



O, SACRED HEART!

For the Carmelite Review.

"O, Sacred Heart of Jesus! Thou lovest! Thou art not loved! Would that Thou wert loved."

O, Sacred Heart! O, Sacred Heart!
What love is like to thine?
It blends with human tenderness,
A spirit pure, divine!

O, Sacred Heart! O, Sacred Heart!
Thou art not loved, and still
The mystic lance is wounding Thee,
Our coldness makes Thee thrill.

Would Thou were loved, O, Sacred Heart!
Would that each prayer of mine,
Might kindle in the coldest hearts,
Bright flames of love divine!

O, Sacred Heart! O, Sacred Heart!
May we be all Thine own,
In life and death eternally,
Around the great white throne,

To gaze forever on Thy bliss,
And perfect love attain,
To praise Thy precious Blood, O, Lamb,
Who for our life wast slain.

—ENFANT DE MARIE.

DUBLIN, IRELAND.

How MANY thousands of homes there are from which God withholds his avenging hand, and to which he shows mercy on account of some righteous mother! How many brothers who have been raised to a life of grace by the intercession of a pious sister! How many women are in their family circles, angels of expiation, who by their prayers and mortifications are atoning for the sins of fathers, husbands, sons, and brothers!—CARDINAL GIBBONS.

FAITH at most but makes a hero, but love makes a saint; faith can but put us above the world, love brings us under God's throne; faith can but make us sober, but love makes us happy.—CARDINAL NEWMAN.

The Life and Catholic Journalism

OF THE LATE

JAMES A. McMASTER,

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

Edited by REV. MARK S. GROSS.

For the Carmelite Review.

CHAPTER I.

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

CONTINUED.



SOME essays which McMaster wrote and delivered at this period will best portray his frame of mind. They were four in number. The first on "the Blessed Virgin as Mother of God," was written in the summer of 1842. Here it is:

"Blessed is the womb that bore thee, and the paps that thou hast sucked. And he said, yea, rather, or as it should read, 'yea, indeed, blessed are they that hear the word of God and keep it.'"

"Blessed is the womb which bore thee, and the paps which thou hast sucked; yea indeed, blessed are they that hear the word of God and keep it."

That portion of revealed truth which I propose to consider for a few minutes only, is the blessedness ascribed in the text to Mary, the ever Virgin and Blessed Mother of God. "Blessed is the womb that bore thee and the paps that thou hast sucked, yea, blessed are they that hear the word of God and keep it."

1. (a) "Many were the promises that God vouchsafed to His saints of old. In the seed of Abraham were all the nations of the

earth to be blessed, and David's son should build a temple for the Lord of glory. But when the angel stood before Mary, he was about to utter that, which was not only to mankind the greatest promise that earth ever heard; but was to the Blessed Virgin herself an assurance of an exaltation such as the heart of man never conceived. 'Hail, thou highly favored, the Lord is with thee, blessed art thou among women.' The holy Gabriel recognized in the Virgin, who stood abashed in the presence, one shortly to be advanced above his own seat in the heavens, and with joy and heavenly humility he says, 'Fear not, Mary, for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shall call His name JESU'. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His Father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end.' b What had this humble handmaid to say to so astounding a declaration? Let us listen to her voice of virgin modesty, and strive to learn from it somewhat of those characteristics that procured for her this title of blessedness. She does not disbelieve Him, nor does she shrink from the promise set before her, but strong in her purity of heart and person, she asked, 'how shall this be, for I know not man?' She plainly intimates that no such alliance was anticipated by her. Nay it is going too far, to suppose, that moved by an unconscious presentiment, that the Lord had chosen her for a habitation to Himself. She had already devoted herself to a life of perpetual virginity. All those passages of scripture, which seem to have an opposite meaning, may, most naturally, be understood in accordance with this idea. It was not long the teaching of the church, and I know not on what authority, or for what sufficient reason men in very late times are found, who strive to raise objection to its reception. But, I say, she is neither unbelieving nor irreverently inquisitive. She proposed the difficulty of her state of life, but when he tells her of the power of the Highest, though she may not understand the mystery, she submits her will to the pure and holy God. 'Behold the handmaid of the Lord; be it done unto me according to thy word.' c In the instant of that submission at least, we believe that she was lifted above the condition of sinful flesh. That as the Virgin Mary by bringing into this world the Prince of Life, remedied the death that had been introduced by Eve, so, by obedience and trust she obtained in herself that perfect holiness, which by rebellion and curiosity the other had lost. d Along with the gift of holiness she would obtain the knowledge of the Highest, and then she would understand what she uttered shortly after by the inspiration of the Holy Spirit. 'That all generations

henceforth should call her *blessed*.' This she declared, no doubt, from an express assurance and promise of the Holy Ghost. He foreknowing that the church was about to be set up on earth, which was to last through all generations, foreknew also, that in that church, both love and obedience would move her soul to pay that reverence and to utter those praises that in fact, have been heard in the courts of the Christian Temple. And just so far as the reverence has been refused, and those inspired praises sought to be hushed, * so far has a deliberate attempt been made to prove God a liar, and His words nothing worth.

