



For the Souls in Purgatory.

Ye souls of the faithful! who sleep in the Lord,
But as yet are shut out from your final reward,
Oh! would I could lend you assistance to fly
From your prison below to your palace on high!

O Father of Mercies! Thine anger withhold,
These works of Thy hand in Thy mercy behold,
Too oft from Thy path they have wandered aside,
But Thee their Creator they never denied.

O tender Redeemer! their misery see,
Deliver the souls that were ransom'd by Thee;
Behold how they love Thee, despite of their pain;
Restore them, restore them to favor again.

O Spirit of Grace! O consoler divine!
See how for Thy presence they longingly pine;
Ah! then to enliven their sadness descend,
And fill them with peace and with joy in the end.

O Mother of Mercy! dear mother in grief!
Send them to their torments a balmy relief;
Oh! temper the rigor of justice severe,
And soften their flames with a pitying tear.

Ye Patrons! who watched o'er their safety below,
Oh think how they need your fidelity now;
And stir all the Angels and Saints in the sky
To plead for the souls that upon you rely.

Ye friends! who, sharing once their pleasure and
pain,
Now hap'ly already in Paradise reign,
Oh! comfort their hearts with a whisper of love,
And call them to share in your pleasures above.

O Fountain of Goodness! accept of our sighs;
Let Thy mercy bestow what Thy justice denies!
So may Thy poor captives, released from their woes,
Thy praises proclaim while eternity flows.

All ye who would honor the Saints and their head,
Remember, remember to pray for the dead—
And they, in return, from their misery freed
To you will be friends in the hour of need.

A CHILD OF MARY.

THE ROSARY.

For the Carmelite Review.



THE Rosary in particular, as devotion to our Blessed Lady in general, is the mark both of a genuine Catholic spirit and of predestination. The infidel, the ignorant or bigoted protestant hates and despises it; the liberal, conceited Catholic is ashamed of it, and the careless, worldly Catholic ever forgets and tires of it. But the true and genuine Catholic—be it a Prince Eugene on the field of battle, or a Goerres, the foremost leader of Catholic thought and learning; be it an ignorant, illiterate woman in a thatched hut, or the triple-crowned Leo in the grandeur of the Vatican—they all love and say the Rosary, and their souls fill and swell with the grace, love and peace of God; they bless God for giving them our Lady, and our Lady for giving us the Rosary.

That the soundness and depth of Catholic spirit may be gauged by the use or disuse of the Rosary, we give but one historical illustration: Catholic Westphalia, now one of the staunch Catholic provinces of Germany, had (from the year 1820 to 1830, under the blighting influence of Febronianism, when bishops priests and people feared God, but still far more kings and rulers) become so "enlightened" and "highly cultured" that not only the educated upper classes, but even the common people were ashamed of the Rosary, and only the rapidly disappearing, utterly illiterate class were supposed to use the beads, simply because

they could not read. We can now hardly imagine how a young priest could finish his regular course at Munster, pass through the seminary, and then, when sent as assistant to an elderly pastor and by him requested to lead the Rosary in the afternoon for the Vesper service, had to confess his utter inability to say the Rosary, and then and there had hurriedly to learn the mystery as well as the mysteries of the Rosary of his elderly pastor, who had enjoyed the benefit of a less liberal but more pious education. Priests in those days would rather discourage the Rosary and pilgrimages to miraculous shrines; they even discouraged frequent reception of the sacraments, in short all that would appear too distinctly Catholic, that might be offensive to our separated brethren. But while the shepherds set over their portion of Christ's flock at the bidding of an all-powerful government tried gradually to lull to sleep and bury all Catholic life and energy, unlooked-for events stirred up the slumbering Catholic faith to new life and vigor.

In 1837 Clement August, the Archbishop of Cologne, was imprisoned by the Prussian government because he would not lend a hand in poisoning the well-spring of Catholic faith and morals by hiding from the people, like his predecessor, the fact that Rome's decisions regarding mixed marriages had been tampered with at Berlin. Clement August, though Archbishop of Cologne, the capitol of the Rhenish province, was a Westphalian by birth. His imprisonment stirred up Catholic feeling and conviction to its old time depth. The annual great procession of Munster which had just about dwindled down to almost nothing, all at once became again a great procession. The annual procession to the neighboring shrine at Telgte was likewise, for the first time in many years, largely attended by all classes of people. To the joy of every Catholic heart, the students of the famous high school of Munster turned out in full numbers. As

the procession, toward evening, returned into the famous city, people eagerly watched the pious men and women of all ranks and ages praying and singing religious hymns with soul-inspiring devotion. A new spectacle presented itself:—Hundreds of the students of the famous Munster academy, young men of the finest bearing and attainments, walk in the procession all by themselves, and as they just enter the gates of the city their leader takes out his beads and every student follows his example. All heads are uncovered, and loud rings the voice of the leader and loud are the voices of the students as they answer the Rosary of our Lady, which but a year before they would have considered a disgraceful mark of utter illiteracy. The common people were surprised, some dumbfounded, others could hardly believe their eyes and ears—the students of the high school saying the Rosary aloud in the streets of the city! But as they realized it many an eye filled with tears, many a heart beat freer and easier, many a fervent prayer went up to God and His Blessed Mother—for Munster felt a pulse of new Catholic life, and from Munster as the heart, new Catholic life was to flow forth into every town and hamlet of the province. Ever since then Westphalia and the Rhenish provinces have been the vanguard of the Church in struggling for her rights and liberty. Ever since then bishops, priests and people respect their king and love their country, but they love and fear God first and above all. As her sons were ready to lay down their lives on the fields of battle, so they were ready, in order to defend the rights of the Church, to go into prison or exile, and ever loving and ever saying their Rosary.

