things within the memory of the faithful, intimately connecting one with the other, the accomplishment of which fills Us with consolation in the midst of so many sorrows. One is, that We declared it most desirable that the whole human race should be consecrated in a special manner to the Sacred Heart of Jesus Christ, the Redeemer; the other, that We most earnestly exhorted all bearing the Christian name to adhere steadfastly to Him Who by divine authority is for all men the Way, the Truth and the Life.

And now, in truth, watching with vigilance over the fortunes of the Church in these evil days, We are impelled by the same Apostolic love to add something which will crown and finish the project We had in mind; namely, to recommend to the Christian world by a special act of Our authority the Most Holy Eucharist.

The Blessed Eucharist is the most divine gift, given to us clearly from the inmost heart of the Redeemer, with the

desire of one desiring this singular union with man and instituted chiefly for the generous disposal of the fruits of His Redemption. In this matter We have hitherto manifested by Our authority and zeal not a little solicitude. And it is pleasant to remember, among other things, that We, by legitimate approval and privileges, largely increased the number of institutes and sodalities devoted to the perpetual adoration of the Divine Host; that We also took care to have Eucharistic Congresses held with suitable splendor and corresponding usefulness, and that We made Patron of those and similar works, the heavenly Paschal Baylon, who stood out in his day as a most devout worshipper for the Eucharistic mystery.

Therefore, Venerable Brethren, it is well to fix our minds on certain features of this mystery in defending and illustrating which the zeal of the Church has constantly been manifested, and not unfrequently crowned by the palm of Martyrdom, whilst the doctrine itself has called forth the learning and eloquence of the greatest men and the most noble masterpieces in various arts. Here it will be Our duty to point out clearly and expressly the power that is in this mystery to cure the evils and meet the necessities of the present age. And surely, as Christ, at the close of His mortal life, left this Sacrament as the great monument of His love for men, as the greatest support "for the life of the world" (Joann. vi., 52), so We, who are likewise soon to depart, can desire nothing more eagerly than to excite and nourish in the minds of all men feelings of grateful love and religious devotion toward this most wonderful Sacrament, in which, We believe, are to be found the

hope and assurance of salvation and peace.

It may be a cause of surprise to some that we should think this age, so universally disturbed and groaning under so great a burden, should be best aided by such remedies and helps, and persons shall not be wanting, perhaps, who will treat our utterances with fastidious indifference. This comes chiefly from pride; and pride is a vice which weakens Christian faith and produces such a terrible darkness about divine things that of many it is said: "Whatever things they know not, they blaspheme" (Juhæ 10). But so far are We from being averted from the purpose We have in view, that We believe more firmly than ever that it will bring light to those who are well disposed, and obtain, by the brotherly intercession of the devout, pardon from God for those who revile holy things.

To know with full and perfect faith what is the virtue of the most Holy Eucharist, is to know what God, made Man, accomplished for the salvation of the human race in His infinite mercy. For as it is a duty of true faith to proclaim our belief in Christ and worship the Supreme Author of our salvation, Who by His wisdom, laws, example and the shedding of His blood renewed all things, it is a duty of equal obligation to worship Him Who is really present in the Eucharist, that so He may abide among men to the end of the world, and by the perennial communication of Himself make them sharers in the blessings of His Redemption.

Now, he who studiously and religiously considers the blessings flowing from the Holy Eucharist sees at once that in it are contained in the most eminent degree all other blessings of every kind; for from it that life flows which is truly life: "The bread which I will give is My flesh for the life of the world" (Joann. vi., 52). Not in one way alone is Christ the Life. Christ, Who assigned as the cause of His coming among men that He might bring them a sure fullness of life that was more than human: "I am come that they may have life, and have it more abundantly" (Joann. x., 10). For, as soon as "the goodness and compassion of God our Saviour" (Tit. iii., 4)

appeared upon earth, a power at once came forth that almost created a new order of things and influenced every department of civil and domestic society. Thence new relations between man and man; new rights, public and private; new duties; a new direction given to institutions, laws, arts, and sciences. The thoughts and studies of men were drawn toward the truth of religion and the sanctity, or morals; and hence a life given to men truly heavenly and divine. All this is frequently commemorated in the sacred writings; the tree of life, the word of life, the book of life, the crown of life, and expressly, the bread of life.

But this life about which we are speaking bears an express resemblance to the natural life of man, and so, just as the one is nourished by food, and grows strong, so does the other likewise require to be supported and strengthened by food. And here it is well to recall the time and manner in which Christ moved the minds of men and excited them to receive suitably and righteously the living Bread which he was about to give them. For where the fame had spread abroad of the miracle of the multiplication of the loaves which he had wrought on the shore of Tiberias, many people followed him, so that their hunger too, might be appeased. Then Jesus, seizing the opportunity, just as when he infused into the Samaritan woman at the well a thirst for the water "springing up into life everlasting" (Joann. iv., 14) similarly disposes of the minds of the eager multitude to desire more eagerly another bread, the bread "which endureth unto life everlasting" (Joann. vi., 27). But this bread, as Jesus continues to show, is not that heavenly manna given to their fathers wandering through the desert; nor is it that which they themselves had lately received from Him in astonishment; but He Himself is the true bread which He gives: "I am the bread of life" (Joann. vi., 48). He inculcates still further this same lesson both by council and precept: "If any man eat of this bread, he shall live forever; and the bread that I will give is My flesh for the life of the world" (Joann. vi., 52). And the gravity of the command He thus shows clearly: "Amen, amen, I say unto you: Except

you eat of the flesh of the Son of Man and drink His blood, you shall not have life in you" (Joann. vi., 54). Away, therefore, with that common and most pernicious error of those who believe that the Holy Eucharist is only for those who, free from business and troubled in mind, resolve to seek repose in some design of a more religious life. For the Holy Eucharist, than which there is nothing more excellent or salutary, is for all, whatsoever their employment or dignity, who wish (and there is no one who should not wish) to nourish in themselves the life of Divine Grace, of which the ultimate end is the attainment of life eternal.

Would that those whose genius or industry or authority could do so much to guide the men of affairs of the age, would think rightly of eternal life, and impart the knowledge of it to others. But alas, We see with regret that most of these arrogantly believe that they have given to the world a life prosperous and almost new, because they urge it forward to strive in its excited course for utilitarian objects and the mere gratification of curiosity. Look where you will, human society, alien though it is from God, far from enjoying that tranquility of affairs which it seeks, labors in great anguish and trepidation like one tossing in a fever; it strives vainly to obtain that prosperity in which alone it puts its trust, ever vainly pursuing it and clinging desperately to what is slipping from its grasp. For men and states come necessarily from God, and, therefore, in no other can they live or move or do good but in God through Jesus Christ, from Whom men have received, and still receive, the best and choicest gifts. But the chief source and fountain-head of all these gifts is the Holy Eucharist, which, while it nourishes and supports that life for which we strive so ardently, exalts in the highest degree that dignity of human nature which seems to be so highly valued in these days. For what can be greater or more desirable than to be made as far as possible participators and partners in the Divine nature? But this is what Christ does in the Eucharist, raising man up to divine things by the aid of grace, and uniting Himself to him by

bonds so close. For there is this difference between the food of the body and the food of the soul, that the former is converted into us, but the latter converts us into itself; and it is to this that Augustine refers when he puts the words into the mouth of Christ—"You shall not change me into Thee as food of thy flesh but thou shalt be changed into Me." (Conf. I., vii., ex.)

But this most excellent Sacrament which renders men participators of the Divine nature, also enables the soul of man to advance in every class of the higher virtues. And first in faith. At all times faith has had its assailants; for although it exalts the minds of men with knowledge of the most lofty things, yet, while it has revealed that there exists things above nature, it conceals their precise character, and so seems to depress the human mind. Formerly only this or that article of faith was attacked; afterward war was waged much more widely, until it finally came to be affirmed that there was nothing at all above nature. Now, for renewing in the mind the vigor and fervor of faith there is nothing more suitable than the mystery of the Eucharist, which is properly called the mystery of faith; for, truly, in this one mystery, by reason of its wonderful abundance and variety of miracles is contained the whole supernatural order. "He has made a remembrance of His wonderful works, being a merciful and gracious Lord, He hath given food to them that fear him" (Ps. cx., 4-5). For if God acknowledged that He wrought above nature as due to the Incarnation of the World, through Whom the salvation of the human race was restored, according to that word of the Apostle: "He hath purposed . . . to re-establish all things in Christ, that are in heaven and on earth, in Him" (Eph. i., 9, 10); the Eucharist, according to the testimony of the Holy Fathers, is a continuation and an expansion of the Incarnation. For by it the substance of the Incarnate Word is united to men; and the supreme sacrifice of Calvary is renewed in a manner that is full of mystery. This the prophet Malachy signified in the words: "In every place there is sacrifice, and there is offered to My Name a clean oblation" (Eph. i., ii).