2. "We may thus have seen, even from so short a rehearsal of the history of the Annunciation, that it is nothing strange, that in our text or elsewhere, the Virgin Mother of God is alluded to by her Divine Son as a pattern of holiness and acceptableness with God. The woman who made the exclamation on which these remarks are built, in waiting on the ministry of the Lord, seems to have been impressed by the Holy Spirit, with a conviction of the divine character of Him she was bearing. And farther reflecting on the ineffable intimacy, as well of nature as of intercourse that must exist between Him, and her whom He should rightly call His mother, exclaimed in sudden ecstacy of astonishment, 'blessed is the womb that bore thee and the paps that thou hast sucked,' and the Blessed Lord assents to her words with a very strong affirmative, rendered usually in scripture by yea verily, † or yea doubtless, ‡ But immediately in the remainder of the sentence He shows that her high exaltation is not the result of caprice, nor of accident, (if I have not been irreverent in the use of such terms when supposed of the events of God's providence,) but that the Virgin Mother obtained it by her surpassing gifts of trust and obedience. Very similar to this is His covert allusion to the life of holy obedience in His Blessed Mother, which we find on the occasion of her coming to Him with some of His kinsmen, when he was surrounded by the crowd. When one told Him of it, it seems to have broken off His discourse but as He was going He says to those around Him, 'my Mother and my brethren are these which hear the will of God, and do it.' At once the interest encouragement to those who would attempt to keep His commandments and the highest enjoy on her who in her holy retirement could thus be alluded to, as perfectly accomplishing such obedience. It is then in filial obedience, that all those gifts and graces centre which procured for her, or rather which fitted her for obtaining the blessedness of being the Mother of God.

3. "The nature of that blessedness is a deep and interesting, perhaps dangerously

*The Magnificat is left out of the American Episcopal Prayer Book.

†Rom. X. 8.

‡Philip III. 8.

Interesting subject of christian contemplation. If it be blessed to be the instrument of even a common good, what is her blessedness through whom salvation was brought to a ruined world, through whom and in whose substance that union was effected, which by allying God to us in the human nature, exalted that nature and us in it to a participation in the glories of the divine nature? Whose substance furnished the connecting link between the unclean and the clean? between sinful flesh and sinless God? thus giving earnest that at last the whole ransomed humanity shall be exalted to supra-angelic glory, and then the blessedness that her own soul received immediately from Him. Hers was an intercourse with Him, which mortal beside her could never have. She cherished Him as a mother but adored Him as a handmaid. She nourished Him at the breast, yet revered Him as God. She labored in poverty to give Him bread as her child, yet saw Him as the Living Bread, the Saviour of the world. He dwelt with her in her lowly tent, but she knew that He filled heaven and earth. Was He a man merely? No, for His conception was divine. Was He God only? How then could she see Him as flesh of her flesh, and bone of her bone? 'Great is the mystery of godliness.' And great above all saints is her honor, who was a second paradise prepared for Him the second Adam, 'to feed in and to gather lilies.' Alone of mortals she could say, 'my beloved is mine and I am His, and He feedeth among the lilies'—those plants of righteousness which the Lord had placed in her, the garden that He made so lovely for Himself.

"We might carry this subject on to deeper and more minute details, but it is a good and important warning, that we should in reference to the Blessed Virgin Mother of God, follow the example of scripture, which mentioned her not, save as connected with Christ's presence; nor then allows us to see that which would be of most thrilling interest, but only as it seems, to catch occasional glimpses of her when under constraint, from the presence of the multitudes. Once only do we know of her approaching Him in public with anything like the familiarity that we must believe to have existed between them, and then at the marriage of Cana, though He complies with her request, and in the compliance commences His miracles, He yet checks her conduct, as if saying, that should she at all continue this way of address, so much did she know of Him, that she would unwittingly betray to the gaze of the rude world, mysteries that had been confided to her, only for the satisfaction of her own soul and will, and obediently does the mother seem to have profited by the admonition of her Son; for from that hour her lips seem only to have been unsealed in private, at least they are the last words recorded of her, by the holy evangelists. After that it was other lips

that told the Lord: 'His mother stood without desiring to speak with Him.' Indeed so entire was the reserve that many have supposed that Christ, the perfect exemplar of domestic as well as of public virtues, was indifferent to or neglectful of His mother. And so it still continued, even till that fearful day of His crucifixion. When at the foot of the cross, 'as a sheep before her shearers is dumb, so she opened not her mouth.' Next to Him that hung upon the cross, might she of all others say in that hour of desolation, 'Behold and see all ye, that pass by the way, if there be any sorrow like unto my sorrow,' yet in further exemplification of that same mind and spirit which was common to her with her Lord, and if her life of self-denial had fitted her for even this, not when all was over did she strive, nor cry, nor did any hear her voice in the street.

"'God is the will of the Lord.' Obedience was the law of her life and from it she learned to trust God always. 'And blessed is she that believed, for there shall be a performance of those things which were told her from the Lord.'

"Two important remarks may be drawn from what has been said:

"A life of poverty and self-denial is a great religious privilege. 'God hath chosen the poor of this world.' It is a mistake to place it as a state merely compatible with high religious character. To him that would attain in this life to perfection, it is an indispensable requisite. It obtained for St. Mary, that her womb should bear, that her breast should nourish, and her hands supply the earthly wants of the Lord of Glory. I farther remark that the nearest united to God and holiest of every age live and die unknown save by their God. St. Mary was far greater, and far better than any of the human race beside. We have seen the *quietness* of her character. Such await the great reward of the unseen world. There St. Mary sits in the glory of her Lord. There we shall see her if we follow her good example unto the end, where we shall 'glorify God' in her, free, at once from the false reproach and the real danger of ascribing that glory to herself. In hope thereof let us join with her in that old song of the church, and say, 'my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, for He hath regarded the low estate of his handmaid, for behold from henceforth, all generations shall call me blessed. For He that is mighty hath done to me great things, and holy is His name.'

"And His mercy is on them that fear Him, from generation to generation.

"He hath showed strength with His arm; He hath scattered the proud in the imaginations of their heart.