Now, dear reader, how is it with you? Do you say and do you *like* to say the Rosary? If not, either the rust of carelessness or the mildew of a false intellectual pride, or the vapors arising from the passions of your heart are insidiously, but surely, eating

up the remnant of Catholic faith and life within you. If you do not use or if you dislike the Rosary see if you are really in the state of grace; examine if there is nothing wrong with your past confessions, whether you who are so keen in seeing the faults of others have not been blind as to veritable beams in your own eye—grievous sins of injustice, spite and lust which you always managed to excuse in your own eyes and partly at least to hide in your confessions. If so, the serpent rules in your heart and will never allow you to acquire a taste for that most tender and favorite flower in the garden of Catholic devotion, the Rosary of her who desires to crush the head of the serpent within you. If after careful examination and earnest prayer you have no reason to fear about the validity of your past confessions, then try to discover which of the above three causes likely makes you have such distaste for the Rosary. Be it general lukewarmness, be it intellectual pride, be it your passions or general worldliness still indulged in, try to remove as a most dangerous element whatsoever would tire you of the Rosary or keep you out of this most beautiful garden of Catholic devotion.

Remember, the easiest and shortest way to Jesus, to God, to Heaven, is by and through Mary, and the beads are the string by which she loves and is wont to entwine and draw our hearts. What tires you of the mother and keeps you from Mary will disgust the Son and drive you from Him.

Begin, then, and learn to love Mary. Love the Rosary and say it daily, and you will have opened for yourself a most excellent fountain of joy and consolation.

Quincy, Ill.

P. R. F.—O. S. F.

MARY is the field of God the Father. Happy he who sells all he has in order to purchase this field.—ST. BONAVENTURE.

ABOVE Mary, God only; beneath her, all that is not God.—ST. ANSELM.

CARMELITA.

BY ANNA T. SADLER.

For the Carmelite Review.

(CONTINUED.)



"H, no, Hepzibah," said Carmelita, stopping in a round game to argue this point. "Last Saturday when the children were here I went up to ask grandmamma if the noise disturbed her, and I found her laughing as I had not seen her laugh before. Then she told me that she woke from sleep and thought at first her own children were back again, Reuben and Jabez and Will and Araminta. I asked her if I should send the children away, but she said no, that it did her good to hear them about, that she was tired of silence."

Carmelita's presence gave likewise a new aspect to religion in K——. She became the veritable good genius of the little church. She gathered together a choir, for which she herself played the melodeon, which instrument had been purchased in great part by herself and Mr. Rutherford. She adorned the altar for festivals and gave a new life to the confraternities. Her very presence at church seemed to infuse a tone of confidence into the poor people who hitherto had gathered, as it were, in secret. The roughest of the factory men grew to know and salute her as she passed. The girl operatives, one and all, loved and admired her. It became the fashion amongst them to imitate her, as far as they could, in everything. Those who were Catholics were proud now of their religion and eager to go to church. The Protestants began to speak with more respect of the Catholic church and Catholic practices. Books, too, were circulated as they never had been before. Many of them turned upon topics of which Protestants in K—— had been heretofore profoundly ignorant. They suddenly found themselves reading, through

curiosity, of course, explanations of devotion to saints and to the Blessed Virgin, and of the great bugbear Confession, and they marvelled to find these things so different from what they had supposed.

It was not that Carmelita made many conversions. But there was a gradual lightening of the atmosphere, a lifting of the Catholic church to something like its true place, as a power and influence, at least to be respected. There was nothing obtrusive in Carmelita's methods, in fact she was unconscious of much of the work she did. Much of it was owing entirely to her example, her bright magnetic nature asserting itself amid the gloom and showing the Catholic life in its beauty and attractiveness. To the young people particularly there was something specially alluring in the idea of religion which did not take all the joy out of life. They saw clearly that Carmelita was deeply religious, and was yet as cheerful as a sunbeam and as fond as any of them of legitimate amusement.

It was clear to everyone, except Carmelita herself, that Andrew Rutherford found an attraction in the old house of the Johnson's surpassing those of Boston, New York, or even the European cities. In some of these he had hitherto spent the best portion of each year. But now the months passed and found him still at K——.

As the attraction grew upon him it puzzled him no little how he was to progress further than he had done. He was privileged, indeed, to go once, or if some fitting excuse offered, twice a week to the old house and sit with Carmelita, talking to her or reading to her, Hepzibah always hovering near, according to her young mistress' instructions. He went regularly to the Catholic church on Sundays and sometimes he was rewarded by being permitted to walk home with Carmelita. Sometimes he assisted in the decoration of

the church, or interested himself in charitable societies where Carmelita was the presiding spirit. But there was an aloofness about Carmelita which he could not understand. For all her frank cordiality, she was distinctly unapproachable.

Sometimes he thought, with a sinking of the heart, that she might mean to be a nun after all, then he reassured himself with the recollection that she had told him the cloister was not her vocation. Occasionally he ventured an offering of books or flowers. They were graciously and kindly received, but so unconsciously. Why could she not understand what all his delicate and unobtrusive attentions were meant to convey?

"Carmelita, she's the queerest girl," said Hepzibah, "she don't seem to know that she's got a beau at all. She makes me set there as if I was watchin' them, and I know right well Squire Rutherford's son, he wishes I was in Jericho."

The second May after Carmelita's coming was just breaking into blossom when Mrs. Johnson began perceptibly to fail. She had rallied wonderfully after Carmelita's advent. In fact, she had so far recovered as to be able to sit in an arm chair at the window. It was a pretty sight to see her there, the picture of aged decrepitude, with Carmelita fresh and young ministering to her with so loving a devotedness. It was always a joy to Carmelita in the after years to know that those last six months of her grandmother's life had been made comparatively speaking happy by her presence and her efforts.

Carmelita had slipped into the room a picture of the Sacred Heart and one of Our Lady. At first the grandmother had feebly protested, then she had seemed to take a certain pleasure in seeing them there and talked of them with a kind of affection. There had been a gradual softening of the old hatred and bitterness in the year that had elapsed. When the old woman began

visibly to decline she liked to have Carmelita praying audibly beside her bed.

"It's a comfort," she would say, "a real comfort."

Once she said :

"I wish I could believe as you do, child. But I can't. Seems as if it's too late. The elder, he was a God-fearin' man and he couldn't abide Papists."

