



THE SEVEN DOLORS.

For The Carmelite Review.

September's golden grain doth wave,
O'er fields all ripe for reaper's scythe;
The hunter's moon with silver laves
The earth -- and nature's voice is blithe

But minor strains are in our hearts,
As men's wry wakens o'er and o'er,
The thought of sorrow's seven darts
Which she the Queen of Martyrs bore.

The grave and gay doth nature blend,
'Mid storm and sunshine life is passed;
And so the Passion tide doth send
Its shadow even to the last.

The glorious autumn has its shade,
As well as spring time, glad and bright;
The shadow of the cross is laid
In "pearly dawn" and evening light.

And eyes of love can e'er discern,
The form of her to sorrow wed;
Beneath the cross, and from her learn,
The story of her sorrow dread.

Whose hand hath sent the cruel dart,
So keen, so cold, with aim so sure?
Ah! your's and mine transfixed the heart
Of Mater Dolorosa pure.

Be ours the oil to heal her wounds,
Be ours the wine to give her strength;
Be ours the voice that ever sounds
In love and pity, till at length,

The cruel swords of sorrow deep,
Our love will draw from out her breast;
And there in peace and joy we'll weep,
With Mater Dolorosa rest.

DOLOROS.

New York.

BE zealous for the least religious practice, if one can so speak; for, in reality, there is nothing unimportant in religion.—St. Mary Magdalen of Pazzi.

CARMELITA.

BY ANNA T. SADLIER.

For the Carmelite Review.

(CONTINUED.)



DIDN'T mean ghosts, said Carmelita, hopeless of making her meaning clear.

"I should rather hope not, but what are you going to wear to-morrow morn?"

"What am I going to wear?" repeated Carmelita, "why, I have not thought of it, but I suppose my gray dress and black hat."

"On Sabbath morn and a bright day, as I reckon it's goin' to be. Why, sakes alive, Mr. Rutherford, he'd be ashamed to walk by the Baptist meetin' or the Episcopalian Church either, with a dowdy."

Carmelita opened her eyes wide as she sat painfully upright in the elder's arm chair, which permitted no relaxation of the muscles.

"Why, you just put on your best clothes, Carmelita, that blue chiney silk you got, with spots on it, and that hat, with lots of feathers on it."

"Dress myself like that," said Carmelita, "to go to a poor church, where the congregation are working people. Why, Hepzibah, how could you think of such a thing."

"Perhaps they ain't just workin' people," said Hepzibah, with an attempt at diplomacy.

"You told me yourself they were the scum of the earth — all low people," said Carmelita.

Hepzibah remembered very well. It was in a fruitless attempt to dissuade Carmelita from going.

"Well, supposin,' ain't you got no respect for Squire Rutherford's son?"

"Squire Rutherford's son," cried Carmelita, impatiently, "if I knew the way, or if you would come, he should not go with me at all."

For a moment she was half tempted to include him in her vexation. But something in the thought of his manner and appearance checked her. She saw the absurdity of this chimera of Hepzibah's brain, Mr. Rutherford, aghast, because she would not put on her finery for Baptists to stare at.

IV.

"Them two young critters looks elegant together," said Hepzibah, gazing after Mr. Rutherford and Carmelita, at first, through the carefully closed blinds, which the Sabatarian prejudices of the neighborhood required. Then, as her feeling of bursting pride and gratification in the honor which had come to the long obscure household of the Johnson's overcame her, she rushed out, with slippers on, gathering up her best alpaca gown as she went. She took her place in a corner overlooking the road, as it went winding on into the distance. She excused the levity of her own action to herself in the following wise:

"The Lord forgive me if I sin through curiosity, and that on the Sabbath, too, 't ut it's natural I should take a proper pride in the first young thing that's bin here since Araminta went away. Yes, he's just about a half a head taller. Looks as if they was made for one another. There's Miss Barnes out now lookin' after them and Miss Steele, too, and that gossipy Nyle girl, too. And Sam Mason, he's a watchin' of them, too."

This last circumstance seemed to afford Hepzibah unqualified satisfaction, which manifested itself in an audible chuckle.

"And they've got to pass the Newlett

house, too. How them girls did run after Squire Rutherford's son. 'Pears as if no one was stirrin' down to Newlett's."

Here there was a note of intense anxiety and mortification in Hepzibah's voice, and in her excitement she broke off and threw on to the ground an obtrusive branch of a tree above her head, at the same time that she mounted upon a rail of the fence.

"Oh, I reckon it's all right. There's the best bed-room window open and one, two, three heads lookin' out. There's a sight for you to see, proud, stuck-up critters that you are. Take a good look at Squire Rutherford's son, takin' the foreign girl to Church — and to the Papist meetin', too."

In her exultation Hepzibah felt as if this last circumstance was an enhancement of her triumph. She also forgot that she was standing on the somewhat slender rail of a fence, which had withstood the storms of a quarter of a century at least. She was reminded of the latter fact by suddenly finding herself in a kneeling position upon the ground. She arose, rubbing both knees energetically.

"Them plaguy fences! I don't know what the elder was thinkin' of anyway to build them of such thin planks. Mebbe that fall was a takin' down of the carnal pride that's in me this morn. But it's not in human nature to see them Newlett girls lookin' out at such a sight as that and not to feel kinder set up."

As Hepzibah turned to go into the house gloating in imagination over unlimited sight-seers and gossip mongers, who were that morning to be sated with the sight of Squire Rutherford's son in attendance upon Carmelita, she suddenly found herself confronted by Minister Jenkins. He wore his Sabbath morning visage, and as he looked at Hepzibah, she felt that she had been detected.

"You are early abroad this Sabbath?" said the minister, drily.

"Yes," said Hepzibah, her withered face suffused with vivid crimson, "looks as if we might have a shower later on."

"The Sabbath day's the Lord's day," observed Mr. Jenkins, "and he'll give us such weather as seems good to Him."

"That's every word true," assented Hepzibah, painfully aware that the minister's eyes, at first cast heavenward, were fastened upon a reit in her Sunday gown, caused by her unpremeditated descent from the fence.