"He hath put down the mighty from their seats, and exalted them of low degree.

"He hath filled the hungry with good

things, and the rich He hath sent empty away.

"He hath received His servant Israel, in remembrance of His mercy.

"As He spake to Abraham and to his seed forever."

Although McMaster longed to believe what his reason forced him to accept as truth, "the pride of his heart withheld him from praying to the Virgin."

The second and third of these essays were entitled "On Justification" and "The Test of Christian Acceptance," the latter under date of June 5th, 1843. The fourth was on "The witnesses of the Resurrection of the Lord." At the end of this essay are found these words: "The plan of this essay is not completed. It was my intention to have carried it out by a second part, bringing to view the evidences desirable from the subsequent history of the Catholic Church—the success of the Truth and the perpetuity of miraculous powers. But my heart fails me—I leave it as it is. If ever I attain to being a member of that church, then I shall delight in what now I see but darkly. 'Oh, Lord, how long!' Till then I am done with writing. Aug., 1844."

In July, 1845, he added the following:

" Sic dum in via scripsi, sed uanæ cogitatio perfecta vult, et debetatur, in preis abundantiæ, cor meum et spiritus meus."

"Thus have I written in a way, but now perfect knowledge comes, and my heart and spirit rejoice in an abundance of peace."

On the corner were found these words:

"These essays were written and read as the date implies, during my course in the Protestant Episcopal Seminary. What they contain might be said much more clearly and better now, but perhaps you will keep them and read them as expressions which truth obliged me to utter at the sacrifice of every earthly interest and feeling." There is no indication as to whom they were given. But they fell once more into the hands of McMaster, and were found among his private letters and papers after his death.

TO BE CONTINUED.

THE true wealth of a man is the number of things he loves and blesses, and that he is loved and blessed by.

A HEART WON.

BY MARTHA MURRAY.

For the Carmelite Review.

CONCLUSION



FOLLOWING the sermon, came the Benediction of the Blessed Sacrament, and Mr. Granger was filled with awe. He saw old and young, rich and poor kneeling in prayer, and on every face was shining a look of holy peace. He asked himself what this service was that filled this people with such joy. He looked at Miss Arnold, but she seemed unconscious of his presence. Her head was inclined slightly forward, and her eyes riveted upon the Sacred Host exposed upon the altar. Could those eyes, filled with holy light, be the same that flashed so indignantly at him the first time he met her? An expectant look upon her face made him turn to the altar. The priest was ascending the steps. The organ's sweet voice trembled into a silence that floated down and wrapped itself about the kneeling worshippers. Holding aloft the precious Body and Blood of Jesus, the priest faced the people, and as with one impulse, every head was bowed. Then the jubilant tones of the *Laudate* rang out into the stillness, and the services were ended.

III.

After a short lull in the conversation on their way home, Mr. Granger said suddenly:

"You remind me very much of *her*."

"And who pray may this unknown '*her*' be?" asked Miss Arnold lightly.

"Your Blessed Virgin."

"Oh, Mr. Granger!" Lucy began, but he went on as if not hearing her.

"Yes, the more I think of it, the more I realize the resemblance. You are kind, so was she. You are gentle, loving, pure-minded, and forgiving. She was all these."

"Yes, and more, infinitely more!" Lucy cried: "I do try to be like her, but oh, Mr. Granger, you have no idea how often and miserably I fail!"

"In trying the victory is half gained," he said gently, and then laughed. "How odd to hear *me* preaching!"

They both fell to thinking after this, and

declining an invitation to enter, Mr. Granger left Lucy at the door, and wandered past the church again. He had not thought of entering, and continuing his way down the avenue, he sauntered into the park crowded at this hour with all sorts and conditions of men and women. Wishing to be alone, he walked to the upper part, where he found a vacant bench and sat down. He looked out upon the waters. Saw the ever beautiful and swiftly rolling Niagara leap from the protecting arms of Lake Erie and rush headlong to its doom.

His own spirit seemed to feel a kinship with the restless river. A strange unmanageable sensation stirred his soul. It was a wrestle between the good and bad in his nature, and he seemed, somehow, to have gotten outside himself, and become simply a spectator of the struggle. Clear rang out the bugle call at the Fort, just back of him. The echoes softly returned the sound.

"It is my call to duty. I must see him," said Mr. Granger. He sprang to his feet, and soon had rung the bell of the parochial residence.

"I wish to see the gentleman who preached this evening," he said. Then noticing that it was the priest himself who had answered the bell, he said, half apologetically:

"I do not profess your religion. Your services to-night disturbed me to such an extent, I'd like to talk it over with you."

The priest showed no surprise. His manner was courteous, and extremely gentle, as he extended his hand, and said pleasantly:

"I was just going into the church to make a visit. Come in and say your night prayers, and we'll have a talk afterwards."

Night prayers and Mr. Granger scarcely knew each other, and he laughingly remarked as much to his companion, who seemed not to hear, but led the way through the sneristry into the church.

The moon, shining through the richly stained windows, barely relieved the darkness, and made great shadows of the church furniture, which at first gave Mr. Granger an uneasy feeling. The two men made their way to the high altar, and there, both kneeling outside the railing, the priest repeated the Lord's Prayer.

The sanctuary lamps burning softly

through its deep red shade, sent tiny flashes of light upon the glistening marble of the altar. That sweet and indefinable atmosphere by which the Real Presence makes itself felt, filled him with a holy calm, and bowing his head into his hands, Mr. Granger prayed as he had not done in years, and still as he rose from his knees, something seemed to be wanting. His face had dissatisfaction in its expression.