And this miracle, the greatest of all, is accompanied by innumerable others, for here all the laws of nature are suspended; the whole substance of the bread and wine is changed into the Body and Blood of Christ; the species of bread and wine are sustained without a subject by Divine power; the body of Christ dwells at the same time in as many places as the Sacrament is consecrated. But human reason is enabled the better to reverence so great a mystery by the prodigies which have been performed in its glory in past ages and in our own days, of which, indeed, there still exist renowned and public proofs, and that not in one place merely. We see, therefore, that by this Sacrament faith is fostered, the soul nourished; the falsehoods of rationalists dissipated, and the whole order of the supernatural made clear to our eyes.

But it is not pride alone, but depravity of mind as well, that makes faith in Divine things grow weak. For, if it happens that the better the morals the clearer the intelligence; if even the prudence of the Gentiles perceived that the mind is blunted by the pleasures of the body, as Divine wisdom has already borne testimony (Sap. i., 4); then so much more in Divine things do the pleasures of the body obscure the light of faith, and even extinguish it altogether in God's just punishment. And for these pleasures there is burning in those days an insatiable cupidity, a cupidity which, like the contagion of disease, widely infects all, even from their first tender years. There is a remedy for this terrible evil in the Divine Eucharist. For, first of all, by increasing charity, it checks voluptuous desire; as Augustine says: "The nourishment (of charity) is the lessening of lust; perfection, no lust" (De diversis questionibus, lxxxiii., quest. xxxvi.). Besides, the most chaste flesh of Jesus restrains the luxury of our flesh, as Cyril of Alexandria has said—"For [Christ existing in us calms] the law of the flesh raging in our members" (Lib. iv., c. 2, in Joann. vi., 57). But even more the peculiar and most precious fruit of the Eucharist is that signified in the saying of the prophet—"What is the good thing of Him (Christ), and what is His beautiful thing but the corn of the elect, and wine springing forth virgins?"

(Zach. ix., 17)—namely the strong and constant resolve of sacred virginity, which, while the age slips away in pleasures, flourishes in the Catholic Church more widely and more fruitfully from day to day, and, indeed, what a great advantage and ornament that is everywhere to religion and even to ordinary human intercourse is well known. Moreover, this Sacrament strengthens beyond conception the hope of immortal blessings and the confidence of Divine aid. For the desire of happiness, which is in the minds of all, is more and more sharpened and strengthened by the emptiness of all earthly goods, by the unjust violence of wicked men, and by all the other troubles of mind and body.

Now the august Sacrament of the Eucharist is at once the cause and pledge of happiness and glory not only for the soul, but also for the body. For while it enriches the soul with an abundance of heavenly gifts, it also fills it with joys so sweet that they far surpass every thought and hope of man; in adversity it sustains; in the strife of virtue it confirms; it leads to everlasting life as by an open pathway. But to the frail and perishable body that Divine Host gives a future resurrection, for the immortal Body of Christ implants the seed of immortality which is some time to bud forth. This advantage, both to soul and body, the Church has at all times taught, following Christ who said,— "He that eateth My flesh and drinketh My blood, hath everlasting life; and I will raise him up on the last day" (Joann. vi., 55). And here it is of great importance to consider that the Eucharist, being instituted by Christ as a "perennial memorial of His passion" (St. Thoms Aquin., opusc., lxii : Offic. de festo Corp. Christi), declares to all Christian men the necessity of mortifying themselves. For Jesus said to His first priests—"Do this for a commemoration of Me" (Luc. xxii., 19), that is, 'do this to commemorate My sorrows, griefs, tortures, and death on the cross. Hence this Sacrament, which is also a sacrifice, is a ceaseless exhortation for all time to penance and every spiritual effort; it is also a solemn and severe reproof of those pleasures which shameless men praise and exalt so highly: "As often as ye

shall eat this bread, and drink this chalice, you shall show the death of the Lord until He come." I Cor. xi., 26.

Moreover, if you diligently examine into the causes of the present evils, you will find that they arise from the fact that the charity of men toward one another has grown faint according as the love of God has grown cold. They have forgotten that they are sons of God and brothers in Jesus Christ; they think of nothing but themselves; the rights of others they not only disregard, but attack and invade. Hence the frequent quarrels and contentions among the various classes of citizens; the arrogance harshness, dishonesty, among the more powerful; the misery, envy and spirit of revolt among the weaker. For these evils it is vain to seek a remedy for the enactments of law, the fear of punishment, or the plans of human prudence. What must be aimed at, as We Ourselves have more than once recommended, is to reconcile the various orders of citizens by a mutual union of duties, a union which would come from God and give birth to works stamped with the true spirit and charity of Christ. This union Christ brought upon earth; by it He wished all things to be inspired, as being the one thing that could bring some happiness, even in the present, not only to the soul, but also to the body, restraining as it does man's immoderate love of himself, and repressing the passion for riches, which is "the root of all evils." (Tim. vi., 10.)

But although it is necessary that all just rights should be well protected, it is nevertheless lawful to establish and preserve in society that salutary "equality" (2 Cor., viii., 14) which St. Paul recommended. This, therefore, is what Christ wished in instituting this august Sacrament—to excite toward God and to foster charity among men. For the one flows, as is evident, of its very nature and almost spontaneously, from the other; nor can men live without it at all, nay, it must even burn and flourish in their hearts, if they consider the charity of Christ toward them in this Sacrament, in which He has maintained His marvellous power and wisdom, and also "poured forth the riches of His divine love for men." (Cone. Trid. Sess.

xiii., De Euchar. c. 5.) And as Christ has given us such an example of love, how we should love and help each other, bound together as we are still more closed by the needs of our common brotherhood! Moreover, the outward symbols of this Sacrament are in a special manner calculated to excite us to union. For St. Cyprian says—"The very sacrifices of redemption themselves proclaim the necessity of Christian concord in the firm and inseparable bonds of charity. For when the Lord calls His body bread which is made up of the union of many grains He indicates the union of that people whose sins He bore; and when He calls His blood wine which is drawn from many ripe grapes, again He signifies a flock made one by the union of the multitude." (Ep. 69, ad Magnum n. 5 al. 6.) Similarly the Angelic Doctor following St. Augustine says—"Our Lord commended His body and blood in those things which are moulded in unity; for the first, the bread, namely, is made from many grains, and the other the wine, also becomes one from many grapes, and therefore Augustine elsewhere says—"O Sacrament of piety, O sign of unity, O bond of charity." (Summa Theol. iii., p. q. lxxix., a. 1.)

All this is confirmed by the declaration of the Council of Trent, that Christ knit the Eucharist to the Church "as a symbol of that union and love with which He wished all Christians to be bound together—a symbol of that body of which He is head, and to which He wished us to be united as members by the most firm bonds of faith and hope and charity" (Sess. xiii., De Euchar., ch. II.) And this St. Paul himself has declared: "For we, being many, are one bread, one body, all that partake of one bread" (1 Cor. x. 17). Yes, truly, here is a most beautiful example of Christian brotherhood and of social equality, that all should approach the same altars without discretion; the nobility and the people, the rich and the poor, the learned and the unlearned, are equally sharers in the same heavenly banquet. And if it has been the glory of the Church that, in the first ages, "the multitude of believers had but one heart and one soul" (Act. iv., 32), it cannot be doubted that such a wonderful blessing was due to the

custom of approaching the Holy Table; for of them we find it recorded— "And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread" (Act. ii., 42). Moreover, the grace of mutual charity among the living, so much strengthened and increased as it is by the Sacrament of the Eucharist, flows out unto all who are in the communion of Saints, particularly through the power of the Holy Sacrifice. For the communion of Saints, as all know, is nothing else than the mutual communication of aid, expiation, prayer and benefits among the faithful, whether in heaven or enduring the expiatory fires of purgatory, or still abiding upon earth, but all forming one state, whose head is Christ, and whose life-giving principle is love. It is also a matter of faith that while to God alone the Holy Sacrifice may be offered, yet it can only be celebrated in honor of Saints reigning in heaven with God "who crowned them," to obtain their patronage and protection, and also to blot out the stains of the brethren who had died in the Lord, but who had not yet made full atonement. That true charity, therefore, which is wont to do and endure all things for the salvation and utility of all, leaps and burns into life from the Most Holy Eucharist, in which Christ is really present, in which He gives way to His love for us in the highest form, and, under the impulse of His divine love, perpetually renews His sacrifice. It is from this that the arduous labors of Apostolic men, as well as the various institutions that have had their origin among Catholics and deserve so well of the human race, derive their influence, strength, constancy and successful results.

These few things written by Us on a great subject, will, we doubt not, produce much fruit if you, venerable brethren, seasonably expound and commend them to the faithful.