The Lord preserves the elder's widow wonderfully, began Mr. Jenkins.

"Yes, He do, there's no denyin' it."

"She's had a sore trial sent her these latter days."

"I don't know as she's had any trial, exceptin' the loss of her health and the fallin' asleep in Christ of the elder," said Hepzibah, bridling. Trials were not the sort of things that redounded to the glory of the Johnson household.

"I mean in the advent of that Popish girl."

"Oh," said Hepzibah, casting about for a suitable reply. Then, with studied indifference.

"Carmelita, she's out just now. Squire Rutherford's son, he come to walk to meetin' with her this morn."

It was the knowledge of this very circumstance that had added so much asperity to the minister's tone.

"To which meeting?" he asked.

"Well, not to the Baptist, exactly," said Hepzibah, gaining time.

"No, not to the Baptist," replied Mr. Jenkins, with energy.

"Well, Mr. Rutherford, folks says he favors the Episcopalians, as most rich men does, and——"

This was a sly bit of malice, as the minister well knew. It had been a sore thorn in his flesh that the Rutherfords had favored the Episcopalians.

"Deceit has come into this once honorable house with the stranger and the

Papist," said Mr. Jenkins, in a declamatory tone. "You would conceal the truth, Hepzibah Grimes, but it is known to the town that this girl is a Papist and has even now gone to worship at the Mass house."

"Well, Squire Rutherford's son he come to take her there," said Hepzibah, defiantly.

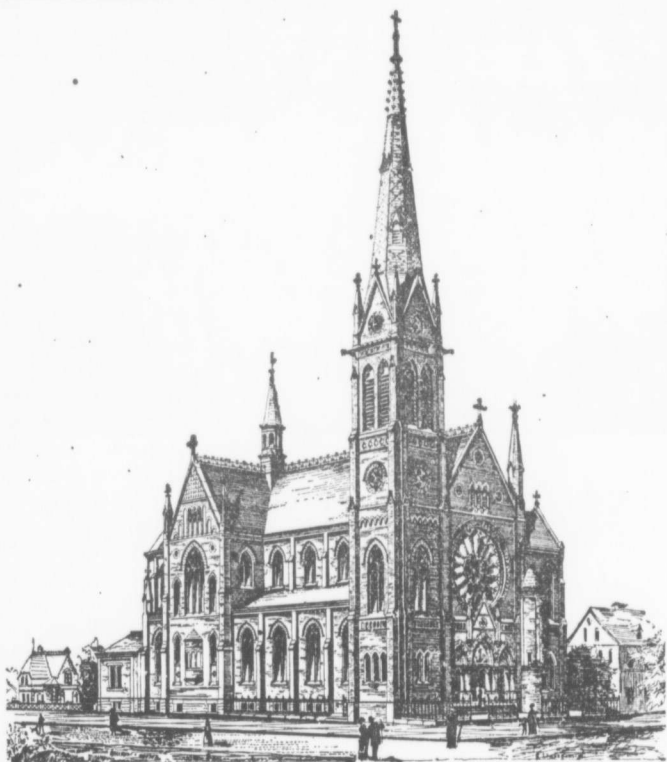
"Now woe te you," said the minister, shaking a solemn finger at the house, "if you bring thither instruments for the perversion of the people. If, instead of being, as once you were, the abode of godliness, you become a stone of offence and a rock of scandal."

Nothing but Hepzibah's respect for the divine, under whose pulpit she sat on Sunday evenings, prevented a violent outburst, when she heard the house which she revered, as though it were a living object, thus denounced.

"Pears to me, Mr. Jenkins," she began, but whether from prudential reasons, or because time was really pressing, the minister with scant courtesy and brief farewell, took his way down the road towards the meeting-house. He had to encounter a succession of excited groups, all busy with the event of the morning. But poor Hepzibah's exultation was considerably dampened by the minister's denunciations, and she passed slowly and heavily indoors. No fire blazed upon the hearth, the cold dinner lay ready to hand in the pantry, and Hepzibah had not even the solace of work. She had to sit all day Sunday idle in a rocking-chair, once she had read her chapter of the Bible and finished morning prayers. She held to going to meeting in the evening, but that was a long way off.

[TO BE CONTINUED.]

The desires of regular observance are so many precious stones with which you can decorate our Lady's crown: and, on the contrary, not to value this observance is to take away the jewels and pearls that adorn her brow.—St. Mary Magdalen of Pazzi.



HOLY TRINITY PARISH.

Sketch of Our New Carmelite Church at Pittsburgh, Pa.

THE first day of August witnessed the breaking of ground for the grand temple of Catholic worship, which the congregation of the Church of Holy Trinity design erecting on their recent property purchased on the corner of Centre avenue and Crawford street. Under the direction of skilful architects, elaborate plans have been prepared, executed with an eye to magnificence, such as becomes the adoration of God; yet with simplicity of taste and conveniences suitable to the wants of

the worshippers. The fine engraving of the new church will best convey to the readers the beauty and majesty of the proposed building. It was on Sexagesima Sunday, 1892, that the congregation assembled together and after mature deliberation resolved to enlarge their church facilities. The old church, dear to them with the associations of earlier years, had become wholly inadequate for the largely increased parish. Fortunately near to the present church, the monastery of the

attending priests and the schools, the width of a street alone separating, was an advantageous property for sale, and at figures which were deemed reasonable. This property has a frontage of 85 feet on Centre avenue, extending 272 feet along Crawford street, at the extreme end of the Crawford street portion running back with an L shape to Tannehill street, 135 feet. A superior advantage of the location was light and ventilation, secured by the open frontage on Crawford street. The new church will be of pure Gothic style in architecture with a "clear story." The grand entrance will be on Centre avenue. Three noble portals, with columns of massive stone will give an easy access to the interior. There will be three naves, the great centre nave 55 feet high, the two side naves 28 feet high. The length of the church 156 feet, the sanctuary 32x32 feet. Apart from the grand altar, four side altars, large and fine in their apportionments and finish, will adorn the sacred edifice. On these altars special attention will be given to make them models of exquisite beauty, fit tabernacles, wherein is enshrined the Holy of Holies, and whereon daily, He, the Immaculate One, is offered as a sacrifice to His eternal Father. The material used in building will be of brick, the trimmings of sandstone. The cost of the church edifice, in its rough completion, will be \$65,000. The interior decorations and complete embellishments will not be decided upon until the building proper is completed, and they will be executed to correspond with the magnitude of the church, and in keeping with the superior designs contemplated by the congregation. One and one-half years will be spent in the erection.