Carmelita begged her from time to time to see and converse with Father Brady. Once she actually brought him, and her grandmother seemed pleased. He remained for half an hour, on coming out he said to Carmelita :

"Its of no use, dear child, we must only pray. Her mind has become enfeebled somewhat and it is too late for her to grasp new truths. But she seems to hold to those which have guided her life, with a sincerity which I trust our Lord will recognize."

Sometime after this visit the grandmother, herself, said to Carmelita :

"I see now I was wrong in many things. Priests ain't like what I thought they were, nor Catholics either. Even the elder, he was mistaken. But I can't live my life over again, and I can't believe new things."

So they were fain to leave her at peace and let her old life wear itself out into the shadows. One evening Carmelita sat, as was her wont, beside the bed. She had just risen from her knees, where she had been saying the Rosary. The dusk had fallen, though the curtains were drawn back to let in the last rays of daylight. One star was glimmering uncertainly over the top of a poplar. Suddenly the grandmother spoke :

"What are you going to do, child, when I'm dead?"

"Oh, grandmamma dearest, don't speak like that. Your death may be far off, after all."

"It is not far off. I guess its nearer than you suppose."

There was an awestruck solemnity in the tone and Carmelita's tears began to fall upon the withered hand she held.

"Don't you fret for me," said the old woman, "I've had a long life here on earth and I have hope of another life to come. But what will you do?"

"I will go home to the South," said Carmelita. "I promised my father I should do so"

"Shall you?" said the old woman. "I had hoped different."

Something in her tone struck Carmelita.

"I had hoped that mebbe you had grown to care some for Squire Rutherford's son." Carmelita felt the swift flood rush to her face in the darkness.

"You see," continued the old woman, "looks as if he's fond enough of you, and if you could have liked him any, why you might have settled down in this old house, and he's got a heap of money, folks say."

Carmelita sat as if turned to stone. Why had all this never occurred to her before? This was the reason of his frequent visits, of his anxiety to walk home with her, to be with her as much as possible. Various little incidents came back to her in the light of this new idea, stray words he had dropped, oh how could she have been so blind. Perhaps, more than all, it surprised her to find that to the scheme which grandmamma proposed she herself found only one objection. To this she gave audible voice with rather unnecessary energy.

"Grandmamma, perhaps this is all fancy upon your part. Mr. Rutherford may not desire to have me for his wife, but if he does it cannot be. He is not a Catholic."

Grandmamma was silent for an instant. Then she said quietly :

"Folks say he's going to turn."

Carmelita, in her heart, was almost certain that such was the case. Mr. Rutherford had spoken to her of certain points upon which he was not yet fully convinced. She knew that he was studying under Father

Brady's direction and was besides in correspondence with other priests. So that she presently had an uncomfortable feeling that she had not been quite honest with her grandmother.

"Carmelita," persisted the old woman, "if he was a Catholic do you think you could care any for him?"

"Oh, grandmamma, do not ask me. I do not know. I cannot tell."

(CONCLUDED NEXT MONTH.)

Conversion Through the Scapular.

ONE of our friends in Fitchburg, Mass., sends us the following for insertion in THE CARMELITE REVIEW. The writer vouches for its veracity and hopes it may "benefit some poor soul" :—

Dear readers of THE CARMELITE REVIEW, wear the Scapular of Mount Carmel! It is one of the most powerful means of obtaining and preserving the grace of conversion and of keeping us in loving union with our dear Lord; through the intercession of His blessed Mother. The following incident relating to the Scapular is true in every detail. Some eighteen years ago a young girl was invested with the Brown Scapular after receiving her first communion, and for a time was faithful in her prayers to Our Lady of Mount Carmel. Her home-training and school influence were far from Catholic, and the poor child soon grew careless in her prayers, and consequently fell into small sins, and small sins lead to greater ones. The sacraments, holy Mass and prayers were almost entirely ignored, the neglect of which, together with the influence of evil companions added each year new sins to her already well-filled list. The ever busy enemy of our salvation lost no time nor opportunity in trying to drag this child's soul down to spiritual death.

But mark well, dear readers, she dates her first fall from the time she discontinued

her prayers of the Scapular. Eleven years of lost time to her passed thus with an occasional Confession, a luke-warm Communion and no amendment, when through the mysterious workings of Divine Providence this poor child's eyes were opened to the unhappy state of her soul and her perilous mode of living. Our dear Lord was pleased to call her back through the Scapular, which she had unfortunately cast aside for the alluring and hollow vanities of a fleeting world.

For five years she struggled against sin, often falling and very often disheartened at the thought of her sinful ingratitude to her Maker.

She prayed earnestly to the Sacred Heart, implored the help of the Saints, but had little devotion to Mary, the Queen of Saints. Thus her progress in amendment of life was slow, so much so that she strove by every available means to overcome herself and advance in christian perfection.

Her confessor urged her to have recourse to Mary, which she did by constant prayer and careful reading. About this time she contributed (through a friend) a small sum to the building fund of the Hospice, and received in a return card on which was a miraculous picture of Our Lady of Mount Carmel and a beautiful prayer, with which she was so impressed that she committed to memory the prayer and recited it daily together with the other prayers proper to the Scapular. It was while reciting this prayer, dear readers, that Our Lady of Mount Carmel made known to this girl that she had been unfaithful to the Scapular. The Glorious Queen of Heaven had watched over this child all these years and was only waiting "to be called upon for aid."

L. W.

It is possible for Mary to restore the hope of salvation, even to those whose salvation is in a manner hopeless. — ST. PETER DAMIAN.

AN HEROIC MONK.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints in the sands of time."

—Longfellow.

Our dear brethren, the discalced Carmelites, have suffered a great loss in the death of one of their community the Reverend Father Albert Calanan, a religious who had led a holy and exemplary life and suffered much for the Faith in the bitter days of persecution. It may interest the readers of THE CARMELITE REVIEW if I give a brief account of one of these Martyrs for the Faith.