At the same time this Sacrament is so great and so abounding in virtue that no one has ever yet adequately praised it by his eloquence or worshipped it by his adoration. Whether you meditate upon it or rightly worship it, or better still, purely and worthily receive it, it is to be regarded as the great centre round

which turns the whole Christian life; to it all other forms of piety lead; in it they end. In the self-same mystery that gracious invitation and still more gracious promise of Christ: "Come to Me all you that labor and are burdened, and I will refresh you" (Matth. xi., 28), are renewed and renewed most, as it were the soul of the Church, toward which is directed the fulness of sacerdotal grace through the various grades of orders. From the very same source does the Church draw all her power and glory, all the ornaments of her divine ritual, and all the efficacy of her blessings. Therefore, she takes the greatest care to instruct the faithful and lead them to this intimate union with Christ by the Sacrament of His Body and Blood; and for the same reason she adorns it and makes it more worthy of reverence by means of the most sacred ceremonies. The constant care of our holy mother, the Church, in this matter is summed up in the exhortation of the Council of Trent: an exhortation breathing forth wonderful charity and piety, and worthy of being entirely recalled again by Us to the Christian world: "With paternal affection the Holy Synod admonishes, exhorts, demands, and by the bowels of God's mercy, treats all, without exception, who are called Christians; to sometimes meet and find peace in this sign of unity, in this bond of charity, in this symbol of concord; to be mindful of that immense majesty and of that wonderful love Jesus Christ, our Lord, Who gave His life as price of our salvation, and His flesh to be our food; to believe and venerate those sacred mysteries of His Body and Blood with such constancy and firmness of faith, such devotion of mind and piety and zeal, that they may be able to receive that super-substantial bread, so that he may be truly to them the life of their soul and the perpetual health of their mind; and thus, that strengthened by its vigor they may be able, after the journey of this miserable exile, to reach their heavenly country and eat without any veil upon their eyes, the very same bread of angels which they now eat concealed under the sacred species."—(Sess. xiii., de Euchar., ch. viii.).

Now history bears witness that Chris-

tian life flourished better in the times when the reception of the Blessed Eucharist was more frequent. On the other hand it is not less certain that when men began to neglect and almost despise this heavenly bread the vigor of the Christian profession sensibly diminished. Lest it should some time pass away altogether, Innocent III., in the Council at Lateran, imposed the most solemn precept that, at the very least, no Christian should abstain at Paschal time from receiving the Body of the Lord. This precept, however, was imposed with reluctance, and, it is clear, only as the last remedy; for it has been always the wish of the Church that the faithful should approach the holy table at every sacrifice. "The most holy Synod would wish the faithful attending each Mass to communicate not even spiritually but even sacramentally, so that they might receive more abundantly the fruits of the Sacrifice.—(1 Con. Trid. Sess. xxii., c., vi.)

And this most sacred mystery contains as a sacrifice, the plentitude of salvation not only for individuals but for all men; hence the Church is accustomed to offer it unceasingly "for the salvation of the whole world." It is fitting, therefore, that by the common zeal of the devout there should be greater love and esteem for this sacrifice; in this age particularly there is no more pressing necessity. Accordingly, We desire that its efficacy and power should be remembered more widely and even more diligently proclaimed. Principles evident from the very light of reason tell us that God, the Creator and preserver of all things, has a supreme and absolute dominion over all men, both privately and publicly; that all that we have and are in every sphere has come from His bounty; Him the highest reverence as our master and that We, in turn, are bound to give and the greatest gratitude as our most generous benefactor. And yet how few are there to-day who fulfil those duties with suitable piety!

This age, if any, surely manifests the spirit of rebellion against God; in it that impious cry against Christ again grows strong: "We will not have this man to reign over us"—(Luc. xix., 14)—and that impious resolve, "Let us cut

Him off"—(Jer. xi., 19)—nor, indeed, is anything urged more vehemently by very many that this, that they should banish and separate God from all intercourse with men. This criminal madness is not universal, We joyously admit; yet it is lamentable how many have forgotten the divine Majesty and His benefits, and the salvation that was obtained chiefly through Christ. Now, this wickedness and folly must be resisted by an increase of general devotion and zeal in the worship of the Eucharistic Sacrifice. Nothing could of itself be more full of sweetness and consolation in the Christian soul. For the Victim that is immolated is Divine, and, accordingly, the honor that we render through it to the Holy Trinity is in proportion to its infinite dignity; we offer also to the Father His only-begotten Son—an offering that is infinite in value and infinitely acceptable; hence it is that we not only give Him thanks for His goodness, but even make Him a return. There is also another twofold and wonderful fruit which may and ought to be derived from this great sacrifice. The mind grows sad when it reflects on the fearful multitude of crimes which abound on all sides, God, as We have said, being neglected and the divine Majesty despised. The human race, in great part, seems to call upon the divine anger; although, indeed, that harvest of evil which has been reaped contains in itself the ripeness of a just punishment. The zeal of the faithful, therefore, should be aroused to appease God, the avenging judge of crime, and obtain from him the reform of a sinful age. This is to be done chiefly by the aid of this Holy Sacrifice. For it is by virtue alone of Christ's death that men can fully satisfy the demands of divine justice, and abundantly obtain pardon and mercy. But this power of expiation or of entreaty Christ wished to remain wholly in the Eucharist, which is not a mere commemoration of His death, but a real and wonderful, although unbloody and mystic, renewal of it.

At the same time let us confess We have not a little joy in knowing that in these last years the minds of the faithful seem to have been renewed in love and reverence for the Sacrament of the Eucharist; and this gives us a better

hope for the future. For, as We said in the beginning, ingenious piety has done much in this direction, especially in sodalities, either by increasing the splendor of the Eucharistic rites, or worshipping the Holy Sacrament constantly by day and night, and making atonement for the insults and injuries it receives. But, Venerable Brethren, it is not lawful for us or for you to stop here; for yet many more things remain to be done or undertaken, so that this, the most divine work of all, may be put in a clear light and held in greater honor among those who practice the duties of the Christian religion, that so great a mystery may be honored in a manner worthy of its greatness. Hence the works that have been undertaken are to be urged on more vigorously from day to day; old institutions where they have disappeared are to be renewed, as for example, the Sodalities of the Eucharist, the supplications poured forth to the Holy Sacrament exposed for adoration, all the solemnity of pomp with which it was surrounded, the pious salutations before the tabernacles, and other holy and most profitable practices of the same nature; in fine, everything is to be done that prudence and piety could dictate. But, above all, endeavor should be made to revive widely again among Catholic nations the frequent use of the Holy Eucharist. To this the example of the early Church, the decrees of Councils, the authority of the Fathers and of the holy men of every age exhort us; for as the body needs its own food, so does the soul, and the most life giving nourishment is given by the Holy Eucharist. Therefore, condemn beforehand the opinions of those who oppose such frequent communions. Banish the idle fears of many and the specious excuses or reasons for abstaining from the Body of the Lord; for nothing could be more effective in rescuing the world from its anxiety about perishable things and in bringing back and perpetually preserving the Christian spirit. Here the exhortations and examples of the higher orders, and still more the zeal and industry of the clergy, will be of greater value. For priests to whom Christ, the Redeemer, has given the office of consecrating and administering the mysteries of His Body and Blood, can surely make

no greater return for the high honor they have received than to do all in their power to promote His glory in the Eucharist, and by following the desire of His most Sacred Heart to invite and draw the souls of all to the saving fountains of so great a sacrament and Sacrifice.

Thus may the surpassing fruits of the Eucharist become, as We ardently desire more fruitful from day to day, with abundant growth, also, in faith, hope, charity and in every virtue; may this revival of piety tend to the peace and advantage of the State, and may the designs of God's most provident love in instituting such a perpetual mystery for the life of the world be made manifest to all men.

Buoyed up with such a hope, Venerable Brethren, and as a pledge of divine gifts, as well as of our affection, We lovingly impart to each one of you and to your clergy and people, our Apostolic Benediction.

Given at Rome, near St. Peter's, on this 22rd day of May, on the approach of the solemnity of Corpus Christi, in the year 1902, the twenty-fifth of Our Pontificate.

LEO XIII., POPE.

Nova et Vetera.

I.

"I cannot sing the old songs,"
This sweet, familiar strain
Is wafting through remembrance,
In minor tones of pain.
"I cannot sing the old songs!"
My Mother—Queen of thee,
And each low inspiration
Seems "Vesperal" to me.

II.

A sigh of exile—longing
For home and peaceful rest;
A wistfulness of pleading,
For Jesus' vision blest.
"I cannot sing the old songs!"
In land of light above;
O, may I sing for ever
"New songs" of Virgin-love!

Enfant de Marie,
St. Clares.

Fly Sheets From the History of Carmel.

Excerpted from the Annals of the Order.