"Look," said the priest. And the full moon, until now overclouded, coming out in all her glory, wrapped in her mellow light the great mission crucifix. It brought out the figure of that dying Christ with startling distinctness. The weary head falling to one side, and the partly opened parched lips brought a wave of pity surging into Mr. Granger's soul.

"Christ crucified!" softly spoke the priest. Oh, saying words!

The man of law, of wealth and fame turned to the man of God, rich in his poverty, and in a voice filled with holy humanity, he said, simply as a child:

"Father, guide me to Him."

OUR LADY OF PEACE.

By JOHN A. LADDON, M. D.

For the Carmelite Review.

I saw the Empress of the Skies
In vision bright before me rise,
 Searing high above;
The crescent moon beneath her feet,
Her outstretched arms, her face so sweet,
 Filled my soul with love.
Around her brow a crown of stars,
Brighter than Mercury's on our Mars,
 Shining from pale to pale;
And as I viewed her face the while,
The benediction of the smile
 Lighted up my soul.

I felt her presence, mighty spell!
That words inadequately tell,
 But feeling must reveal;
And, oh! such joys within me moved,
As when the faces we have loved,
 Back to our memories stand,
And, soft, beyond the moon's pale light,
I heard the voices of the night
 Rising higher and higher;
Chanting an anthem near and far,
"Peace to the souls that troubled are,"
 Thus sang the angel choir.

Down on the evening air 'twas borne,
Softly it came as came the morn,
 And when I sadly rose;
The voice still echoed in mine ear,
Peace! Peace! To the troubled cheer!
 In heaven is repose.

The Attiwindarons — A Forgotten People.

BY THE VERY REV. DEAN HARRIS.

For the Carmelite Review.

A warrior race, but they are gone,
With their old forests, wide and deep,
And we have built our homes upon
Fields where their generations sleep.
Their rivers slake our thirst at noon,
Upon their fields our harvest waves;
Our lovers woo beneath their moon —
Ah, let us spare, at least, their graves.

—BRYANT.



At the time that the Jesuit Fathers had established their missions among the Hurons, in 1620, the desolation of forests stretching from their frontier town to the Niagara River and beyond, was occupied by one of the most powerful and ferocious tribes of the great Canadian wilderness. To their Indian countrymen at a distance the members of this tribe were known as the Attiwindarons, but from the fact that in the continuous wars between the Iroquois and Hurons they took no part, they were called by the French Neutrals.

As they roamed the forests which covered the land now tilled by us, and were those with whom are associated all the Indian legends and romances woven into the history of Niagara Falls and River, they will ever have a melancholy interest for the immediate dwellers on both sides of the mighty cataract. The historians of our country and of the Indian tribes have only incidentally noticed them. Champlain and Sagard refer to them as a people in their time unvisited by any white man. Father de la Roche Dallion in 1626 fearlessly plunged into their gloomy forests and passed a trying winter with the tribe, leaving an interesting description of their habits and morals. In 1640 Fathers Brebeuf and Chaumonot, — the one to perish nine years after in the fires of the Mohawk, and the other to outlive all his companions on the mission — also spent a winter among them enduring suffering and disappointment so great as to almost stagger faith.* Father Brebeuf on

* For a more extended notice of the Neutrals and the visit of Brebeuf and Chaumonot see the writer's "History of the Early Missions of Western Canada."

his return to the shores of Lake Huron wrote a graphic description of the people, including a valuable narrative of his experience among them. Brebeuf also wrote the only dictionary of the Neutral language ever compiled.

Chaumonot drew a map of the country which seems to have been lost. This map no doubt was the model for Sanson's chart of 1656 and Ducreux's latin map of 1690. On Sanson's map the Neutral towns are marked as St. Francis (N. E. of Sarnia), St. Michael (east of Sandwich), St. Joseph (county of Kent), and N. D. des Anges (near Brautford). Only Chaumonot or Brebeuf could have named and sited these towns, which proves that Sanson and Ducreux copied Chaumonot's map.

This tribe was of the parent stock of the Huron-Iroquois, speaking a Huron dialect and wedded to many of their superstitions and customs. In summer the men went naked. They tattooed their bodies with powdered charcoal and vermilion and painted on their faces images of beasts, birds, reptiles and fishes. In winter they clothed themselves with skins of bears and other animals, wore moccasins of curried hide, often ornamented with porcupine quills wrought into various shapes and forms. The women were decently clothed except that in summer they went with bare breasts and naked arms, wearing necklaces of wampum and bead-worked ornaments. The Neutrals lived in bark cabins with a fire in the centre and an opening in the roof for the smoke to escape: one or two deer or bear skins sewed together served for a door. Here every night during the winter months the whole family, almost stifled with smoke, huddled together suffering at times the pinchings of hunger and the alternations of heat and cold.

They possessed a rude knowledge of surgery and utilized herbs, sassafras roots and barks of certain trees for medicinal purposes. If in the depths of the forest a Neutral broke his leg or arm, splints of softest material were at once improvised. Straight branches of uniform length and thickness were cut. These were lined with down-like moss or soft material gathered from a neighboring marsh. If the accident occurred in winter, cedar or hemlock shavings interlaid with fine twigs were used for padding, and, if near a marsh or cedar swall, wild hay was