The one whom I shall select is Father Thomas Aquinas, in his day a distinguished preacher and zealous missionary, who by his assiduity and success in his preaching and labors had confirmed in the faith the oppressed and persecuted Catholics, and won back several who had fallen into the errors of heresy, and in consequence earned for himself the hatred of heretics. Whilst engaged in his apostolic work this holy man was arrested in the house of a noble family which he had recently converted. The Puritans, having through the treachery of a servant obtained information of his whereabouts, invested the house on all sides and threatened all manner of cruelties to the inmates if the papist priest was not handed over to them. They searched the house from top to bottom, but in vain. They then prepared to set the house on fire. Seeing the impending danger, Father Thomas, more solicitous for the welfare of others than for himself, came forth freely and surrendered himself into the hands of his pursuers, by whom, in their savage exultation, he was most cruelly beaten, bound with cords and in that state brought almost lifeless to Drogheda, and there cast into prison, where he was suffered to languish for a considerable time. Under

this treatment, harsh as it was, no complaint escaped his lips, he bore all in patience, rejoicing to suffer for Christ, and meditating on the words of the Apostle—"I am apprehended by the Lord."

Among many others imprisoned for the same cause was a priest of the Order of St. Francis, guardian of the Convent in Drogheda. By him Father Thomas was received with extreme joy, and with his assistance succeeded in procuring the habit of his Order. To prepare himself for the conflict he confessed to this Franciscan father his faults, celebrated Mass daily, thus fortifying himself with the Bread of the strong. The remainder of the day he spent in comforting and encouraging the Catholic prisoners in company with the good Franciscan. He devoted the greater part of the night to mental and vocal prayer; he fasted continually and chastised his body with great severity in order to detach it from the love of the present life, and to prevent its impeding his spirit from union with its Lord, to whom he frequently offered the sacrifice of his life. He besought the Blessed Mother of God and all the heavenly citizens to aid him in the terrible struggle.

I shall leave the other portion of the life of this saintly Carmelite till next month. It will be most interesting.

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

Dublin, October 1, 1893.

How sweet the consolation of the dying person who, conscious of his many imperfections, knows he will not be forgotten by his friends! How natural, how reasonable, how consoling this practice of praying for the dead! How beautiful this intercourse of prayer between the child and the deceased parent—between husband and wife—between friend and friend—between life and death!—*Rev. J. J. Burke.*

MARY, most glorious Mediatrix between God and man.—ST. EPHREM.

—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, NOVEMBER, 1893. No. 11.

THESE columns are always open to those who wish to send items interesting to wearers of the Scapular. Write to us and sign your name. The time for the *nom de plume* is past.

THE article on the Brown Scapular by our very reverend Father Provincial in this number is on the Confraternity and shows how to become a member of it. It is worthy of a careful perusal.

EVERYONE should obtain the life of the notorious Margaret L. Shepherd from the editor of the *Catholic Record*, of London, Ont. It tells the other side of the story—and the true side at that.

ON the opening of some of the convent schools the Holy Sacrifice was offered in honor of the Holy Ghost for the success of the school. Such schools are generally successful—others are not. Why?

ONE of the many things for which a grateful people ought to give thanks to God is our providential preservation from the scourge of the cholera. May we be mindful of this fact on the coming Thanksgiving Day.

WE offer our most hearty congratulations to the Bishop of Buffalo, the Right Reverend Stephen Vincent Ryan, on his having reached the 25th anniversary of his consecration and pray that the beloved prelate may yet rule over his large and flourishing diocese *ad multos annos*.

WITHOUT conceding all the statements made by Miss Elder at the late Catholic Congress, it must be admitted that she said a great many things that were true. Truth is at times a bitter medicine, especially for the mutual admiration portion of the Church. Leaving aside figures, nearly everyone knows that in his own locality there are fallen-away Catholics. The saying "he ought to be a Catholic" is unfortunately heard too often.

A LECTURER, who prefixes to his name the title of a "converted" Carmelite Friar, is at present disporting himself in western Ontario. There was nothing to prevent satan from becoming a "converted" angel, or Judas from becoming a "converted" Apostle, and "converted" friars are possible too, but we are glad to be able to positively deny that this new adventurer—"Father" Francis, as he at times calls himself—was ever a member of our Order.

THE annual Commemoration of all the deceased brothers and sisters of our Order occurs on the fifteenth. Who are our brethren, or rather who are they not? Does not our dear Mother's Confraternity embrace nearly the whole Church? Unite your prayers with the many that will ascend to Mary's throne during this month for yours and our suffering brethren, and be assured that in praying for the deceased "Brothers and Sisters of the Order of our Lady of Mount Carmel" you will likewise be bringing relief to some of your own dear departed ones.

THE Feast of All Carmelite Saints, occurring on November 14th, should be an occasion of great joy, and the example of our triumphant brethren an encouragement for us to follow in their foot-steps. The names of these glorious Carmelites are not all recorded, but their number is countless. Not to speak of the many whom holy Church has declared saints, how many are there not, although not canonized, praising our Queen in Heaven? During this month alone the catalogue contains the names of 108 who are "Venerable," and among them are many Tertiaries.

A WELL KNOWN magazine, which styles itself "the only magazine of its kind in the language," devoted to the honor of the Blessed Virgin, has nothing but unlimited praise for the "Catholic Dictionary." Such a journal, if true to its principles, should not be backward in defending all that re-ounds to our Mother's honor. The "Catholic Dictionary" assails one of the most popular devotions in the church and thus robs our Lady of much of the honor due to her under the title of our Lady of Mount Carmel, and the magazine in question tells its readers that the dictionary is "reliable on every subject (the italics are curs) which it treats." But it does not pay a periodical to offend publishers who are its patrons. That is business.

ESTEEMED CONTEMPORARIES.

The Owl comes again with words of wisdom and as usual plumed in chaste and elegant language

Villanova Monthly is as good as ever. While wishing it success we would be glad to see more contributions from the students themselves.

THE *Sacred Heart Review*, the model Catholic weekly, and *Our Young People* the best children's paper still lead, and deserve an unlimited patronage.

Salve Regina is an ideal ladies' school journal. We trust the fair editors will pardon us if we dare to contradict the "feminine gender" by hoping that its (not "her") future may be bright, and that it (not "she") will gain many friends.

Carmelite Chronicle.