Year 1314.—James, Cardinal Ossa, who afterwards became Pope John XXII, grieving at the schism within the Church, put his whole confidence in the Bl. Virgin. Then the Bl. Virgin appeared to him at night, clad in the Carmelite habit, and said to him "I shall take thee out of the hands of thy adversaries and make thee pope and vicar of my Son. Therefore see that you confirm my order, commenced by Elias and Eliseus on Mount Carmel, and ordered by my servant, the patriarch Albert. And as Honorius and Innocent, my sons, and your predecessors, have enjoined this rule into the remission of sins, so in my name and the name of my Son, thou shalt give my order this privilege, that whosoever enters it, devoutly obeying it, shall be saved and freed from punishment and guilt, etc."

Year 1315.—At Cologne a general chapter was held, which ordered a new and corrected edition of the liturgical books of the order, in order to establish uniformity.

Rutger, the provincial of Germany, died, and was succeeded by John of Sublobe. A monastery was founded in Scherramer, England. The General met at Lyonsat Lyons, the archdeacon, Ferdinand Valasquez, who later founded the monastery of Morgeza in Spain.

Year 1316.—In August, James Ossa was elected Pope, who acted according to the instructions of the Bl. Virgin, given above. S. Andrew Corsini joined the order. A monastery was commenced at Maldelburg (Marlborough).

Year 1317.—Capua had had a monastery in a suburb; now a new monastery was erected in the town. The General, Gerard, died in Avignon, and was buried there. He had ruled the order for 22 years.

Year 1318.—At the general chapter assembled in Bordeaux, Guido, a Spaniard from Perpignaso, was elected successor to Gerard. There were 35 electors, and Guido obtained 26 votes. The rest made the choice unanimous by acclama-

tion. In this chapter Germany was divided into two provinces, upper and lower Germany, and three other provinces were erected: Narbonne, Apulia and Scotland. (The latter seems to have been a vicariate only). A monastery was erected at Lucca, in Tuscany. A new monastery was planted from Ploernel to Nannate.

Also at Orleans, a convent was founded about this time. It first stood outside the town on the banks of the Loire, but later on was transferred into the town.

Year 1319.—The monastery was completed at Scarborough. At Mantua a new establishment was inaugurated.

Year 1321.—John XXII appointed the general, Guido, bishop of Majorca (one of the Balearis islands). Hence a general chapter was convoked at Monte Pesusulano and elected John Alere, a monk of Toulouse, as the 13th Latin general. In this chapter a resolution was passed, that the Vicar of Scotland had to take the oath of fealty to the King of England, the order, and the province of England.

As houses of studies, the chapter selected Bologna, Cologne and London and the provinces had the right to send their students to either of their houses.

In Majorca, a monastery was opened, and in Snyrterleye in England (also called Blackney in Norfolk.)

Year 1324.—A general chapter congregated in Barcelona, at which 15 provinces were represented, and also the Priors of Paris and Rome. At this occasion the recitation of the *Salve Regina* at the end of each canonical hour, the suffrages for the dead, and Masses of *Rorate* in Advent were introduced.

Year 1325.—A monastery at Weissenburg in Germany was opened. Also in the diocese of Tarracona in the regions of Valleys a convent was built.

Year 1327.—The general chapter gathered in Albi. The two provinces of Germany were again consolidated.

Year 1329.—John Bacon, Doctor re-

solutus, as he was called, was elected Provincial in England. He was famous as a professor and preacher, and selected by the Pope to defend the papal side in the struggle with Louis the Bavarian.

Year 1330.—During the general chapter assembled at Valence, the general, Alex, resigned, and in his place Peter de Caesis of Lomoge was elected. He had been provincial of Aquitain, during the last three years. As procurator general, a certain Rodulphus, was appointed, who in 1342 became Archbishop of Cashel in Ireland.

Alex retired to his monastery at Toulouse, where he died two years later.

Monasteries were erected in Vicinovo in Savoy, Schoonhoven in Belgium and Stamford in Lincolnshire.

Year 1331.—About this time the provincial of Germany, Sibert de Beck, died. He had been provincial for 13 years and became well known through his works. Also the revision of our liturgical works was confided to him.

In Aquitain, a monastery was opened in Rochloucauld. In 1560 the Calumists destroyed the church, expelled the monks and changed the monastery into a Calvinist seminary. But in 1600 the Carmeli's recovered possession. Also in Mortui Mari (?) in Aquitain there was a convent.

Year 1332.—Two monasteries were opened: Platia in Sicily and Coventry in England.

Year 1333.—A general chapter held at Nemours in Narbonne, divided the province of Tuscany into Tuscany and Rome and the province of Lombardy into Lombardy and Bologna; therefore, 16 provinces were represented. There were Priors of Rome and Paris appointed, but the selection of the Procurator general was committed to the general.

In Stamford, John Burley, Carmelite and professor at Oxford, died and was buried in the convent.

Year 1334.—A monastery was commenced at Iuliodun in France (Autun?). It was destroyed by the Calvinists in 1568, but rebuilt in the years 1605—1615.

Year 1335.—This is the year of the election of Pope Benedict XII, who was a Carmelite, but afterwards joined the

Cistercians. The monastery at Piacenza was opened.

Year 1336.—At Brussels a general chapter was assembled, at which there were represented the provinces of: 1 the holy land, 2 Sicily, 3 England, 4 Narbonne, 5 the Vicariate of Perpignan, 6 Rome, 7 France, 8 Germany, 9 Lombardy, 10 Aquitain, 11 Vicariate of Toulouse, 12 Arragonia, 13 Ireland, 14 Provence, 15 Scotland, 16 Tuscany, 17 Bologna. Apulia is wanting. As provincial of England in place of John Bacon, we find the name of John Polestead, doctor of Oxford.

Year 1338.—In the fight between Pope Benedict XII and Louis the Bavarian, the Archbishop of Montz, Henry von Friberg, a follower of the Emperor, expelled the Carmelites within his jurisdiction from their monasteries, because they sided with the Pope.

Year 1339.—A general chapter was convoked at Limoges, which appointed the provincials, the priors of the Roman Curia and Paris, and the procurator general. The vicariate of Popignan is mentioned as the vicariate of Popignan and Balearics. The procurator was Ralph Kelly, who later on (in 1342) became archbishop of Cashel.

Year 1340.—Three Carmelite bishops in Great Britain are mentioned: Richard Northal, archbishop of Dublin; Richard Quay, bishop of Cologne; and Stephen Brown, bishop of Rochester.

In England a new monastery was commenced at Ludlow, and finished in 1349. The provincial, John Polestead, in England, died after ruling fifteen years. He was from Suffolk, and Doctor of Oxford.

Year 1342.—A general chapter was held in Lyons, at which Peter Raymond de Grassa, of the Narbonne province, was elected general. Toulouse and the Balearics were erected from Vicariates into provinces.

The new general revised and unified the constitutions of the order. The ex-general Guido, bishop of the Balearics and Elne, died. Stamford in Lincolnshire, was endowed.

The ex-General Petude Caesis was raised to the patriarchal chair of Jerusalem.

Year 1343.—The Carmelites obtained possession of the monastery of S. Mary

of the Woods in the parish of Galgaland, not far from Florence.

Year 1344.—A monastery was opened at Chelsey in England.

Year 1345.—A general chapter assembled at Milan, at which 17 provinces were represented. The principal matter was the appointment of preachers of the Crusade, ordered by Pope Clement. At this chapter, S. Andrew Corsini and S. Peter Thomas were present. From England complaints came of persecutions from the bishops and priests. Probably in this year John of Tublobe, the provincial of Germany, died.

Year 1346.—Andrew Corsini for a time took the place of Peter Thomas as procurator general at the papal court in Avignon. John Baccon died about this time.

Year 1347.—Monasteries were opened at Devaul and Brixen. The same year Emperor Charles IV, one day after his coronation as King of Bohemia, laid the cornerstone of a Carmelite monastery outside the walls of Prague.

Year 1348.—This year the pest swept over all Europe, denuding also the monasteries, the inmates of which in assisting the sick, etc., were carried off by hundreds. At the same time vocations were getting few. From this year dates the relaxation of discipline and spiritual terror, especially amongst the mendicants.

At the general chapter, convened in Metz, S. Andrew Casini was appointed provincial of Tuscany, and Germany was again divided into two provinces—of lower and upper Germany. The provincial of England was John Falsham, of Norwich, and professor at Cambridge.

Year 1349.—S. Andrew Corsini was created bishop of Fiesole (a few miles from Florence). Bl. Peter Thomas was professor of Exegesis in Paris. A monastery was erected in Lintern in the diocese of Salzburg. In Holland a monastery was commenced at Alsten. It had before this been located at a place called Termuylen.