gathered and a cushion made for the wounded limb. Withes of willow or other young birch bound the splints to the limb. The patient was then placed upon a stretcher of four young sapplings, interwoven with cordings of basswood, and borne to his lodge. Here the splints were taken off, the bone examined and re-set by some member skilled in bone setting, and the patient made as comfortable as circumstances permitted. Fractured bones soon united for the recuperative power of the Neutrals, like that of cognate tribes was remarkable. The reparative powers of the Neutral when injured was only equalled by the stoicism with which he bore the agony of pain, and the torture of their rude surgery. They amputated limbs with stone knives, checked the hemorrhages with heated stones, as was the custom of European surgeons in the days of Ambrose Pare. Abscesses were cut into with pointed flints. They were also familiar with the use of warm fomentations and in every clan of the nation were some venerable men or women who possessed a knowledge of medicated decoctions and of the potency of the extracts of certain herbs found in the forests. If one of the tribes suffered from fever or from the effects of long exposure to cold, a steam bath was readily improvised. A small tent thrown up for the purpose, was tightly closed, the patient placed in the centre, a fire built a short distance from him and stones heated. On these stones water was poured, till the confined air was saturated with vapor. Any degree of heat or moisture was obtained, till the powerful sudatory produced copious sweatings. They were also familiar with the use of emetics and laxatives, astringents and emollients. The so-called medicine man who practiced incantations, and was supposed to be in familiar intercourse with the *Okies* was only called in when natural remedies failed.

In times of peace the men occupied themselves chiefly with hunting and fishing. All the menial labor of the village, the hoeing and planting of corn, in a word all servile and outdoor work was woman's allotted portion. For a warrior to put his hand to any kind of work was demeaning, and to assist the women in their daily labors a degradation. The Neutrals were physically the finest class of Indians on the American continent, tall, straight and well built,

remarkable for their endurance and activity, and free from deformity. They had no knowledge of God as we understand the word, but recognized supernatural beings known as Manitous or *Okies* to which they offered propitiatory sacrifices. They held sorcerers and witches in detestation, and when a sorcerer was accused of practicing his malign art any member of the tribe was free to kill him. They put great faith in dreams, for they believed that their tutelary Manitou took this method of giving directions and warnings to them. As a result they were slaves to superstition and given over to the grossest and most revolting form of spiritual debasement. They were a brave and courageous people endowed with extraordinary powers of endurance, and gifted with a discernment of the senses almost incredible. They held eloquence in high repute and frequently chose as their chief the man who was most endowed with oratorical gifts. Nowhere were the laws of hospitality more honored. A stranger was always welcome, the place of honor in the wigwam allotted him, and while he remained under their roof he was regarded as one of the family. A singular custom obtained among the Neutrals from time immemorial, mention of which we do not find among any of the other tribes. When one of their number died the corpse, if that of a man, was dressed in his best clothes, his face painted and the body exposed at the door of the wigwam. Around him were placed his weapons, his totem drawn upon his naked breast, his medicine bag suspended from his neck and the distinctive symbols which he bore during life attached to his jerkin. After three days the body was brought into the wigwam and there retained for weeks or months, till the odor of putrefaction became unbearable. His wife and daughters, while the body remained in the cabin blackened their faces and gave themselves over to grief and lamentation, uttering cries and groans and weeping incessantly. When at length compelled to bury the body they bore it sorrowfully to the grave, placed a tobacco pipe in the mouth and laid his war club and bow and arrow by his side. They then closed the grave and covered it with large stones to protect the remains from profanation by wild beasts.

The Neutrals were inveterate gamblers. They played with a kind of dice, and so completely were they the victims of gambling that the game frequently lasted for whole days and nights amid hideous noise and clamor, the joyful shouts of the winners, and the imprecations of the losers.

TO BE CONTINUED.

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

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

CHAPTER I.

The Life of St. Philip.



THE course of the sixteenth century brought many afflictions upon the church. Luther, Calvin, and Henry VIII, were leading and driving the people of Germany, France and England to spiritual ruin and perdition.

Italy was devastated by a wicked war, remorselessly prolonged beyond all reason. Rome herself, the eternal city, was sacked and pillaged, abandoned to the wild passions of Lutheran and Spanish soldiers, more brutal and savage than the barbarians who centuries before worked the same deeds and committed the same outrages. Sad, indeed, must have been the Spouse of Christ, "bewailing her children and refusing to be comforted because they were not." There was no alleviation, no compensation, all seemed simply waste and ruin and a loss of souls; nearly half the century passed before new nations were found to take the place of the fallen. Was the church forgotten by the Lord? Was she visited with the punishment of God? Was the Spouse of Christ become sterile, never more to be named "the joyful mother of children?" So it seemed. But, Christ consoled her.

Anna, wife of Elcana, year after year went to the temple, but only to weep, too sad to partake in the feast of their sacrifice, too humble to disregard the taunts of the fruitful Phenenna, who mocked at her sterility. But at last her husband, who tenderly loved her, spoke those beautiful words: "Anna, why weepest thou? and why dost thou not eat? and why dost thou afflict thy heart? Am I not better to thee than ten children." In this sixteenth century the church was, like Anna in her sadness, and to console her, her heavenly Spouse may be said to have spoken like Elcana, "Am I not better to thee than ten children?" may be said to have been the speech of the Divine Spouse to His church, when He gave her, in this

period of trouble and sorrow, not children but Himself—that is a saint who should copy Him, imitate Him, and all-unconscious, be most like Him. Human prudence would have looked for help and comfort from abroad, would have thought that distant countries, new nations would bring recruits, whose fresh fervor would restore her joy. Not so. The joy of the church comes principally from within. From her bosom, from the secret hiding places, where life and holiness and zeal are ever strong and at work, comes forth the saint, the prophet, to guide, to save, to judge God's people. And thus came Saint Philip to the church, more consoling, more reviving to her than distant nations would have been. Nations were indeed being gathered, but her heart had to be strengthened and prepared with hope and joy, in order that she might discharge her maternal office, and bring up children to God in holiness and peace, children who would call her blessed for the loving care she gave them.