THE foundations of the new Hospice at Falls View are nearing completion.

REV. FATHER FREEHAN has returned to America and is now stationed at Englewood, N. J.

CONFIRMATION was given in our church of the Holy Trinity, Pittsburgh, Pa., on the feast of St. Teresa.

A NOVITIATE for the members of the Third Order will, in a few days, be started at New Baltimore, Penn.

ARCHBISHOP CORRIGAN gave Confirmation in the Church of the Holy Scapular, New York City, on Oct. 7th.

REV. FATHER ANSELM, O. C. C., of Scipio, Kansas, has lately paid a fraternal visit to our confreres at Pittsburgh, Pa.

ACCORDING to a new Decree from Rome our tertiaries can now be members of but one Third Order at the same time.

AN interesting lecture, illustrated with the stereopticon, was given by Rev. Father Kreidt at Niagara Falls on the 19th of last month.

THE Carmelite Priory, at Englewood, N. J., celebrates its patron feast on the 22nd, the titular saint being St. Caecilia, the Patroness of Music.

SISTER MAGDALENE OF THE CROSS, formerly known as Miss Fanny Field, received the Carmelite habit from Cardinal Gibbons at Baltimore, on Oct. 4th.

THE Church of our Lady of Mount Carmel just erected at Middle River, Md., was dedicated by Cardinal Gibbons on Oct. 22nd. The new church is in charge of the well-known writer and orator, Rev. Charles Currier, the author of "Carmel in America."

Petitions and Thanksgivings.

"Pray one for another."—St. James I, 16.

E. S. M., Washington, D. C., asks prayers for two special intentions. Mrs. J. P. B., Ohio, begs prayers of the Scapular devotees for a daughter married out of the church. Mrs. M. J., Rochester, N. Y., requests prayers for the recovery or happy death of a sick brother. Prayers are asked for conversion of a young man. A mother asks prayers for conversion of a wayward daughter. Miss F., St. Mary's, Penn., begs prayers to our Lady of Mount Carmel that a threatened loss of her sight may be averted. K. M., Buffalo, offers thanks for favors received through St. Joseph and St. Anthony.

ABOUT OURSELVES.

"THE CARMELITE REVIEW is a charming little journal and I am happy in being asked to subscribe for it."—M. G., Buffalo.

"EVEN during the summer months, our Lady's dear little magazine, THE CARMELITE REVIEW, came regularly every month, bearing on its pages many sweet messages of love and devotion from Carmel's fragrant garden to the devoted children of Carmel's lovely Queen.—St. Joseph's School Day Gleanings, Washington, Georgia.

OBITUARY.

"Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me.—Job XIX, 21.

We recommend to the prayers of our readers the souls of

MRS. MARY LANG, a member of our Third Order, who died an edifying death at Pittsburgh, on Oct. 5th.

MRS. ELIZA SWINDLER, one of our subscribers and benefactors, who was killed lately by the cars at Niles, Ohio.

MISS MARY CUNNINGHAM, who died at Rochester, N. Y., on Wednesday, Oct. 11th. Deceased was a zealous child of Mary and a generous worker for the interests of our new Hospice.

May they rest in peace.

VISITORS' ALBUM.

AMONG those who registered at the Carmelite Convent, Falls View, during the past month were:—
 Rev. W. J. Mahoney, S. M. Nelson, New Zealand; Count and Lady Strickland, Malta; Rev. Dr. Schuls, Lille, France; Surgeon-General Farrell, Dublin, Ireland; Rev. Dr. Heiter, Buffalo, N. Y.; Rev. Patrick O'Connell, Washington, D. C.; Rev. Fr. Lex, Dunkirk, N. Y.; Rev. Ferdinand Van der Staay, O.C.C. Pittsburgh, Pa.; Rev. Fr. Smythe, St. Catharines, Ont.; Rev. Fr. Albert A. Lings, Yonkers, N. Y.; Miss Ellen Kelly, Halifax, N.S.; Mr. John Harold and Joseph Harold, Philadelphia, Pa.; Rev. Fr. Otto, O.C.C., New Baltimore, Pa.; Miss Christine Monroe, Milton, Mass.; Rev. T. J. Sullivan, Thorold, Ont.; Mr. M. Walsh, Yonkers, N.Y.; W. M. German, Esq., ex-M. P., Welland, Ont.; Miss M. Gillis, Montreal, P. Q.; Mr. and Mrs. James Fee, Rochester, N. Y., and Rev. John Schaus, Buffalo, N. Y.

TO OUR FRIENDS.

ALL who subscribe now will receive the REVIEW until January, 1895.

MANY improvements will be made in the REVIEW next year, but the subscription rate will remain the same as now.

AN excellent portrait of the late Father Albert can be had by sending us ten cents in stamps and by writing at once.

"CARMELITA" will be concluded next month. Those wishing back numbers containing this excellent story can obtain the same by writing now.

MANY fail to give us their new address and hence complain of not receiving the REVIEW. Please tell us when you change your place of residence.

THESE columns are now open to advertisers. The magazine is circulated in nearly every State in the Union, in Ontario, Quebec and the Maritime provinces, and will be found an excellent advertising medium. Write to us for terms.



To The Right Reverend Stephen V. Ryan

BISHOP OF BUFFALO,

Who celebrates the Silver Jubilee of his Episcopate on the 8th of this month.

Shine O Sun in thy splendor!
 O Day, be propitious and bright!
 Ye church bells chime
 For this gladsome time
 That fills our souls with delight!

With heartfelt joy we tender
 Our homage on bended knee,
 And we kiss thy ring,
 Dear Bishop and bring
 The pledge of our love to thee.

Well have the faithful been guarded
 Whom Christ has left to thy care;
 And the Church, thy bride,
 Feels a glow of pride.
 For her brow is so chaste and fair.

And well may thy zeal be rewarded,
 O Bishop benignant and kind!
 And thy deeds, may they shine
 With a glory divine,
 For aye in the Infinite Mind!

JOHN A. LANIGAN, M. D.