The congregation of Holy Trinity church has an interesting history. Like all our Catholic parishes its rise was from a lowly station. The corner-stone of the present church was laid in 1856. It was dedicated in 1857, by the Very Rev. Edward Mc-

Mahon, then Vicar-General of the diocese. The Fathers of the Congregation of the Holy Redeemer organized the congregation. They built the school house, said the Masses, and attended to the people from their house at St. Philomena's. When they resigned, the first pastor appointed by the Rt. Rev. Bishop O'Connor, of sainted memory, was a Father Kaufman, a secular priest who died some years ago in Munich. He was a saintly man, much beloved by his people. Of a quaint disposition, he never signed his name otherwise than Father Kaufman. The parish was under secular clergymen until the year 1865. A beloved pastor during these years was Father Ross-wog, who died within a year ago at Lafferty Hills, Allegheny county. His name is cherished by the congregation of Holy Trinity. In 1865 the Benedictine Fathers were assigned to Holy Trinity, where they remained until 1869. The Fathers Celestine and Amandus of this Order exercised up to 1869 the holy ministry. Father Celestine is now the pastor of St. Joseph's, German church, Chicago. Father Amandus, his life work done, has been laid away to rest in the churchyard of the Benedictines at St. Vincent's, Beatty, Pa. After 1869 occurs an interregnum; the parish appears to have been attended by the Capuchin Fathers, as their names appear on the baptismal registers of the church.

"In 1875, says the *Pittsburgh Catholic*, the people of this place were made happy, and were exceedingly fortunate in having the Fathers of the Order of Mount Carmel placed over them. Under their kindly administration, with their efficient zeal, the congregation prospered. The Very Rev. Father Cyril Knoll, O. C. C., who was the Commissary General of the Order in the United States, was appointed the first rector of this congregation. He still lives, a hale and hearty man, far advanced in years, 56 of which have been spent in the ministry. To-day a zealous missionary, he is located at

Scipio, a town on the prairies of Kansas. Under his administration the church was enlarged, the sanctuary added and the monastery built. The schools were an object of his especial care. He placed them under the Sisters of Providence, whom he introduced into the diocese. In 1882 was built the new school house. Father Pius Mayer, O. C. C., was the prior. At present he is Provincial of the Order in the United States and Canada. The present prior of the Carmelites in Pittsburgh and rector of the church of Holy Trinity is Father Louis Guenther, O. C. C. He is a clergyman whom to know is to love and revere, a man of genial sunny disposition, a religious imbued with the spirit of his Order, with one end and aim—the salvation of those under his charge, all *ad majorem Dei gloriam*."

"Apart from the congregation of Holy Trinity, which is directly under the charge of the Carmelite Fathers, all Catholics of Pittsburgh and Allegheny, with our near surroundings, are blessed with having this church among us. A Carmelite church enjoys special privileges from the Holy See. On the appointed festivals of our Blessed Lady, particular spiritual privileges are granted to the Carmelites, which the faithful participate in, who having made a sincere and good confession, and truly penitent of their sins, approach the Holy Altar. The feast of Our Lady of Mount Carmel, July 16th, is always a great day in this church. On the festivals of the great saints, whose names illuminate the calendar of the Carmelite Order, many plenary indulgences may be gained, the proper conditions being followed. Devotion to St. Joseph, the foster father of our Divine Lord, and spouse of the Immaculate Virgin Mother, is a crowning glory of the Order of the Carmelites. This devotion was brought by the Carmelite Fathers from the east to the west, as their history testifies. In the Carmelite churches this devotion is sedulously cultivated. A grand novena is yearly made in

honor of St. Joseph in the church of the Holy Trinity, on the nine Wednesdays preceding his feast."

[An illustration of Holy Trinity church, with the new monastery, appears in the present number of the REVIEW. We obtained the cut from the *Pittsburgh Beobachter*, to which we return thanks.—ED. CARMELITE REVIEW.]

The Scapular Saved Him.

Rev. Fr. Lugenius, O. C. C., of Geleen, Holland, wrote last month of an incident which proves the Holy Scapular to be "a safe-guard in danger." "In a small village of the Belgian province of Limburg," says the writer, "two carpenters were working on a very high building, when suddenly they were together precipitated to the ground. One of the men was very seriously injured and lay for a long time unconscious. His more fortunate companion escaped without a scratch. Whilst being congratulated on so wonderful an escape, he exclaimed, 'I could not have been killed, since I wore the Scapular.' As soon as possible his unfortunate fellow-worker asked to be enrolled in the Brown Scapular. The father of the young man so miraculously rescued, remarked that he never allowed his sons to engage in any dangerous work except they wore the Scapular, for, said he, I myself have long since experienced its protection. I was at one time thrown from a high building myself and found myself held from falling by the strings of my Scapular, which preserved me from a terrible death. Since this time I have more confidence in Mary's powerful protection and am sure she continually watches over all those who with devotion and perseverance wear the holy Scapular.—P. A. B.

NEVER eat or drink, except at the usual times, and then make acts of fervent thanksgiving to God.—St. Teresa.

Our Irish Letter.

CARMELITE CONVENT,
DUBLIN, Aug. 15, 1893.



THE Feast of the Solemn Com-memoration of our Blessed Lady of Mount Carmel was celebrated this year in Ireland with unusual fervor and devotion. In the motherhouse of our Province, at White-friars' street in this city, the crowds attending our church night after night were enormous. In Dublin there are two Carmelite Convents, viz.: one of the Calced, and one of the Dis-calced fathers. By mutual agreement one of the churches celebrates the Novena, the other the Octave.