Year 1350.—Among the Carmelites famous in England we find mentioned, Walter Heston, from Lincoln, lecturer at Cambridge; John Replingale, of Lincoln, professor of Cambridge; Adam Laxlinghan, of Norwich; John of S. Edmund, of

Ipswich, and John of Avon. At Duncastle a monastery was opened.

Year 1351.—A monastery was built at Tachau in Bohemia. The general chapter was assembled at Toulouse, at which 18 provinces were represented.

Year 1352.—The order for some time had had a home outside the town of Anjoux. This year a monastery was built in the town. Also a convent was opened at Aulor, and another in Newstadt on the Seale. Pope Clement II died this year and Bl. Peter Thomas preached the funeral sermon on the occasion.

Year 1354.—A general chapter was celebrated at Perpignan; 18 provinces were represented. A new division was made in Spain: Pampelona and Sangosa were joined to Aquilain; 9 monasteries belonged to the province of Catalonia, and 8 formed the province of Spain.

Year 1355.—A monastery was opened at Streckau in Silesia, and another at Ravensburg in Wurttemberg, which suffered much in the 30 years' war from the Swedish general, Horn. The Lutherans occupied the church for 80 years, leaving to the Carmelites only the chancel, but at last they recovered their church.

Year 1356.—S. Peter Thomas was sent by the Pope as his legate to different monarchs of the east and west, and exhibited fearless bravery and the greatest skill in solving the difficulties to be overcome.

In Catalonia a monastery was opened at a place called Campo Rotundo.

Year 1357.—In the general chapter held in Feracura, 18 provinces were represented. The most prominent man present was Henry Bolondry, the provincial of lower Germany, and the author of a Moral Philosophy. The general, Peter Raymond de Grassa, after ruling the order for nearly 16 years, died and was buried at Monte Pessulano.

A monastery of whose foundation there is no certain knowledge, existed at Mozic in Apulia.

Year 1358.—S. Peter Thomas visited the holy sepulchre, and returning staid for a short time in Famagusta, Cyprus. On account of the death of the general, a new general chapter was held in Bordeaux, and John Balistaz of Majorca, was elected general. In this chapter

we hear for the first time of a province of Gascogn, which had 17 convents, of which all but four fell later into the hands of the heretics, who destroyed them utterly. We give the names in Latin, as given in the official report. They were the convents Burdegalensis, Aguinensis, Baionensis, Condomiensis, Lestorensis, Bergeracensis, Torniensis, Aquensis, Lingeniensis, Pastillionsis, Acalesi, Triae, Conensiorum, Pauliae, Rapisiani, Salvaterrae et Ionzaci.

Richard, the Archbishop of Armagh, raised a persecution against the mendicant orders. Innocent VI protected and defended them, and the storm settled with the death of the Archbishop.

Year 1362.—A general chapter convened at Trives; 19 provinces are represented. In the person of Bernard Olier, prior of Toulouse, a socius was appointed for the general. Additions were made to the constitutions drawn up by the former general, Raymond, and their interpretation was left to the general.

Mention is made of a monastery in Aversa, near Naples.

Years 1363-64.—S. Peter Thomas was created Archbishop of Creta, whilst he remained papal legate for the Orient. Soon after he was nominated patriarch of Constantinople. On the occasion of a visit to upper Italy he founded the college of S. Martin at Bologna, which was in the hands of the Mantuan congregation.

In Pavia the site of the monastery was changed and transferred to the church of S. Fawtin and Jovita. In Brittany a monastery was opened at Paulopolis, and in Catalonia at Tarraga.

Year 1366.—Bl. Peter Thomas died on the feast of the Epiphany, and was buried on the isle of Creta.

A general chapter was congregated in Albano; 19 provinces were represented.

Year 1367.—The provincial of England, Walter Rellay, died in Alverton, where Edward III had founded a monastery. Mantua obtained a monastery through the munificence of Duc Louis Gonzaga. The first place was the church of S. Mary of Charity, then the church of the Saviour, and finally, after two years, the church of the Annunciation. Also in Schweinfurt a monastery was built, which, in the time of the reformation

was destroyed by the Markgrave of Brandenburg; its revenues were divided between the convents of Wuzzburg, Bamberg and Newstadt.

About this time a monastery was opened at Poitiers, and one at Castres in Aquitain.

Year 1368.—At Straubing, Bavaria, a monastery was opened. (It is now the seat of the provincial of Bavaria.) S. Andrew Corsini, by order of the Pope, established peace between the emperor and Florence, and also prevailed upon the factions in Bologna to keep the peace in the city. The general, John Balistar introduced the election of definitors for the general chapters, whilst until now the provincials had been the definitors.

...Year 1364.—At Monte Pessulano the general chapter was convened; 19 provinces were represented and 18 definitors were present. The general was empowered to recover, if possible, the body of the prophet Eliseus at the expense of the order. (His head is said to be in the church of S. Apollinaris in Ravenna.) Bartholomew Peior was made procurator general. The provincial of Cyprus Stephen Cortephe related how by touching the grave of Bl. Peter Thomas he had been cured of disease.

Year 1370.—A convent was established at Mazario in Sicily. The bishop, James of Croatia, a member of the monastery at Malines, died.

Year 1371.—The Pope appointed a Visitor apostolic to restore the relaxed religious life in Sicily. John Swaffam of Cambridge, a Carmelite, was made bishop of Bangor. Simon, an inmate of the monastery at Craymond in Scotland was appointed patriarch of Antioch. A monastery was opened in Dijon, France.

Year 1362.—At Buda in Hungary a monastery was commenced; also in Vicenza, Italy. A general chapter celebrated in Aquae or "Deadwaters," and was attended by 19 provincials and 15 definitors, gave permission to sell the duplicate books of the libraries, and forbade all moveable or immoveable private property.

At Thenesi, Belgium, a monastery was established.

Year 1373.—This is the year of the death of S. Andrew Corsini.

Year 1374.—A dispute arose between

a Dominican, John Stokes, and a Carmelite, John Horbech, both professors at Cambridge, about the antiquity of the Carmelite order. The university, after examining all the records in regard to the question, declared by solemn decree, that the Carmelites had revived their claim to be the imitators and successors of the prophets Elias and Eliseus.

A record exists this year of our monastery at Notabile, Malta. The monastery at Bourges was founded. The general of the order, John Baloter, died after ruling the order for 16 years. (There is a heretic of the same name on the lists of the index, but it is not the same man.)

Year 1375.—A general chapter convoked at Puy in France, elected the general Bernard Olen from Minorca; 19 provinces were represented by their provincials and definitors (except the holy land.) The monasteries of Sangosse and Pampillion in Navara were raised to Vicariates. The appointment of the Vicars was left to the general. The order taxed itself for the expenses of the canonization of S. Albert and Peter Thomas.

Year 1377.—Urban VI allowed the opening of a monastery at Basignano in the diocese of Pavia. The monastery at Avila in Castilia (the place where S. Teresa died) was founded this year.

Year 1379.—Urban VI granted to all, who called the Carmelites Brothers of the Bl. Virgin of Mount Carmel, an indulgence of three years and three quarantines, whenever they do so.

On May 29, the general chapter was congregated at Brouges in Flanders. The province of Naples was established and obtained six monasteries from the Roman province. The monasteries in Flanders were erected into a Vicariate under the immediate jurisdiction of the general. Pampillion and Sangossa were reunited to the province of Spain. Valence and Prague were made houses of study.

Urban VI deposed the general Bernard Oler, because the latter acknowledged the anti-Pope Clement IV. This caused a split in the order, as Spain, France and Catalonia continued to recognize Bernard. (This was the time of the lamentable western schism, when hardly any one knew whom to acknowledge as true Pope. Also S. Vincent Ferrier fol-

lowed the anti-Pope at least for a time, because he considered him the true one.) In his place under the name of a vicar general there was elected Michael of Bologna.

Year 1380.—Bl. Avertanus died in Lucca of the pest, and eight days after also his companion Romaeus (or Henry Romaeus). The monastery in Lucca, until now outside the town, was moved into the town. Randazzi in Sicily and Barletta in Apedia saw monasteries in their towns.

Year 1381.—A general chapter was convened at Verona. Michael of Bologna was elected general. Provincials were elected for all the provinces, also the schismatic ones, but were allowed to remain in their own monasteries until it became possible to get to their provinces. All had to swear fealty to Urban VI. The definitors appointed by the Pope were declared eligible for the next general chapter. The Cardinal Protector, at that time Bartholomew Mezavaca, bishop of Reute, was to be called Reverendissimus Dominus noster.

Instead of the seals which the ex-general had, new ones were ordered to be made.

At Noerdlingen in Bavaria a convent was built on a spot rendered famous by a miraculous preservation of the eucharistic host in a fire. This convent was later on occupied by the Lutherans, after the Carmelites had been expelled.