"Receive, most beloved son, the Scapular of thy Order, a sign of my confraternity, a privilege both to thee and to all Carmelites, in which he that dieth shall not suffer eternal fire; behold the sign of salvation, a safeguard in danger, the covenant of peace, and everlasting alliance."

THE BROWN SCAPULAR.

4.—The Confraternity.

A CONFRATERNITY in general is the union of a number of persons for a special purpose. The term, however, is chiefly employed to denote a union established by the Church, or by a Religious Order, for the purpose of fostering some special devotion. In the latter case it implies an aggregation to the Order and the communication of some privileges. If the confraternity owes its origin to ecclesiastical authority the aggregation takes place through the appointed director, the Ordinary of the diocese, or by his delegation the pastor of the congregation. But if the confraternity is affiliated to a respective Order, thus entitling the members to a share in the good works, etc.,

of that Order, the aggregation can take place only through the Superior-General of the Order.

Such is the Confraternity of the Scapular. Some persons in the United States claimed that the bishops had the right to erect the confraternity, since they had received the general power to establish confraternities and to sub-delegate this power to their priests. But the decree of the Congregation of Indulgences and Sacred Relics of July 16th, 1887, is so clear on this point that there cannot remain a doubt that any diploma of aggregation, or, which is the same, for the erection of the Confraternity of the Scapular, not coming from the Superior-General of the Order is null and void. We give here the words of the decree:

"As certain pious sodalities owe their existence to the regular Orders, their erection belongs by proper right to these Orders. Of this kind are the sodalities (confraternities) of the Blessed Trinity, of the Blessed Virgin Mary of Mount Carmel and of the Seven Dolours. These have been instituted by the respective regular Orders, and hence are erected by them by ordinary right. But experience teaches that the aforesaid sodalities are often found to have been erected by the authority of the bishops only, without the knowledge of the Generals of the Orders to whom these sodalities belong. This is done mostly because by virtue of the Apostolic letters they receive the power in general to erect confraternities of every title, and under their name to grant the respective Indulgences; and thus they also erect these sodalities in virtue of the general communication of Indulgences, although there is in the Apostolic letters no express derogation of the privileges of the said Orders granted in regard to the erection of their sodalities.

"But as the Sacred Congregation of Indulgences and Sacred Relics, in order to prevent abuses and avoid confusion, had

declared by a decree of August 19th, 1747, (approved and confirmed on the 26th of the same month by His Holiness Benedict XIV.) that confraternities of the Holy Rosary erected without the knowledge of the General of the Order of Preachers did not exist, and hence were deprived of all the Indulgences proper to this sodality, the Generals of the Orders of the Blessed Trinity, of the Carmelites and of the Servites, seeing that in the erection of sodalities granted to them by the Holy See the same abuses and similar confusion crept in as in the case of the Holy Rosary, presented humble petitions to His Holiness to extend the above decision in favor of the sodalities of the Holy Rosary to the sodalities of the Blessed Trinity, the Blessed Virgin Mary of Mount Carmel and the Servites, so that *the erection of one of these sodalities without the faculty of the General of the Order, no matter under what pretext of whatsoever faculty, in which no express derogation is made of the privileges of the Order be null and void and deprived of the Indulgences.*

"This petition being presented to His Holiness Pope Leo XIII. by the undersigned secretary, in an audience on July 16th of this year, His Holiness received it kindly, and whilst re-validating all the sodalities heretofore erected unknown to the Generals of these Orders, for the future willed and commanded that in order to remove all doubt and present abuses, the aforesaid confraternities or sodalities shall not be erected unless after asking and obtaining from the Generals of these Orders letters allowing the erection, but so that the Generals of the Orders expedite the letters (diplomas) for the erection of these confraternities or sodalities to the priests of their orders, or, where they have no convents, to ecclesiastics regular or secular approved by the bishops. Likewise, these letters shall not be expedited but with the consent of the Ordinaries, observing all that

by apostolic constitution or custom is to be observed, whatsoever to the contrary notwithstanding. Given at Rome by the Secretariate of the holy Congregation of Indulgences and Sacred Relics, July 16th, 1887.

"THOMAS M. CARD. ZIGLIARA, Prefect.
"ALEXANDER, Bishop Oen-sis, Secretary."

Hence it is clear that any confraternity of the Scapular erected since by anyone but the Superiors of the Order is not existing by right, and requires a new canonical erection.

2. Only *one* confraternity can be erected within a radius of five miles, unless the Holy See for previous reasons grants a dispensation. People living within this district, though the church of the Confraternity may not be their parish church, must be enrolled in the Confraternity by the regular director. This also holds good in the case if they had received the Scapular before. If, however, they were registered in the books of the Confraternity elsewhere no new registration is needed.

3. Where there is a Carmelite convent the church of the same is the church of the Confraternity.

4. The erection of a Confraternity presupposes the holding of its regular devotions *coram Sanctissimo* and with a procession. Members, in order to gain the Indulgence, must take part in the procession, or at least be present at it. The devotions may be held in the vernacular, as the undersigned has ascertained by special inquiry at Rome.

5. Where the Confraternity is canonically established the Director must register the names of those received in the album kept for the purpose, but he need not send the names to a Carmelite Monastery, as those are obliged to do who enjoy not the canonical erection of a Confraternity

6. There are certain Indulgences, or other spiritual favors, attached to the churches of our Order only, others to the

churches of confraternities. Those who wear the Scapular without being enrolled in the Confraternity, only gain the Indulgences granted to the Scapular as such. Besides, it is only the members of the Confraternity that take part in the merits and works of the Carmelites, and *they only enjoy the suffrages after death*. It is therefore not a matter of indifference whether the wearer of the Scapular is enrolled in the Confraternity or not. Every person wearing, or desirous of wearing the Scapular, should at the same time endeavor to become a member of the Confraternity. It neither a Carmelite convent nor a regular Confraternity is to be found in the place of their domicile they can *ask for and receive membership by writing to our monasteries* or to the director of a Confraternity.

7. Priests wishing to establish a Confraternity in their churches must present a petition, approved by their Ordinary, to the General of the Order in, or about, the following form:—"N. N. rector ecclesie ad S..... humiliter petit a Paternitate Vestra canonicam erectionem Confraternitatis Scapularis B. V. Mariæ de Monte Carmelo, et institutionem suam qua Directorem hujus Confraternitatis. Qua gratia, etc."