His becoming a saint was then a matter of consequence and importance to others as well as to Philip himself. That he was like our Lord is no after-thought of Father Faber, though it is he who has insisted on the likeness; the resemblance was decreed; for to him was appointed a work, a mission in the church; his mission was to console and comfort her, as the presence, and sight, and words of Jesus would have consoled her; and so the likeness must indeed be faithful, when he comes to be an apostle in the city of the apostles, a saint sent to saints. Hence it is that the very study of S. Philip's life is so sanctifying, that his looks, words, gestures are so full of significance; that we can never detect any single unsupernatural action of his throughout his long years, unless it be that one childish one in boyhood of hurting his sister with a little shove through excess of pious zeal.

Philip was born on the eve of S. Mary Magdalen, July 21, 1515. He spent his blameless boyhood in Florence with his parents and two sisters. At the age of seventeen he quitted his father's roof, and went to live with an uncle at St. Germano. This wealthy merchant had asked for Philip, that he might live with him as his adopted son and heir. But Philip heard the call to a higher state of life, and after two years

left his second home. He brought away his baptismal innocence, to be the unquenched light and gladness of a long life. He went to Rome, an unnoticed youth, and spent the next eleven years in prolonged prayer, in detachment from earthly cares, in hiddenness with God. The hidden life of Jesus was the source of the sanctity of Philip during his own first thirty years; the solitude of the desert was represented by the darkness and silence of the catacombs, where Philip received that pentecostal baptism of the Holy Ghost, which lasted as a daily miracle for fifty years.

For the next five or six years, our saint, driven from his retirement by the Holy Spirit, went to and fro in Rome doing good, winning souls to holiness of life by sweet and attractive ways, by pleasant and playful speeches, preaching in church, though still a layman, and founding in 1548 the confraternity of pilgrims and convalescents. Three years later in 1551 he was compelled through obedience to receive Holy Orders, and to hear confessions; and so he was at last fully committed to that ministry of sermons and sacraments which made permanent that revival of devotion in the centre of Christendom. His zeal for souls would have led him with chosen disciples to the Indies, there to continue the missionary work of Saint Francis Xavier, but through him of whom the Master said: "*Sic cum volo nocere,*" he learned that it was not God's will. The holy Cistercian Ghettoni told him: "My dear St. John appeared to me and bade me tell you that your India is to be Rome." He stayed where he was, and earned the glorious title of "the Apostle of Rome." From the first days of his priesthood, if not indeed before, disciples flocked to him, surrendering themselves more and more to his way. Prayer, the daily word of God, frequentation of the sacraments were the practices to which he lovingly trained high and low, rich and poor, prelate and artisan, men of every rank, condition, profession and attainments. It became at last, after trials and opposition, desirable and necessary to provide for the stability of the work, and so, in 1575, Pope Gregory XIII erected and established in the church Santa Maria in Vallicella the Congregation of the Oratory. It was only some twelve years later, when he was seventy, that Philip obeyed the

Pope's express command, and took up his own quarters at the Vallicella. He loved his rooms at St. Girolamo, because he had suffered much opposition whilst there, and he disliked going to the Vallicella, probably, because his position as founder and superior would become more prominent and conspicuous. He lived on there another twelve years, the wonder, the pride, the friend and guide of Rome from the Pope and Cardinals down to the lowliest of the laity. By his own sons and subjects he was loved with a personal love that has seldom if ever been equalled. See how the Blessed Giovenale Ancina describes Philip at this time: "He is a beautiful old man, and white as ermine; his flesh is soft and exquisitely pure, so that, if he holds his hand against the light, it seems transparent as alabaster." On the feast of Corpus Christi he said his last mass, singing the *Gloria in Excelsis* in an excess of heavenly joy, he heard confessions during the day and at evening; he received his friends and penitents, cardinals and others with exquisite tenderness, bidding them fare-well in a meaning manner; he retired to rest as usual, and after a time the Father Antonio, who slept in a room beneath the saint's, so as to be at hand, ran up and found Philip exhausted with an attack of hemorrhage, seated on the edge of his bed and dying. The community was hastily summoned and soon was kneeling round the saint, while Baronius made the commendation of the departing soul. Philip remained motionless, with his eyes closed, and would in his simplicity and humility have passed away without another sign. Baronius saw this and appealed to him entreatingly: "Father, father, are you then leaving us thus without a word? We implore you, give us at least your blessing." Philip opened his eyes, raised them to heaven, then looked around, gently smiled, bent his head, lifted his hand as if to give the blessing he had asked and obtained for them, and then he took one long last breath, and fell asleep in the Lord.

The distinctive and characteristic virtues and graces of a saint are those which are most instructive and also interesting to his clients. It may be well, therefore, to say something of Philip's prayer, something of his trust in God, something of his love of the Blessed Sacrament, and his devotion to the Blessed Virgin.

TO BE CONTINUED.

The Catechism

OF MOUNT CARMEL,

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

CHAPTER V.

Origin of the Confraternity of the Scapular.

Ques. How did the confraternity of the Scapular originate?

Ans. After the vision of St. Simon Stock became generally known, Catholics in great numbers asked to be invested with the Scapular, in order to gain the great privileges promised by the Blessed Virgin.

The Church approved this devotion of the Scapular, and authorized the Carmelites to invest with it all who desired it.

Q. Can the Church approve of devotions based upon private revelations made to saints?

A. Undoubtedly she can. And she has done so frequently.

Q. Give a few instances?

A. The Catholic devotion of the Rosary rests upon an apparition of the Blessed Virgin to St. Dominic.

The great devotion of the present age to the Sacred Heart is founded upon an apparition of Our Lord to Blessed Margaret Mary Alacoque.