We, the Calced Carmelite, celebrate the Octave, on every day of which there is a sermon morning and evening suitable to the Feast.

The solemn Feast itself was celebrated on July 20, which day is likewise the Feast of our Holy Founder St. Elias. Although our church is one of the largest in Ireland, on this great feast the faithful could scarce find standing room. A Jesuit father delivered a most magnificent sermon on the occasion. His Grace, Archbishop Walsh, was present together with two other visiting prelates, viz.: Rt. Rev. Dr. Gaughran, O. M. I., an African Bishop, and Rt. Rev. Bishop Richardson, O. S. A., from Australia. Besides these there were present many provincials and superiors of our own and other orders. It was indeed a celebration to be long remembered.

Our other convents at Kinsale, Knocktopher, Kildare and Moate, likewise celebrated the Feast of our Lady with imposing eclat. The great privilege of gaining a Plenary Indulgence granted by Pope Leo XIII., was taken advantage of by every devout client of our Holy Mother.

The last notes of the *Te Deum* closing the Feast of our Lady of Mount Carmel

had scarce died out, ere we were called upon to mourn the loss of one of our most beloved confreres, the Rev. Father Carr, O. C. C., who departed from this world at the ripe old age of 77 years. The deceased was an eminent member of our order. He was a man of rare acquirements. Father Carr was a graduate of Louvain University. He spoke most of the modern languages quite fluently. As a theologian he had few equals. During the past few years our deceased brother had led a retired life, devoting his time to his soul's welfare.
R. I. P.

A. E. FARRINGTON, O. C. C.

Chevalier Sevilla.

On the Feast of St. Rose, Aug. 27, our Monastery at Falls View had a very distinguished guest in the person of Chevalier Joseph Sevilla, from Lima, Peru. He is making an extensive tour of the country and just returned from San Francisco, where he hopes to have a college for the ecclesiastical students from Peru. The Chevalier is an interesting character—a typical Spaniard, highly cultured, and above all a thorough Catholic. He is a zealous client of the Blessed Virgin and an enthusiastic devotee of St. Rose of Lima, "Patron of the New Word," in whose honor he has composed a beautiful prayer which has received a rich indulgence and was approved by Mgr. Satolli on July 10 last. The Chevalier has also written a "Defence of the Friars," to whom he is much attached. Senor Sevilla was a papal Zuave, the only one who went from Peru to defend the rights of the Holy Father. He was five times wounded in battle. Pius IX. made him a Chevalier. Chevalier Sevilla's chief object in coming to the United States is to obtain Catholic colonists. On his return home he promises to send some interesting communications for the benefit of the readers of the CARMELITE REVIEW.

—THE—
Carmelite Review.

A MONTHLY CATHOLIC JOURNAL,
 DEVOTED TO
OUR BLESSED LADY OF MT. CARMEL.
 PUBLISHED BY
 THE CARMELITE FATHERS
 FOR THE BENEFIT OF
 THE HOSPICE AT NIAGARA FALLS.

*Blessed by the Holy Father and approved by many
 Bishops.*

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

VOL. I. FALLS VIEW SEPTEMBER, 1893. No. 9.

WHEN the little ones again take up their school-books remind them of the interesting letter by "Carmel's Secretary."

How sweet-sounding is the name of Mary! Invoke it often but with special fervor on the Feast celebrated in its honor this month.

OUR many thanks to our Buffalo friends for all kindnesses shown to the agent of the CARMELITE REVIEW during her late sojourn in the Queen City of the Lakes.

WE shall be pleased to hear from those of our friends who in any extraordinary way may have experienced the protection of the Scapular. Such incidents interest our readers.

DURING the course of his pertinent remarks at the dedication of the beautiful seminary of St. Bernard the venerable Bishop of Rochester laid much stress on the fact that the young levites should be devout clients of the Blessed Virgin. No religion can flourish in any diocese unless the hearts of the clergy burn with a love of Mary.

THE reverend clergy are again reminded of the necessity of sending in for registration the names of those enrolled in the Brown Scapular. We likewise direct attention to the series of articles in this magazine which are devoted to this subject.

"PRAY for the clergy" said Rt. Reverend Bishop Messmer in one of his late sermons. The esteemed prelate remarked that in order that every priest advance in personal sanctity and be zealous in saving souls much depends on the prayers of the faithful.

THE anniversary of our holy Mother's Birthday — the Nativity — occurring this month should be an occasion of joy to her children. When earthly queens celebrate their natal day they are liberal in dispensing favors. Will our heavenly Queen be less generous?

ON the Feast of the Elevation of the Holy Cross, the 14th instant, the whole Order of Mount Carmel commences the fast, which, according to our rule, includes every Wednesday, Friday and Saturday from the date mentioned until Easter. All members of the Scapular Confraternity share in the merits of this fast.

WE had occasion lately to examine the new edition of the Catholic Dictionary which is now being extensively advertised by Catholic book-sellers. As regards paper, printing and binding the publishers have done justice. In fact the book will become a necessity in every Catholic library. But we must say we were surprised not to find the promised revisions and improvements. It is an injustice to the lovers of the scapular—the sacred privilege of our order, and to the venerable traditions of Carmel. Such a libel has moreover been stereotyped for the benefit of posterity. As far as we are aware but one Catholic journal

has criticised this last edition of the Catholic Dictionary, namely, the *New World*, of Chicago, which lately said:

"Many of the articles are revised and improved—though, as we desire to be candid, we must say that some of them are neither revised nor improved as much as they should be. It will be in the recollection of some readers that James A. McMaster severely criticised the article under the title "Scapular," in the first edition,—and we believe that that criticism seriously interfered with the general sale of the book. We expected that, if a second edition ever appeared, Mr. McMaster's criticism would be remembered and the article on "Scapular" revised and improved. But we have failed to discover any change in that article. In the article under the title "Vatican Council," we also looked for revision and much change, in case of the appearance of a second addition; for, on our reading of that article in the first addition, we had the impression that the subject was not properly treated,—let us say, not treated by one who had a thoroughly Catholic mind. But this article appears in this new edition without the slightest change, that we have observed."