Datum..... 189
N. N

Visum et approbatum,
..... 189
N. N..... ..

Episcopus.....

By forwarding this application to the undersigned the Diploma of Aggregation will be obtained in Rome and forwarded to those who apply for it.

PIUS R. MAYER, O. C. C.

Carmelite Monastery, }
New Baltimore, Penn., }
October, 1893.

P. S.—Sr. A., San Francisco, Cal.—All those enrolled in the Brown Scapular prior to April 27, 1887, have no obligation to have

their names registered. Those invested since should be registered.

Names for registration received from

1. Watertown, N. Y.
2. Guysboro, Ont.
3. Orangeville, Ont.

Loved After the Soul has Departed.

GOD is the author of nature as well as of religion. These two sisters move in unison if the disturber Sin does not interfere to cause disorder. Nature says, we may call the body but clay when the soul has left it, yet we cannot but love it. There are the eyes that were lit up by intelligence and affection; there the lips that moved in eloquence and stirred the souls of thousands; there the hand that grasped ours when we felt the electric thrill that came from the heart, and the tabernacle in the temple of clay is the heart, the tabernacle in that temple now, indeed empty, and its door open, as we sometimes see our tabernacles on Good Friday, because of the death of the Life Giver. We cannot overcome this feeling. You should not overcome it. Religion recognizes it.—ARCHBISHOP RYAN.

NEVER say anything which may redound to your own praise, as, for instance, with regard to your knowledge, your virtues, or your family; excepting under circumstances which render it probable that by so doing you may be of service to those with whom you speak, and then only with humility, and the recollection that these are gifts from God.—ST. TERESA.

NEVER listen to those who are speaking evil of another, and never say anything evil of any one excepting of yourself: and when you take a pleasure in doing this, you will be advancing rapidly.—ST. TERESA.

THIS only I request of you, that you would remember me at the Altar of the Lord.—ST. AUGUSTINE.

A Blessed Carmelite Nun.

BLESSED Frances of Amboise was born in 1427. That it is already a great step on the way to holiness and Christian perfection, to be born of pious and God-fearing parents, can only be doubted by such as do not recognise the strong bonds of nature and the powerful attraction of good example. At the same time it cannot be denied this is of itself only a powerful aid to sanctity, and that only by making diligent use of this means can we arrive at holiness and salvation. We find both blended in our Blessed Frances.

The names of her pious parents are Louis of Amboise, viscount of Thouars, and Mary of Rieux, of ancient Breton descent. When quite a young child Francis was sent to the court of John V., Duke of Bretagne. Here, under the guardianship of the pious Duchess, she made such rapid progress in piety and learning that at the age of five years she was judged worthy to be admitted to receive Holy Communion.

When fifteen years old she was espoused to Peter, second eldest son of the reigning Duke. In the course of a few years, she with her husband was called to wear the ducal coronet, and as before and during the years of her married life, so now, when at the height of earthly glory, she was a model Christian. Far from allowing her elevated station to interfere with her in the discharge of her duties, she rather made it subservient to that end. Great was her love for the poor and afflicted, and so well did she succeed in gaining the affections of her people, that she was only spoken of as "*Our Mother*." As we read of St. Cunigunda and of others, so it is equally said of her, that she preserved her virginity intact in the married state. Upon the early death of her husband, after many harassing endeavors on the part of her nearest relatives to induce her to enter wedlock again, at the age of 40 years, she entered the convent

of the Carmelite nuns, whom she herself had been instrumental in introducing into the Bretagne. It was blessed St. John Soreth, at the time Prior General of the Order, who admitted her to the habit. As was to be expected of her, after having made such rapid strides in perfection even in the midst of the world, her progress was much more rapid now, that she was free from all care save that of her soul. She ascended from virtue to virtue. Her charity and humility were particularly noteworthy, though first she looked upon herself as the handmaid of her sisters.

She died in the odor of sanctity in the convent at Nantes, Nov. 4th, 1485. At once her tomb became a place of pilgrimage, where all who labored under bodily or spiritual ailments, were sure to find help and cure.

Pope Pius the IX, of blessed memory, approved of this ancient veneration, and graciously permitted the celebration of her feast together with office and mass. Blessed Frances lived from 1427 to 1485

FR. A. B.

The Value of Time.

EVERY moment of time could purchase eternity! If the poor damned souls could have the time we lose what good use they could make of it! If they had but one half-hour, that half hour would empty hell. If we could say to the damned souls long since in hell, "We are going to set a priest at the door of hell. All who would like to go to Confession have only to go out to him," do you think one single soul would be left behind? Oh, how speedily would hell be emptied and heaven filled! We have the time and the means which the poor damned souls have not—CURE D'ARS

THE Lord will not allow her long to beseech Him for us, who, in her quality of tender Mother, dried His tears in His cradle.—ST. EPHREM.

A PATHETIC SCENE.

MANY pathetic scenes were witnessed during the late great devastation by water in Louisiana. Of the settlements on the gulf coast there was great damage and loss of life on the Island of Cheniere Caminada which is occupied by poor French fishermen — mostly Catholics. The eight-year-old son of one of these families named Cyriac Proserpi was washed from his bed on the awful night of October 1st. The brave lad clung to the roots of a tree which was swept his way. Being exhausted and knowing he could not hold on much longer young Proserpi took his Scapu'lar from his neck and with the slender strings of the same he bound his wrists to the roots of the tree. Soon after he became unconscious. In the meantime the tree was swept out to sea. Two days and one night after the storm the boy was found on the sea shore safe and sound. He had been deprived of his clothing by the storm. His only sustenance was an orange that had drifted in his way.

GENERAL HERBERT, commanding the British forces in Canada, and who belongs to one of the most distinguished families in England, showed a good example to weak kneed Catholics on the occasion of the swearing in of the new Governor General. The General who is a good Catholic, approached the Cardinal, bent the knee and kissed his pontifical ring. How many Catholics, even in humble life, would have shown so much respect for ecclesiastical authority?