The famous pilgrimage of Our Lady of Lourdes, is entirely owing to several apparitions of Our Lady to a French peasant girl, Bernadette Soubirous.

Q. How can we know, that such a vision is authentic?

A. Every Catholic must believe, that a devotion approved by the Church is pleasing to God, and conducive to the welfare of souls. When, therefore, the Church approves of the Scapular, implicitly the vision upon which it rests is held by her to be the work of God. St. James says: Every best gift, and every perfect gift, is from above, coming down from the Father of lights. (Chap. I, 17.) In approving the Scapular, the Church acknowledges it to be a blessed gift.

Q. State the reasons, why you believe in the vision of St. Simon Stock?

A. The principal reasons are the following:

(1.) St. Simon Stock was a great saint, a model of Christian and monastic virtues. The Church has canonized him, and ordained that an office be recited by the clergy, and a Mass celebrated in his honor every year, on the 16th of May. His great virtues has won for him the esteem of the whole Carmelite Order, and he was at the time of the vision, the General Superior of all the Carmelites.

Such a man loves the truth, and is ready to lay down his life for it. His account, therefore, of the vision, is true.

(2.) Father Swaynton, his secretary and confessor, who wrote the report of the vision, at the dictation of the saint, was also a religious of genuine piety and great learning. He was a doctor of theology and professor at the University of Oxford, and later on, of Bordeaux, where he died in 1262.

(3.) Thousands of miracles have happened, and many are occurring daily through the Scapular. God alone can work a miracle, and God is Truth itself. When God, therefore, works a miracle at the intercession of Our Lady of Mount Carmel, it is evident, that the Scapular devotion is pleasing to Him. This would be impossible, if the vision of St. Simon Stock were not of heavenly origin.

(4.) The vision was declared authentic and the devotion of the Scapular approved after thorough investigation by many learned men.

The professors of the University of Salamanca in Spain, (1569) of Paris, (1648) of Coimbra in Portugal, of Bologna in Italy, and of Cambridge in England, gave decisions in its favor.

Bishops and archbishops, during the lifetime of our saint, published the vision in pastoral letters to their flocks, exhorting them to become members of the confraternity.

The highest courts of the Church, the Sacred Congregations of Rites, and of the Holy Office, approved it.

Finally, the Popes acknowledged the authenticity of the vision. Sixtus V instituted the Feast of the Scapular with its Mass and Office for the Carmelite Order. Paul V approved the lessons of the Roman breviary, giving an account of the vision, and Benedict XIII made the feast an universal one for the whole Catholic world.

Pope Benedict XIV., who is considered to have been the greatest theologian, that ever occupied the chair of St. Peter, examined the whole matter most critically, and says: *Visionem quidem veram credimus, veramque ab omnibus habendam. "We believe the vision to be true, and to be held as true by everybody."* (De Festis part 2, n. 76.)

5.) Pope Innocent IV., who governed the Church from 1243 to 1254, at the time of the vision, (1251) after examining into it, granted an indulgence to all, who would become members of the confraternity. Many additional indulgences have been granted since by other Popes, which could not and would not have been the case, had they not believed in the vision of St. Simon Stock.

6.) For the last 600 years and more, millions of all classes of Catholics, popes, bishops, priests, emperors, kings, princes, men of science, and the common people have worn the Scapular in honor of Our Lady of Mt. Carmel. It is impossible that the whole Church, for so many centuries, should have been mistaken in its belief.

7.) The Scapular has so frequently been instrumental in the conversion of sinners and the means of obtaining other graces that its supernatural origin must be inferred.

Q. Could not the vision have been a hallucination, or even a false vision caused by evil spirits?

A. No, both these suppositions are absurd. It could not have been a hallucination, for then it would be practically a mere human invention, a superstition and a fraud. God could not allow His Holy Church to encourage a superstitious practice.

Nor would the "father of lies," the devil, who hates the woman that crushed his head, have tried to spread love and devotion to the Blessed Virgin, as the Scapular undoubtedly does.

The vision of St. Simon Stock and the consequent belief in the Scapular, although not an article of faith, are so evident to every pious Catholic, that the reasons mentioned are not necessary for us, but it is well to know them, in order to meet any objections made by bad Christians or infidels.

ST. OTTO.

SCABIA was the birthplace of this saint. He was the offspring of noble, pious, but poor parents. In order not to be a burden to his family he left his fatherland and went to Poland, where he pursued his early studies. His profound learning made him a welcome guest among the higher classes. The nobility always asked his advice when about to move in important matters. He was invited to reside at the court of the German King Henry IV., where Otto lived a very saintly life. The King had great regard for the saint, and twice tried to make him accept a bishopric. Otto refused to accept this new honor. He was finally forced to accept episcopal honors and appointed bishop of Bamberg. Otto repaired to Rome and tried to persuade the Pope not to force the new dignity upon him. The Holy Father received him kindly and could not but admire the piety and humility of Otto. The Pope himself consecrated him bishop. The saint now lived up strictly to all that is required of the one who wears the mitre. He was very abstemious. He never satisfied his hunger. His usual food was black bread. "Our income comes from the alms of the faithful and we have no right to incur too much expense," was a saying much used by the holy bishop. His charity towards the poor, the churches and monasteries knew no bounds. He founded fifteen convents. He visited all the sick persons in the city in order to supply their spiritual and corporal wants. In the year 1124 he went on a missionary tour through Pomerania. When he had converted nearly the whole of that country he returned to his See in Bamberg. Throughout Germany he was called the Apostle of Pomerania, and during his life time was looked upon as a saint. He gave back his soul to God on the last day of June, 1159. His body reposes in the Church of St. Michael in Bamberg.