We are not anxious to prevent a wide circulation of so useful a book, but feel it a duty to ourselves and others to protest against anything derogatory to our just rights and claims. Want of space prevents our enlarging on these points at present. But we have not dropped the subject. We shall, as we long intended, return to it more extensively in the near future, and think we are well able to vindicate our right to everything left us by our fore-fathers.

CARMELITE CHRONICLE.

A RETREAT for the Dominican Nuns of 2nd street, New York City, was lately conducted by Rev. Father Cyril Kehoe, O. C. C.

THE friends of Rev. Father Feehan will be glad to hear that he is about to return to America. The reverend father is again fully restored to health.

THE faculty of our Seminary at New Baltimore has received a new member in the person of Rev. A. D. Brennan, O. C. C., formerly stationed at Englewood, N. J.

REV. FATHER DOMINIC, O. C. C., who has charge of the Clifton, Ont., congregation, has just returned from the east where he has been enjoying a pleasant vacation.

Esteemed Exchanges.

THE *L. C. B. A. Journal* under its present able management is becoming more and more popular.

REV. DR. Alexander McDonald, the esteemed editor of the *Casket* of Antigonishe, N. S., paid us a friendly visit lately.

EVERY new issue of the *Oak Leaf*, of Rochester, increases in literary excellence, and is a credit to the accomplished editors and able contributors.

THE *New World*, of Chicago, was the only Catholic journal which questioned the improvements (?) in the last edition of the so-called CATHOLIC DICTIONARY.

THE last number of the *Canadian Messenger* has an urgent appeal on behalf of the Catholic sailor. The article is from the pen of the clever authoress, Miss Anna T. Sadlier.

THE *Catholic Telegraph*, of Cincinnati, justly says: "The most interesting correspondence sent to the press from the Catholic Summer school was from the pen of Martha Murray, and appeared in our Buffalo contemporary."

THE last number of the *Stimmen von Berge Karmel* gives an instance of the perfect restoration to health of a priest who was at the point of death. The father recovered at the end of a Novena to our Lady of Mt. Carmel offered up for him on the Feast of the Scapular, July 16 last.

WITH the genial September weather as an ever-welcome and entertaining visitor comes again to us the *Le Contoutx Leader*. Its new cover is tasty and attractive. The contents are as usual good, including among the original matter a cleverly written short story entitled "Fanny's Noble Thought" by one of our prominent Catholic writers.

THE soul that seeks God wholly, must give itself wholly to Him.—St. John of the Cross.



THE HOSPICE
— OF —
MOUNT CARMEL
— AT —
NIAGARA FALLS.

All letters and communications with regard to this department should be addressed to REV. A. J. KREIDT, O.C.C., FALLS VIEW, ONTARIO.

All legacies, bequests or testamentary dispositions of any kind in favor of the Hospice, should be made to "THE MONASTERY OF MOUNT CARMEL, AT NIAGARA FALLS, ONTARIO." This is the legal title of our Institute, under which we are incorporated in the Province of Ontario.

A Word of Thanks.

"Evermore thanks, the exchequer of the poor"
—Shakespeare.

IN what other way can I repay the many kind inquiries about my health during the last few months, the many prayers offered up to God for my recovery from a dangerous spell of sickness? A poor friar, I can only draw upon this exchequer of the poor; praise God for His infinite kindness, and gratefully acknowledge in His presence the debt I owe my friends.

This is what the Blessed do in Heaven. This gracious duty constitutes one of their chief delights, and is fulfilled without the aid of earthly riches.

Having Heaven on earth within our sanctuaries, we can anticipate our Heavenly occupation, and at the altar's foot pour forth our thanks to God and humbly beg

Him to reward the kind solicitude of our friends.

Thus do we pay our debts through Him whom we have chosen as "our portion and inheritance."

THE BEGINNING OF THE WORK.

Our friends and benefactors will be as glad to hear, as we are to announce, that building operations have been begun for the erection of the

Hospice.

The plans provide for a structure unique and beautiful in design—classic in its lines, massive in pile, yet simple in style. The whole exterior is to be of stone, a limestone quarried at the famous Queenston Heights, of a grayish blue color, which equals granite in its strength and admits of polish.

The architect who has prepared the plans has built so many churches and convents, which have given highest satisfaction, that we could safely place our contemplated Hospice into his able hands.

We know his work, for it was he who planned the school of Holy Trinity Church in Pittsburgh, a church in charge of our Fathers. He also made the plans for our Novitiate and Seminary, as well as of the church at our mountain home, New Baltimore.

Elsewhere the readers of this magazine will find an illustrated article describing fully the beautiful new church which is being built at Pittsburgh for the congregation named above by our fathers. Again have they employed the self-same architect, convinced that they would secure "a thing of beauty and of joy for ever."

But of all his works he seems to be most pleased himself with his conception of the Hospice. A venerable old man who has already passed his "three score years and ten," he means to make the Hospice the crowning work of his life.

At his advice we have determined not to build beyond foundation walls this season. This will insure their settling well this

winter, and in the coming spring we shall resume the work, continuing until the building is completed.

It was on Our Lady's day (the fifteenth day of August) that all proposals for the work which had come in in consequence of our advertising, were opened and the persons chosen, to whom this portion of the work should be committed.

On the following day the contracts were made out and duly signed.

The first spadeful of ground was dug by our own men, the members of our small community, on Monday, twenty-first of August, the feast of her who was the foundress of the Visitation, the dearest friend of sweet St. Francis Sales, St. Frances Jane of Chantal.

Well may I hope that these two Saints, whose shrine in quaint old Annecy I visited before I bade farewell to Europe, may bless our work and intercede for us who humbly try to honor them.

The work is now begun. Remembering the Psalmist's words: "Unless the Lord build the house they labor in vain that build it," we throw "our cares upon the Lord" and pray that He may end the work which never could have been begun without His help by granting us success in our undertaking.