Year 1383.—Bernard Oler resigned his office as general. The monastery at Pontabat in France was opened.

Year 1384.—The portion under Bernard Oler had a chapter at Avignon and elected for his successor Raymond Bacquerius. The general Michael undertook the visitation of the monasteries of England and Germany.

A monastery was established in Regio. Year 1385.—A general chapter was held in Bamberg. Only 9 definitors were present, of Sicily, England, Rome, lower Germany, Lombardy, Tuscany, Bologna, upper Germany and Gassogne. Provincials were, however, elected for all provinces, but they might remain in their respective monasteries until an opportunity presented itself to take possession of their provinces. The convent at Vienne was declared a house of studies for

upper Germany, with all the privileges of the Parisian monastery. The religious were bound to make a visit to the Bl. Sacrament after dinner.

Year 1386.—Urban VI deposed the general, for what reason is not known, and appointed the Vicar General John of Rando in Lombardy. Also the cardinal of S. Marseilles was deprived of the protectorate of the order and Cardinal Caracoids, of S. Cyriacus, acted as vice-protector until 1384.

By command of this cardinal, John of Rando cited some religious who were faithful adherents of Michael, the ex-general, took their depositions before a notary and imprisoned them.

Year 1387.—Owing to the change of generals a general chapter was convoked at Brixen, where definitors were present of 19 provinces and a vicariate. John de Rando was elected unanimously and provincials appointed. Bartholomew de Sacca was appointed postulator for the canonization of S. Albert.

A monastery was opened at Lisbon, the capital of Portugal. The general of the part adhering to Clement VII was Raymond Aquerius. Very little is known of him or his works.

Year 1390.—Boniface IX, the successor of Urban VI, appointed Richard Northal, a Carmelite, archbishop of Dublin. Raymond Aquerius died. Hence the part under Clement had a chapter at Perpignan, and elected for their general John Grossi. A monastery was opened at Modica in Sicily.

Year 1392.—The monastery at Abensberg in Bavaria was opened. In 1614-15 it was restored, but suffered greatly in the thirty years' war.

Year 1393.—A general chapter was held at Frankfort; 8 definitors only were counted and 10 provincials only were elected. Of the other provinces not even mention was made. Monasteries were founded at Hennebonte in Brittany, at Besancon in Burgundy and at Marignano in Italy.

Year 1394.—Monasteries were opened at Cracow, Poland, and at Vienne in the Dauphine.

Year 1395.—A monastery was founded at Vorthag in Syria, diocese of Seckon. During the thirty years' war it enter-

tained many refugee Carmelites from Bavaria.

Year 1396.—A general chapter assembled at Piacenza in Lombardy, John Rando was re-elected. Eight provinces only were represented and eight provincials appointed. Until the time of Eugene IV the order abstained from flesh meat altogether, but Boniface IX allowed the English Carmelites to eat meat on days not otherwise forbidden by law or special vows.

Year 1398.—The convent of Budgeste in Poland was founded. Richard II of England made the Carmelite Thomas Peverell bishop of Ossary in Ireland.

Year 1399.—At the convent of the Woods in Tuscany the general chapter gathered at which 8 provinces were represented. Different feasts were ordered to be observed. It was forbidden to go to the Roman Curia, unless authorized by the provincial. Monasteries were erected at Figiasum (?) in Aquitain, in Posen and in Denbigh, in England. Thomas Peverell was transferred to Land, and Thomas Colby was made bishop of Lismore and Waterford.

Year 1400.—The ex-general, Michael Anguan of Bologna, died. Monasteries were erected at Vixon near Poitiers in France, Bituntio in Apulia, Synagra, Nisi, Coniglione in Sicily and Tossignani in Romandiola.

Year 1404.—The general, John Rando (or von Gho) died, probably in September, and the month following Mathew of Bologna was appointed vicar general. A monastery was erected at Salgar in Catalonia.

Year 1405.—A convent was opened at Dole in Brittany, and authorized by the anti-Pope Benedict XIII. In Antwerp a kind of hospice was opened for the monks of Malines, when they came to Antwerp to preach, etc. But a regular monastery was not founded in Antwerp until 1493.

A general chapter in Bologna elected the vicar into a general and having 16 definitors, they appointed provincials and made regulations about the studies. The provincials appointed for provinces in schismatic countries retained their active and passive voice, even when they could not rule their provinces.

Year 1408.—The monastery at Raven-

na was exstructed. In Neti in Sicily our brothers built a monastery outside the walls, which in 1586 was transferred into the town.

Year 1409.—This year the Cardinals of the obedience of Gregory and of Benedict XIII invited in the so-called council of Pisa, deposed both Popes and elected Alexander V. Their sessions took place in the Carmelite monastery at Pisa, and Thomas Walden, an English Carmelite took part in them.

Year 1410.—Alexander V died in Bologna, and had for his successor John XXIII (Balthasar Cossa.) In Prague, Jerome of Prague, who during the council of Constance was condemned, together with Huss, broke into the Carmelite monastery at Prague, destroyed the relics, incarcerated two of the monks and treated most barbarously a certain Nicholas.

Year 1411.—John XXIII invited the two rival generals of the Carmelite Order to the general chapter at Bologna. There both resigned and John Grossi was unanimously elected general for all the provinces. Thus the breach was healed. Two new provinces were formed, Tours and Bohemia, to which latter belonged all the monasteries in Bohemia, Poland, Prussia, Hungary, Saxony and Thuringin. The order now counted 21 provinces. Bordeaux, Baionne, Aix and Salvateria were re-united into the province of Gascogne. The provincials were bound to undertake the visitations of their monasteries in person. It was also ordered that in case of a general council, two of our doctors of divinity should attend from France (langued ouï) and two from Langaed, two English, two Germans and two italians.

Year 1413.—The general, John Grond, obtained in France no less than 10 monasteries, and in order to restore the relaxed discipline, he reformed the Convent of the Woods in Tuscany. This reformation gave the impetus to the later foundation of the Mantuan congregation.

A monastery existed in Runzwach, diocese of Maintz, the prior of which was Michael Kembrant from Duren.

Year 1414.—At the council of Constance there were two theologians, each of the provinces of the order provided by the last general chapter. Also the

Bishop of Hereford, Robert Marshall, and the royal commissary, Thomas Walden, were Carmelites. Stephen Pattington, the former provincial of England became bishop of Chichester. In Vich a monastery was opened.

Year 1416.—The general chapter at Aix (France) was attended by the definitors of 22 provinces. Grosso was re-elected. The province of Spain was divided into two: Castilia and Aragonia. By decree of the chapter every priest of the order was henceforth bound to say every year 9 masses: 3 for the souls in purgatory, 1 of the Holy Ghost, 1 de Beata, and 1 of the holy angel for the benefactors of the order, and 1 de Beata for the Cardinal Protector, 1 of the Holy Ghost and 1 for the dead for his deceased parents. Also once a year a mass in honor of the Bl. Trinity for all the civil and ecclesiastical rulers.

A Bunch of Red Roses.

BY ANITA G. HENRY.

Close by the glowing fountain,
Where incensed waters flow,
And sweet voiced birds sing their song
Of the days of long ago.
And through the purple shadows
Of one fair summer noon,
A bunch of roses blooming red,
Sent forth their sweet perfume.

Round two hearts they twined a wreath,
Around two hearts they spread,
Votive garlands of a love,
Alas, that now is dead.
And o'er each petal swells the strain,
That chants with feeble breath,
Of sorrowed hearts and bitter pain,
The rose wreath's dirge of death.

Close by a lowly altar
There knelt two hearts at pray'r,
One with years upon her brow,
The other, young and fair.
Round these hearts God twined a wreath
Of His immortal love,
To ever bloom amid the joys
Of Heavenly courts above.

Politeness is the flower of humanity.

Obituary.

We recommend to the prayers of our readers the following lately deceased :

Joanna Shanahan, who passed into eternity on August the 11th, fortified by the last rites of the church. It was her proud privilege, they write, to have been a subscriber to the Carmelite Review, since its initial issue.

Miss Sarah Doyle, of Alliston, Ont.

Mr. A. H. Harters, who died on the vigil of the Assumption at Tiffin, O., leaving behind him a devoted wife and several boys.

May they rest in peace.

Petitions Asked For.

The following petitions are recommended to the charitable prayers of our readers :

That a young man may obtain a good position ; that a person may hear from a dear friend not heard from for a long time ; that a young woman may be cured of inward trouble without an operation ; that a religious may be cured of cancer ; grace of temperance for many ; that three brothers may reform and get good positions ; for the reformation of many ; for the conversion of sinners ; that God will protect and keep from harm several young men and young women and make them good Christians ; three special favors ; many other spiritual and temporal favors.

PROOFS OF THE EXISTENCE OF GOD.