A WOMAN correspondent of the *Independent* writes from Spain of the devotions to the Blessed Virgin, common (she says) in that country—and asks how such things can be without Mariolatry. Simply a matter of fact, Madam. Spanish devotion is what it is and there is no Mariolatry in the Catholic Church.—*Sacred Heart Review.*

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,—

The melancholy days have come; the saddest of the year — that's what some of the reading books say. But we have made up our minds to be as bright and happy in November as in May; and so while the poets are singing of a "frown on heaven's brow;" and of the gloomy earth, and all the other sad signs of the dying year, we will still think how much glad sunshine there is to live in and lift our faces to the light, grateful for its shining.

There are too many people nowadays who want to lie down in the dark and fret because the light will not seek them. No; let us seek it. 'Tis the reflection of God's face on the world. There is no darkness where there is no sin, but there are shadows sometimes. During the month of November let us think often of the holy souls in Purgatory who are in a land of shadows hungering for the light. The church prays for eternal rest and perpetual light for them. Let us be very mindful of them this month. Our dear dead whom we forget so soon. "Little things, on little wings, bear little souls to Heaven." So let our little sighs of love go up for them with a whispered "My Jesus mercy!" We gain one hundred days' Indulgence for each time we say that aspiration. Keep to the little things, dear children, they are the safest, therefore the best. So do lots of little things for the poor suffering souls. Swallow little words which, if you let them out, will make you want to leap after them to get them back. *The spoken word never comes back.* Keep them in and offer them up for the dear souls who suffer because of

their tongues. St. James preached the finest sermon in the world on the tongue, and he says it is set on fire by hell, therefore many suffer in life because of it and after death the fire of Purgatory burns out the touches of the fire of hell. Dear children guard your tongues and so shorten your Purgatory. Our Lady's Presentation falls on the 21st of this month. What a sweet pretty picture you can make of her on that happy day when she went with her happy parents to give herself to God in the temple. "After her shall daughters be brought to the king." Every virgin soul who has given herself to God has walked in the footsteps of the little maiden of long ago who forgot her people and her father's house that the king might delight in her beauty. How good God is. He has rewarded that Presentation of Mary in the temple, that sacrifice of Saints Joachim and Anna, a hundred thousand times in the person of each religious who has offered herself in the temple of the new law. 'Tis very wise to give to God, He pays back with such rich interest. Make Him your debtor now by helping the holy souls.

Devotedly,

CARMEL'S SECRETARY.

PUZZLES.

XLV.

What liquor twice reversed will show a sign of discontent and woe?

XLVI.

Why is an angry person like a loaf?

XLVII.

Why is Congress like a ledger?

XLVIII.

If you a sourish thing transpose,
A very sweet one 'twill disclose.
What is it?

Answers to Puzzles.

XL.—The axle-tree.

XLV.—Because first in pity and last in help.

XLVI.—Upon his wedding Eve.

XLVII.—The ice is (Isis).

XLVIII.—When you are teasin' it (tea is in it). "Sec."

P. S.—L. H. W., St. Mary's, Pa., answered puzzles No. XL and XLII correctly.

S. X. B.—A friend of the REVIEW contributes the following original

NUMERICAL ENIGMA.

I am composed of three words and twenty-seven letters. My 1, 10, 18, 20, 21, 27, belong to both saints and sinners; my 23, 26, 8, 14, 3, pertains to an ancient nation; my 6, 11, 5, 7, 22, 15, is a character in the old testament; my 16, 25 is a preposition; my 4, 9, 12, 17, 26 is something without which humility is never found; my 19, 24 may be found in the river Nile and within the summit of the Himalaya mountains; my 13, 15 is something to do which is always agreeable to human nature; my whole will give the names of three missionaries of the fifth century.

LIST OF CONTRIBUTIONS

—TO THE—

HOSPICE BUILDING FUND

Sept. 12th, to Oct. 12th, 1893.

B F.....	Ashdad, P O, Ont.....	\$ 3 00
T P.....	Coldwater, Mich.....	1 00
T C.....	Waterloo, Ill.....	11 10
Mrs L P.....	Lordsburg P O, N D.....	25
Mrs C R.....	Lima, Pa.....	5 00
J A B.....	Connerville, Ind.....	2 50
Mrs F.....	Bornholm P O, Ont.....	2 00
Mis E H.....	Peterborough, Ont.....	1 00
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D H.....	So Boston, Mass.....	2 00
W T.....	Montreal, P Q.....	8 00
J D P.....	Canton, Mass.....	2 00
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Miss M M L.....	Utica, N Y.....	7 25
L S.....	Richmond, Iowa.....	2 00
P J T.....	Ottawa, Ont.....	1 00
Miss A O.....	Kewaskum, Wis.....	6 25
Mrs M A K.....	Findlay, O.....	2 10
M P H.....	Delphos, O.....	2 00
For soul of J F.....		1 00
P Z.....	Buffalo, N Y.....	5 00
Mrs M S.....	Medina, N Y.....	10 25
Miss E W.....	Cleveland, O.....	2 00
Mrs E R.....	Plover, Mills, Ont.....	1 00
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Miss M W.....	Burns, Kas.....	1 00
H B.....	Cross Plains, Wis.....	2 00
M P.....	Carroll, Ia.....	2 35
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Mrs C C.....	Montrea, P Q.....	2 50
Mrs B H.....	Corry, Pa.....	2 00
Miss A M B.....	Stuebenville, O.....	3 25
Mrs H G.....	Halifax, N S.....	2 00
Mrs S.....	A bany, N Y.....	2 00
Mrs M F.....	Windsor, Ont.....	2 25
D Mc G.....	Canton, Mass.....	2 00
Mrs Mc C.....	Buffalo, N Y.....	2 00
E T.....	Piqua, O.....	2 00
Miss A B.....	Black Rock, N Y.....	2 00
Mrs R E B.....	Towanda, Pa.....	2 00
C W.....	Detroit, Mich.....	2 00
Mrs C Mc H.....	Fergus, Ont.....	5 50