That He may still increase the number of our friends and generous benefactors, that thus His "name be hallowed and His Kingdom come" and spread its blessings near and far.

ANASTASIUS J. KREIDT, O. C. C.

Petitions, etc.

One of our readers in the far west asks prayer for the conversion of five persons; reformation of life of eight children; means for three persons to pay debts which are soon to be paid; situations for two persons; the success of and protection of our Lady of Mount Carmel for two men who will try to get land on the Cherokee Strip; a special intention; entire restoration of the health of three persons.

OUR VISITORS.

AMONG the many visitors who called at Falls View Monastery during August were: Rev. A. A. Bachmann, Tonawanda, N. Y.; Rev. A. D. Brennan, O. C. C., Englewood, N. J.; Rev. Cyril Kehoe, O. C. C.; Rev. Domic Scanlon, O. S. F., Buffalo, N. Y.; Rev. P. J. Harold, P. P., Niagara, Ont.; Rev. Geo. Weber, Sacred Heart Church, Buffalo, N. Y.; Rev. Hugh Gillis, of St. Ninian's Cathedral, Antigonishe, N. S.; Professor Chas. K. Bell, of Smithsburg, Md.; Ven. Brother Theobald, of St. Catharines, Ont.; Ven. Bro. Tobias, of Toronto, Canada; Rev. J. Hummel, East Eden, N. Y.; Rev. Antonio de Christofero, S. P. M., New York city; Rev. J. Lanigan, Niagara Falls, N. Y.; Rev. Regis Canevin, Chancellor of Pittsburg Diocese; Rev. Father Berthold, O. C. C., pastor of Tenafly, N. J., and many others, including several members of the venerable sisterhoods.

THANKSGIVING.

INDEPENDENCE, KANSAS, }
Aug. 28, 1893. }

Editor Carmelite Review:

ON the 21st of July I received a telegram that my brother, who lived some fifty miles from here, was not expected to live. I traveled all night to reach him in time, in the greatest trouble lest he should die before I arrived. I called on Our Lady of Mount Carmel to help him (I had never asked a favor from her under that title before) when I got there he was a little better. I made a Novena to Our Lady of Mount Carmel for his restoration to health, promising I would make it known to her journal if he recovered. After five weeks' stay I left him well enough to attend to his business. Thanks to Our Lady of Mount Carmel.

H. E. B.

ALL our goodness is a loan; God is the owner; God worketh, and His work is God.—St. John of the Cross.

The BROWN SCAPULAR

All questions referring to the Scapular, the Third Order, Confraternities, etc., will be answered under this department. Address all communications to VERY REV. PIUS R. MAYER, O.C.C., PROVINCIAL, CARMELITE SEMINARY, NEW BALTIMORE, PENN.

Names for enrollment in the Scapular Confraternity may be sent to Carmelite Fathers, Englewood, N. J.; Pittsburgh, Pa., (cor. Fulton and Centre Avenue); Scipio, Kansas; New Baltimore, Pa., Falls View, Ont., and Carmel Priory, 334 East 29th St., N. Y. City.

The Scapular.

IN the last number I spoke of the material and form of the Scapular. Let me now say what is necessary concerning the blessing of and investing with the Scapular.

Owing to the manner in which the Carmelites received their badge, the Scapular has always been acknowledged as their property, and hence they alone could allow others to participate in its advantages. But since all the spiritual treasures in the church are confided to the administration of the Vicar of Christ, whose subjects all baptized christians are, it follows that even the Order could not affiliate christian laymen or priests and share with them their spiritual privileges without the consent of the Pope, and that the latter can dispose of such blessings independent of the Order. In Europe the Sovereign Pontiff reserves this affiliation to the Superiors of the Carmelites, but in missionary countries like our own he delegates his powers to the bishops, granting them at the same time the power of sub-delegating their priests. Hence it is that all the priests here receive the power of investing with and blessing the Scapular among their other faculties. Of course this sub-delegated power cannot extend further than the delegation, which is granted to the bishops for five years, after the lapse of

which it has to be renewed or expires. The Superior General and Provincial of the Order, as they are disposing of their own by their own right, are not confined to the five years and can delegate priests, granting them the faculty "*valitura usque ad revocationem*"—valid until revoked.

Without delegation from either bishop or religious superior no one can validly bless a Scapular or invest with one already blessed. Neither a lay person nor a priest, not delegated, can invest himself. But if delegated, he can invest himself. The Scapular must be blessed and *placed upon* the person to be invested by the delegated priest. If the number of persons to be received is greater than the number of Scapulars on hand the same Scapular may be used, investing successively a number of persons.

A number of Scapulars may be blessed together, but the persons are to be separately invested. Imposing the Scapular with the mere intention of investing a person and without express words is invalid. Also the blessing of the Scapular by the mere sign of the cross, as in other blessings, would be invalid. The prescribed form of the Ritual must be used. In consequence of complaints about the length of the old formula a new and shorter one has been published, which may be used instead of the old one, though the latter still continues in force. As the older rituals do not yet contain the shorter formula I think I shall render a service to the reverend clergy by inserting it here. It is this:

"Ostende nobis Domine misericordiam tuam. Et salutare tuum da nobis.

Domine exaudi orationem meam. Et clamor meus ad te veniat.

Dominus vobiscum. Et cum Spiritu tuo.

Oremus: Domine Jesu Christe, humani generis Salvator hunc habitum quem propter tuum tuaeque Genitricis Virginis Mariae de Monte Carmelo amorem servus tuus devote est delaturus, dextera tua sanctifica ut eadem Genitrice tua intercedente, ab

hôte maligno defensus in tua gratia usque ad mortem perseveret. Qui vivis, etc."

The priest sprinkles the Scapular with holy water and placing it upon the person, says: "Accipe hunc habitum benedictum precans sanctissimam Virginem, ut ejus meritis illum perferas sine macula et te ab omni adversitate defendat atque ad vitam perducat aeternam. Amen."