In a musical instrument when we observe divers strings meet in harmony, we conclude that some skilful musician tuned them. When we see thousands of men in a field, marshalled under several colors, all yielding exact obedience, we infer that there is a general whose commands they are all subject to. In a watch, when we take notice of great and small wheels, all so fitted as to concur to an orderly motion, we acknowledge the skill of an artificer. When we come into a printing house, and see a great

number of different letters so ordered as to make a book, the consideration hereof maketh it evident that there is a compositor, by whose art they were brought into such a frame. When we behold a fair building, we conclude it had an architect ; a stately ship, well rigged and safely conducted to the port, that it hath a pilot. So here : the visible world is such an instrument, army, watch, book, building, ship, as undeniably argueth a God, who was and is the tuner, general, and artificer, the compositor, architect, and pilot of it.

And so, when we survey the bare outworks of this our globe ; when we see so vast a body accoutred with so noble a furniture of air, light and gravity ; with everything, in short, that is necessary to the preservation and security of the globe itself, or that conduceth to the life, health and happiness, to the propagation and increase of all the prodigious variety of creatures the globe is stocked with ; when we see nothing wanting, nothing redundant or frivolous, nothing botching or ill made, but that everything, even in the very appendages alone exactly answereth all its ends and occasions—what else can be concluded but that all was made with manifest design, and that all the whole structure is the work of some intelligent Being, some Artist of power and skill equivalent to such a work ?

When Napoleon was returning to France from the expedition to Egypt, a group of French officers one evening entered into a discussion concerning the existence of God. They were on the deck of the vessel that bore them over the Mediterranean Sea. Thoroughly imbued with the infidel and atheistic spirit of the times, they were unanimous in their denial of this truth. It was at length proposed to ask the opinion of Napoleon on the subject, who was standing alone, wrapt in silent thought. On hearing the question, "Is there a God?" he raised his hand and pointed to the starry firmament simply responding :—"Gentlemen, who made all that?"—*Catholic T. A. News.*

The honest man, though e'er so poor,
is king o' men for a' that.—Burns.

HE BELIEVED.

Striking Story Told of the Remarkable
Conversion of an Atheist.

A strong presentation was made a few evenings ago in a public lecture delivered at Grand Rapids, Mich., by Father Schrembs. Said the lecturer:

Father Athanasius Kirscher, who lived in the seventeenth century, is recognized as one of the greatest scientists of his day. He was in turn professor of philosophy, Oriental languages, mathematics, Egyptology, physical sciences. He was a voluminous writer on mathematics and physical sciences and his famous work, "Mundus Subterraneus," was a real cyclopedia, comprising all the geological knowledge of the day. At Rome he collected an enormous museum of scientific instruments, natural objects, models and antiquities, and himself constructed many wonderful instruments. Father Kirscher was the possessor of a magnificent globe representing our planetary system. By means of a secret spring the whole could be set in motion, reproducing in imitation the movements of the earth and the other planets around the sun.

A young friend of the great scientist called one day just as the priest was about to attend a dying woman. Kindly the priest invited the young man to his study, there to await his return. Quite naturally the young man's attention was soon drawn to the splendid globe, and as he was passing his hand over the instrument he accidentally touched the secret spring, starting the whole mechanism in motion. Lost in admiration of this wonderful imitation of the universe, the priest found him on his return. The first question the young man, who by the way, was an avowed infidel, asked was:

Father, who is the genius that has made this wonderful instrument?

Why, answered the priest, nobody made it, it made itself.

Father, said the young man, you are trifling with me; it is against reason, it is an utter impossibility that this splendid and wonderful imitation of our universe should have made itself or be the work of chance.

What! answered the priest, you admit that a genius was necessary to make this poor, insignificant miniature of the vast universe, and yet affirm that the great universe of which a single blade of living grass contains more wonders than this paltry globe had no maker?

For a moment the young man reflected, then dropping on his knees, he uttered his first profession of faith: "My God, I believe!"—(Church Progress.)

PARENTS AND HOME EDUCATION.

No matter how good the school may be, home education should supplement its work. Children are not given by God to parents, not as a present which they can dispose of at pleasure, but as a trust for which a very exact account must be given to God. St. Paul strongly rebukes those parents who neglect the careful education of their children. "If any man," says he, "have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel." Some parents foolishly imagine that they do their duty towards their children if they provide for their temporal wants, and settle them down comfortably in this world. But this is a great mistake, for it is not for this alone that children are given by God to parents, but for a higher object, far; they are given in order to be trained up in the fear and love of God. Upon the due fulfillment of this duty, then, depends in a large measure, the eternal as well as the temporal welfare of both parents and children.—American Herald.

A great advantage of friendship is the opportunity of receiving good advice. It is dangerous relying always on your own opinion. Miserable is his case who, where he needs, has no one to admonish him.

I know of but one elevation of a human being, and that is the elevation of soul. Without this it matters not where a man stands or what he possesses; and with it he towers, he is one of God's nobility, no matter what place he holds in the social scale.

Editorial Notes.

During this month we should recite the beautiful prayer to St. Joseph for the Church. It is persecuted on all sides, and the Holy Father detained in prison is hindered in the necessary exercise of his authority. Let us therefore pray fervently to the Patron of the Universal Church, that through his intercession, God may grant freedom and prosperity to our Holy Church.

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This month we print the encyclical of the Holy Father on the Most Holy Eucharist. As the intention of the League of the Sacred Heart, recommended by His Holiness for this month, is Devotion to the Blessed Eucharist, this letter, although a little late, will not be out of place. Like all the other letters of the Holy Father, it is written in his admirable style and cannot help but inspire all who read it attentively with a new reverence and devotion towards the Most Holy Sacrament of the Altar.

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The Protestant missionaries seem to consider it their bounden duty to snatch the Philippines from the darkness of ignorance and superstition, in which they are grovelling to bring them to the true light of modern civilization. But to all appearances their means and services are required more at home here than in the Southern countries of Europe and the distant Philippines. Moreover, charity, at least, ought to prompt them to begin at home, and thus much time and money would be saved. The other day down in Wayne Co., North Carolina, the coroner's jury, which passed upon the lynching of a negro, reported that the deed was done "obviously by an outraged public, acting in defence of their homes, wives, daughters and children. In view of the enormity of the crime we think they would have been recreant to their duty as citizens had they acted otherwise." That a jury, after mature deliberation, should not only give its sanction to wilful murder, but even declare it unlawful to act otherwise, is a matter worthy of serious consideration

for those missionaries who have set their minds on the conversion of the Philippines.

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October is the month of the Holy Rosary. Of all the prayers which we can offer to the Mother God, none is more acceptable, none more efficacious than the Holy Rosary. The Apostles, tradition tells us, composed the Creed by which we begin it. The Our Father came first from the divine lips of our Blessed Saviour. Of the Hail Mary, the first part was pronounced first by the Archangel Gabriel and St. Elizabeth, the remaining part, Holy Mary, the Glory be to the Father, etc., was composed by the Church. In the rosary all these beautiful prayers are united and entwined into a wreath which we offer to the Queen of Heaven. Then, in the meditation of the mysteries of the Life of our Divine Saviour and His Blessed Mother, which contain, at least implicitly, all the truths which we are bound to believe, we can learn many lessons of virtue. Who, after seriously reflecting on the obedience shown by the Divine Child Jesus to His Mother and foster-father, will dare rebel against the rightfully constituted authority, much less raise his hand against its representatives? Who, after meditating on the unspeakable sufferings of the God-man, will complain of the few trials and sufferings which he might have to undergo? Who finally, when contemplating the reward of the sufferings of Christ and His Blessed Mother, will not turn his gaze upon the fleeting pleasures and possessions of this life to the happy abode that is awaiting us beyond the grave? Thus we see the Holy Rosary, besides being an excellent form of prayer, contains many important lessons for us to learn. During this month every Catholic should recite it daily. Try, if possible, to go to Mass every day and unite your prayers with those of the Holy Church. If you cannot do that, parents and guardians should see that it is said at home in the family. Surely God will bless the family where the Rosary is re-

cited in common every day, for our Lord says: "Where there are two or three gathered in my name, I will be in their midst."

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We can see already how much better it is to defend our own rights as Catholic citizens than being silent trust in the equity of others to acknowledge them of their own accord. Some time ago Appleton & Co., of New York, published an encyclopedia in which the Catholic Church and its doctrines were grossly misrepresented. A vigorous protest from the Catholic press caused very many to discontinue their subscription to the work and brought from Appleton & Co., the following to Father Wynne, editor of the Messenger of the Sacred Heart:

New York, Aug. 28, 1902.

Rev. Father John J. Wynne.

Dear Father Wynne:—In reference to the Catholic articles complained of in Appleton's Universal Cyclopaedia and Atlas, concerning which we have seen you here this afternoon, we beg herewith to submit a statement concerning the criticisms made by you of that work, and the action already taken by this house in reference to them.