"Ego ex potestate mihi concessa te ad participationem omnium bonorum spiritualium, quae, operante misericordia Jesu Christi, a Religiosis de Monte Carmelo peraguntur. In nomine Patris et Filii et Spiritus sancti. Amen."

"Benedicat te Conditor caeli et terrae Deus omnipotens, quo te cooptare dignatus est, in confraternitatem beatae Mariae Virginis de Monte Carmelo, quam exoramus, ut in hora obitus tui, conterat caput serpentis antiqui; atque palmam et coronam sempiternam haereditatis tandem consequaris. Per Christum Dominum nostrum. Amen."

Finally the person received is sprinkled with holy water.

Formerly the Brown Scapular was given conjointly with four others under one formula. These faculties were withdrawn April 27th, 1887. Only those religious orders and congregations who had obtained the perpetual faculty of giving the fivefold Scapular can continue to use it until April 27, 1897, after which the Brown Scapular is to be given separately and according to the prescribed form.

Persons once properly invested cannot be invested again, unless they throw off the Scapular in contempt and afterwards repenting wish to wear it again. If, however, the investment is doubtful, either because of a doubtful delegation of the priest investing, or because the Scapular itself is doubtful as to material and form or color, they should not hesitate to be invested again, as all the spiritual favors depend on a lawful investment. The same very often

holds good in regard to persons wearing the five Scapulars, as these often are made in such a manner that they may serve for three, but not for five Scapulars. This is particularly the case if two tablets of different colors are sewn together round about so that they form but one tablet.

For persons properly invested it is not necessary to have the succeeding Scapulars blessed, since the blessing has been imparted to all in the first Scapular. This is also the case if the first Scapular, imposed by the priest, belonged to somebody else. If, however, a person wishes to have a succeeding Scapular blessed it can be done, in which case naturally only the first oration of the Ritual is used.

They who have the faculty of investing in the Scapular have *ipso facto* the right to give the general absolution in the moment of death with the plenary indulgence.

In countries where canon law is in force no priest can use his faculty of giving the Scapular within a circuit of five miles from a Carmelite convent, but in this as in other missionary countries the faculties may be lawfully used by any priest at places where a Carmelite community is established, and even in the presence of a Carmelite priest.

That the blessing and imposition of the Scapular does not by itself constitute membership of the *Confraternity*, I shall show in some future article.

PIUS R. MAYER, O. C. C.

Names received for registration at Falls View from

- 1, Notre Dame church, Watertown, N.Y.;
- 2, St. Joseph's church, Snyder, Ont.;
- 3, St. Vincent de Paul's church, Niagara, Ont.;
- 4, St. Helen's, Brockton, Ont.;
- 5, St. Mary's Priory, Erie, Pa.;
- 6, Amherstburg, Ont.;
- 7, New Germany, Ont.;
- 8, Guelph, Ont.;
- 9, Dundas, Ont.;
- 10, Sandwich, Ont.;
- 11, Brantford, Ont.;
- 12, Strykersville, N.Y.

NEVER make a jest of any person whatsoever.—St. Teresa.

OBITUARY.

"*Consummatus in brevi, explevit tempora multa.*"
—*Sup.*

THESE words of Holy Scripture may well be applied to the young priest, who, after only fifteen years of missionary life, and at the age of thirty-eight, was called to his reward on the 22nd of last month. We refer to the Rev. Father McBride, who died in St. Michael's hospital, Toronto. This devoted priest was born of Irish parents in Scotland, and was brought to this side of the Atlantic while an infant in arms. His mother experiencing a call to the religious life, left the child to the care of her sister, who faithfully carried out the wishes of the pious mother in his regard. She gave him the benefit of a thorough religious training and formed his bright young mind to pious habits, before committing him to the school room. At an age when many a child is fit only for the nursery Joseph McBride was far advanced in scholarship, and at the Streetsville Grammar School he easily led the oldest boys in the school, rapidly developing a special taste for the higher mathematics. At sixteen he began to read rhetoric and philosophy, proceeding for that purpose to Quebec and later to Montreal. He was ordained a priest at St. Paul's old church, Toronto, by Archbishop Lynch in 1878, when he was twenty three years old. He was immediately appointed assistant to Bishop O'Mahony, and with all the work that large parish entailed he found time to devote to the choir. Music was indeed a passion, not a pastime with this young and brilliant priest. His talents in this line were well known in Toronto, particularly in St. John's choir, which he organized fully. From St. Paul's he was transferred to St. Michael's Cathedral, thence to Adjala for a few months, to Penetanguishene as Chaplain to the reformatory, and after three years to St. John's church, Toronto, where he was rector, and secretary to Archbishop

Lynch. He introduced into the secretary work a degree of order that was characteristically charming, thus facilitating the transaction of business between the Ordinary and his priests. When the present Archbishop took up his residence at St. John's Grove Father McBride was given the choice of two country parishes. He accepted the one that offered most work, Dixie, but was obliged to resign in less than a year, duties for which his highly sensitive organism never fitted him. He then accepted the position of assistant rector with Dean Cassidy at Brockton, but even here the obligation of driving seven miles over a bad road to say mass every other Sunday, (as might have been foreseen) overtaxed his powers. But while his friends saw him failing, his active mind would give no rest to the overfreighted body. For two years he edited *The Review*, '91 and '92, and during twelve years he compiled the "Ordo" or guide to the Divine office of the Church for the whole ecclesiastical Province of Ontario. He also corresponded with the *Liturgical Review*, and was a member of the Toronto Astronomical Society. Many a time I have known him to take up a problem in Algebra as an after dinner recreation, and while at Penetang, secluded from the world and associating for the most part with convicts and their wardens—a not too inviting position for a man of genius—he would go out into the woods and survey the country, proving or adjusting the old landmarks set up by government engineers half a century ago.