One of the methods used in the conduct of our business is to hold weekly meetings of a Literary Committee, the membership of which consists of the President of D. Appleton & Company, the Vice-President, the Literary Adviser, the Editor of the Cyclopaedia, the Art Manager, and the Educational Editor. Here are discussed all matters pertaining to new books and old ones, new editions, revisions, complaints, and other matters affecting the text of any of our publications. In the regular course of this work, on the twelfth of June, the first meeting held subsequent to May 22nd, owing to the absence of the President in Europe, the Catholic criticisms of the Universal Cyclopaedia were taken up, and it was directed that the Secretary should prepare a letter in response to complaints received setting forth the plan on which the Cyclopaedia had been prepared with respect to controverted subjects.

On July 10th, it was directed that a

resolution should be prepared setting forth the decision of the Committee that the Catholic articles should be submitted to Archbishop John C. Keane, who, under contract with his house, had had charge of their preparation, and that Archbishop Keane should be requested to make the revision himself, should it be found necessary to do so, or designate some person or persons whom we could employ for that purpose. In due course of time Archbishop Keane made reply to our communication and designated Professor Gramman, Professor Pace and Professor Shahan, of the Catholic University of Washington, as such persons. A letter was at once addressed to Professor Gramman asking him to undertake this work. As yet we have received no reply from him. We now learn from you that Father Gramman is in Europe, which, of course, accounts for the delay.

You will observe from the foregoing statements that a disposition to revise the Catholic articles was shown by this house at a regular official meeting of its officers and heads of departments almost immediately upon receiving complaints. The minutes of this committee also show that the complaints made by you have been constantly under consideration, and that the matter was referred by us to Archbishop Keane, a distinguished member of your own communion, under whose supervision the articles were first prepared.

In reference to the contract with Archbishop Keane referred to above, you will please let us remind you that he had full authority to prepare and assign these articles as seemed best to him, and that at any time, since the first publication of the articles, had it been necessary, any corrections might have been made by him. It is not the policy of this house to ignore complaints that may be made to it affecting the accuracy of statements made in its works of reference. We regret that through no fault of yours or ours the representations you have made did not lead to an earlier meeting between yourself and D. Appleton & Company.

Very truly yours,

D. Appleton & Company,
Wm. W. Appleton,
President.

We hope the Catholic Press will continue in this noble work until it inspires the enemies of our Holy Church with a salutary fear of misrepresenting it or its doctrine.

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Book Review.

The American Herald comes out in a new and improved form. The subscription is also reduced to \$1.00 per year.

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We have received at our office a little brochure, by Rev. C. Coppins, S.J., inscribed "The Living Church of the Living God." Its purpose is not of a controversial nature, but rather to show the prerogatives of Christ's Holy Church, so as to make it better known, as the author remarks, and better loved.

Published by Benziger Bros.

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We are also in receipt of a copy of the calendar of the university of the St. Francis Xavier's College, Antigonish, N. S.

The calendar is prefaced by a short historical sketch of the institution. A glance at the names composing the faculty and at the curriculum marked out for the different years and various degrees will show the high standard of this famous institution of learning.

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"The Silver Legend," by L. A. Taylor, is a collection of thirty-eight legendary stories, from the lives of the Saints.

This book will afford delightful and good reading to our young folks especially, for whom the narration of the wonderful has a strong attraction, and certainly the beautiful example of God's chosen followers cannot remain without beneficial effect on the pious admirer.

Publisher—B. Herder, 17 S. Broadway, St. Louis, Mo. Price, net, \$1.00.

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"Catholic Home Annual" for 1902. Benziger Bros., New York. Price, 25c.

This beautiful almanac besides the calendar with the feasts of the year, contains several interesting stories by the foremost among Catholic writers, e.g.,

Father Finn, S.J., Maurice Francis Egan, and Anna T. Sadlier. There are a few other instructive articles in it, with a brief review of the principal events of the past year, and many beautiful illustrations adorn the pages. We hope every Catholic family will procure a copy.

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The first volume of a work entitled, "First Lessons in the Science of the Saints," by R. J. Meyer, S.J., has recently appeared among the publications of B. Herder.

It is a treatise on the inferior life. Man, the world, God—these are the three great subjects of this sublime and most necessary of all sciences. Knowledge of self forms the first part. The author treats his subject thoroughly and with scholarly precision and profundity. His diction is not dry and cold, as is often the case with such writers, but rather interesting and attractive. We are glad that the public is in possession of this work, by the distinguished author. Price, net, \$1.15.

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"The Old Religion," by Rev. Vincent Hornyold, S. J. Under this title Father Hornyold answers the principal objections found by Protestants in the Catholic Church. It is written, as he himself says in the opening chapter, for minds seeking for truth, and in it he proves to them that the religion of the people of England from the first introduction of Christianity into their country, was Catholic, and continued so till Henry VIII, by an act of Parliament, established the Protestant church, and declared himself head thereof. The author concludes by answering the questions pertaining to the Church that generally puzzle the Protestants in seeking the truth.

Published also by the Catholic Truth Society; for sale also at Benziger's, N. Y. Price, one penny.

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"The Faith of Old England," by the Rev. Vincent Hornyold, S. J. This book, although intended principally for those wandering in doubt outside of the true fold, will be very useful also to Catholics. Very often we meet Catho-

lics, who, when asked to solve a difficulty or objection concerning their religion, are unable to do so. The "Faith of Old England" will serve admirably for this purpose. In the first part, the author, in a popular way, both from a doctrinal and historical standpoint, with arguments from Scripture, the Councils of the Church and the teaching of the early Christian writers, defends the principal dogmas and practices of the Church, consequently overthrowing the doctrines of the English church. He shows the true rule of faith and proves that the Pope's authority was recognized in England long before the English Church came into existence, thus destroying the Continuity theory; then he goes on to prove that the head of the English church is the King, and concludes by showing that not only are the Anglican bishops and priests not validly consecrated and ordained, but that the Church of England does not even recognize them as such. In the second part he explains some of the principal Catholic doctrines and practices, which are generally attacked by the Protestants, as Purgatory, Indulgences, etc. After a careful perusal of this little volume, any Catholic will be able to respond to the claims so often advanced by Protestants.

Published by the Catholic Truth Society, of London; sold also by Benziger Bros, N.Y. Price, 6d.

Letters of Thanksgiving.

I enclose an offering for a favor granted through the intercession of Our Lady of Mount Carmel. I was very sick and promised, if I recovered, that I would donate the above sum to the building fund of the shrine. I am very happy to write that she has heard and granted my request, and I am very thankful to her for this. I promised her to have it published in the Carmelite Review. Please publish it.

F. C.

Dear Rev. Fathers:—

Enclosed please find an offering for a Mass in honor of St. Anthony for the

relief of the souls in Purgatory, in thanksgiving for a favor received. I am much troubled with nervousness, and sometimes feel as if I would lose my reason. Having had a bad attack one night, and not being able to sleep, I had recourse to St. Anthony and promised a Mass for the intention above, bathed my head with holy water and pinned a badge of the Sacred Heart on, and in a short time I fell asleep and in the morning felt a great deal better. But I am still troubled with it. Dear Fathers, would you be so kind as to remember me in your prayers. Also please publish this favor in next month's Review.

M. W.

Our Lady's Own.

Scapular names have been received at: Falls View, from St. Joseph's College, St. Joseph, N.B.; Owen Sound; Glenroberton; Trinity, Nfld.; Fredericton, N.B.; St. Michael's College, Toronto; Casco, Wis.; St. Basil's Novitiate, Toronto, Ont.; Church of Atonement, Cincinnati, O.; St. Joseph's Church, South Bend, Ind.; Granville, Iowa; St. Andrew's, Antigonish, N.S.; Redwood, Cal.; Belle River, Minn.; St. Philomena's Rudolph, Wis.; Holy Family Church, New Hamburg, Ont.; St. Mary's Church, Oswego, N.Y.; Ireland, Ind.; Syracuse, N. Y.; St. Bernard's Church, Saranac Lake, N.Y.; Hackensack, N.J.; St. Patrick's Church, Halifax, N.S.; Bathurst, N.B.; Trinity, Nfld.; St. Peter's Church, Toronto, Ont.

Pittsburg, Pa., from St. Mary's, Allegheny, Pa.; St. Mary's Mission, Alma, Wash.; St. Joseph's, Independence, Iowa; Rosalia Asylum, Pittsburg, Pa.; St. Martin's, Charlestown; Holy Trinity, Pittsburg, Pa.

Religion presents few difficulties to the humble, many to the proud, and innumerable to the vain.

The hell of these days is the infinite terror of not getting on, especially of not making money.—Carlyle.

The greatest heroic deeds are those which are performed within four walls and in domestic privacy.—Jean Paul.