His private life? Vivacious, witty, subtle, surface readers might pronounce him frivolous. The contrary was the fact. Never idle, he read everything in reach, and the comments he would make, on atheistical literature particularly, showed how deep was the habit of faith which entered into and informed his every act and word. He was ever ready to help on a good work by suggestion

or practically, being always on hand to assist his brother priests by hearing confessions or preaching. He bestowed particular care on the members of sodalities and as he wore the Scapular, and never went to bed without the beads twined about his arm for use in case of sleeplessness, so by word and example he encouraged others to employ these devout means of attaining to perfection, these sacramentals which the Church has emphatically countenanced.

His death? Like his Master's it was preceded by agony and weeks of pain, but while he realised fully his condition, no word of impatience crossed his lips. He was all resigned to God's holy will and met the end with that resignation which the reception of the last sacraments invariably brings to the faithful soul. He was going to his home; why should he not be resigned? Each time in his ministry that he anointed a dying person he asked His Redeemer to favor him with the last great boon, and the Redeemer heard his prayer.

"Good bye," said he to me, his most intimate priestly friend, when I saw him a week before his demise, "the doctors say there is nothing organic, wrong, and we must follow them. That's right; but I was anointed and take no chances. God's will be done!" Could any Christian die better? God's will is the measure of all our religion. May the perpetual light of heaven shine on his soul.

P. J. HAROLD.

We recommend to the pious prayers of our readers the soul of the late

Mrs. Magdalena Oeserle, who died at Pittsburg, Pa., on Aug. 26, and was buried from Holy Trinity Church, on the 28th. Deceased was a model Catholic and devout client of the Blessed Virgin. May she rest in peace.

A good zealous, model and amiable priest died at Buffalo on August 26 in the

person of Reverend Dean Rogers. May he attain the reward which he so richly merited.

OUR readers are requested to pray for the repose of the soul of Rev. Paul Rongier, late parish priest of Renfrew, Ont.

POSTSCRIPTS.

THE curate at Lourdes who had the happiness of preparing Bernadette Soubirous for her first Communion, the Abbe Ponsain, canon honorary of Tarbes, died at Lourdes on the first vespers of the Feast of Our Lady of Mount Carmel, which corresponded with the thirty-fifth anniversary of the last apparition. With him disappeared the last ecclesiastical witness of the veracity of the *voyante*.

THE Ven. Archconfraternity of the "Madonna del Carmine," *alle Tre Cannelle*, Rome—a favorite sanctuary—has this year, for the first time, thanks to their Protector, Cardinal Rampolla, and by special favor of his Holiness, received the privilege, in perpetuum, of the Plenary Indulgence, known as "toties quoties," on July 16, Feast of Our Lady of Mount Carmel, similar to the Carmelite Churches of the first and second Order, as conceded by Leo XIII. by Brief of May 16, 1892. The present receipt bears date, June 25, 1893. The Feast of the Madonna del Carmine was celebrated, in Trastevere, on Sunday last, July 16, the statue of Our Blessed Lady being borne from the Church of S. John of the Genoese to that of S. Grisogono—not in solemn form, that is with long train of clergy and Confraternities in respective garb—in obedience to police regulations, which inhibit all processions (save those known as patriotic, for which there is all liberty); but an immense concourse of the faithful bearing lighted torches preceded, surrounded and followed the Holy Statue, praying aloud and chanting the Litanies, whilst a vast crowd of people lined the entire route of the cortege.—Roman Letter New York *Catholic News*.

Children's Corner

Address all letters for this department to M. C.,
1588 MADISON AVENUE, NEW YORK CITY, N. Y.

Our Lady's Letter Box.

DEAR CHILDREN,—

ALL things come to an end, and so with the long, happy days of vacation. How quickly they passed, and how full they were of pleasure, and, let us hope of profit too. Are you surprised at my saying that? Profit in play? Indeed, yes. How many of you know anything of the apostleship of study? 'Tis the children's special part of the League of the Sacred Heart, and the little ones can gain an indulgence by offering up their hour of play. Think of that. How sweet and winning the Sacred Heart is, and how much He must love the little ones of Christ, when He will even make their fun and frolic so many stepping-stones to heaven. That's just what indulgences are, like the seven leagued boots of Jack the giant killer by which we can make long strides into the blessed country, instead of mincing our steps and lagging behind. So set to work and find out all about this wonderful apostleship of study. The secretary will gladly write to any one who "wants to know," or better still ask your pastor to tell you all about it. Wherever the League of the Sacred Heart is, there too, should be the apostleship of study. Now that September has come and with it work of all kinds, let us pray for a good will and a ready hand and heart to do our best, our very best, wherever our duty lies. There is a very sweet and consoling feast which comes on the third day of Sept., that of our Blessed Lady's Seven Dolors, or seven sorrows. When those we love are sad or in trouble, how we long to comfort them, to put our arms around them and make them feel our love and sympathy. Why not do the same with our dear Mother

of sorrows, sweetest tenderest of friends as she is. Her heart craves love and sympathy even as ours do. Don't disappoint her, the sorrows are ours dear children—the sorrows hers. Let us take them out and do as she did to the sacred wounds of our Blessed Lord as He lay on her lap at the foot of the cross. Close them with our love. He who so loves the sympathy of warm hearts will reward as only God can reward those who are devoted to our Lady of Sorrows. He has promised it—and He will keep His word, Sympathy! beautiful word, even God who has all things, takes gladly to the offering of it from His creatures. Be generous then and give it to Him through his dear Mother and ours.

Devotedly,

CARMEL'S SECRETARY.

September, 1893.

PUZZLES.

XXXVI

Why is an umbrella like a pancake?

XXXVII

What did the muffin say to the toasting fork?

XXXVIII

What mechanic never turns to the left?

XXXIX

What animal took most luggage into the ark, and which the least?

Answers to Puzzles.

XXXII—Because he is easily seen through.

XXXIII—Because he is a thyme-keeper.

XXXIV—A gate.

XXXV—Effigy, (F. I. G.)

"SEC.

TAKE care to confer about all that passes in your soul, with a spiritual and wise confessor, and whose counsel you must follow in everything.—ST. TERESA.

EVERY time that you receive Holy Communion, ask of God some particular grace as a sequel to that great act of mercy by which He has deigned to visit your soul.—ST. TERESA.