P. A. B.

CAN you see Jesus poor in his cradle, destitute during life, naked on the cross, and then desire your own ease.—ST. DOMINIC.

EVERY good work should be done with the view of begging the mercy of God on our sins, or on the sins of others.—ST. JOSEPH OF CUPERINO.

—THE—
Carmelite Review.

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

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

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

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

VOL. II. FALLS VIEW, JUNE, 1864. No. 6.

EDITORIAL NOTES.

Our Monastery at New Baltimore, Pa., celebrates its Patron-feast on the 24th of June—the Nativity of St. John the Baptist.

ANY of our readers changing their residence during the summer months will greatly oblige us by letting us know their new address.

OUR friends often request us to make public thanks for the favors they have received through our Blessed Lady of Mount Carmel. Elsewhere a request of this kind proves the assertion.

THE REVIEW is still sent to subscribers who are in arrears. We had hoped that our generous friends would remit as soon as they could spare the money, and when we needed it. We need it now.

AN abridged and popular edition of the life of the holy Carmelite nun, Sister St. Pierre, has made its appearance. A notice of the life of Sister St. Pierre will appear in another number of the REVIEW.

We learned from the *May Rosary* that the feast of Blessed Grignon de Montfort occurred on the 23rd of last month. What a consolation to be able to pray to this friend and servant of Mary who has taught us the secret of true devotion to the holy Mother of God!

THE Carmelites have a large field of labor in far-off India. Some of our fathers there have been raised to the episcopacy. The Archbishop of Verapoly, a Carmelite in Malabar, has lately celebrated his silver jubilee. We have just received a copy of an address presented to His Grace by the clergy of his arch-diocese.

HONEST men are not wanting among our separate brethren. A firm at Niagara Falls, N. Y., has now a standing offer of one thousand dollars to be paid to a charitable institution if it can be proved that the firm, or any of its employees, belongs to a well-known un-christian organization lately brought into so much undeserved prominence.

THERE is a noticeable agitation in some places among those who are desirous of taxing church property. If such a proposition becomes a law Catholics will be the first to obey, but what blessing can we expect from such an enactment? Temples of worship (at least Catholic ones) are dedicated to God and are His. Why should any municipality levy a tax on edifices built by the hard-earned dollars of the poor?

NO wearer of the Scapular should fail to make the Novena in preparation for the Feast of Our Lady of Mount Carmel. The novena commences on July 7th. A useful little book containing all the prayers of the novena and much more valuable information can be had by sending twelve cents in United States stamps to Carmelite Monastery, 134 Barrack street, New Orleans, La.

IN the good old days during the ages of faith—when brotherly love taught by the Church filled the hearts and regulated the dealings of man with man—unseemly struggles between capital and labor were unknown. In those days the poor and indigent always found monastery doors open wide, and there were no large armies of unemployed clamoring for food or work. Men of greed have changed the order of things, they will reap what they have sown. A remedy for the evil is more to be found in the Sermon on the Mount, than in the speeches of legislators.

THAT humble Spanish priest, John of Avila, while in life little thought that his relics and portrait would be venerated on bended knee by a great Pope—Leo XIII. Such was the case, however, and proves that God exalts the humble. How consoling to see so many of St. Teresa's countrymen going to Rome to show their homage to St. Peter's successor. The pious Spaniard remains loyal to his faith, because he is devout to Mary.

Cures wrought by God through His saints are not things of the past. A zealous and esteemed priest in one of the Western States writes to tell us that he is almost certain of two cures wrought through the intercession of St. Albert, the Carmelite Thaumaturgus. The persons healed had used water blessed with relics of the saint. St. Albert is not less powerful in asking favors for us now that he is in heaven.

A WELL meaning person wrote to a Unitarian paper asking if prayer should be abolished, and rather hoping that it may not be. "If one knew his address, says the *Sued West Review*, it would be a kindness to assure him that there is no danger at present, no matter how his paper decides the question." The large number of petitions and thanksgivings sent to the CARMELITE REVIEW by the clients of our Lady is a sure proof of the efficacy of prayer.

ANYTHING tending to make children conscientious Catholics and good citizens—anything which teaches them to control their tongues and temper, and which encourages them to read good sound books—is well deserving of encouragement. The League of Little Defenders of the Holy Name now flourishing in Boston brings about these desirable effects. The League should be established in every parish throughout the country since so much depends upon the rising generation.

UNDER such great leaders as Cardinal Vaughan England is slowly but surely drifting back to the faith of her forefathers. This is consoling, and to none more so than to us Carmelites. There is a treasured and well-founded tradition concerning the

identical Scapular given to St. Simon Stock by the Blessed Virgin. One Killerno Ablondel, an English merchant and a convert, has certified in writing that the holy Scapular is preserved by a noble English family, and that it will again be given to the Carmelites as soon as England once more becomes the "Isle of Saints."

AMONG the feasts transferred from May to June is that of St. Philip Neri, and something about that great servant of Mary, whose three hundredth anniversary is to be celebrated next year, will certainly be of interest. No one is more able and more entitled to speak of his own father than one of St. Philip's own spiritual children. Hence we have pleasure this month in giving our readers an opportunity of reading something written for them by an Oratorian Father who is content to modestly remain in obscurity under the revered title of "A Father of the Oratory."

THE combination of pleasure with moral and intellectual improvement will be an attractive feature of the Catholic Summer School soon to be held at Plattsburgh. The program this year outlines a rare treat for those lucky enough to be present during the session. It is to be regretted that we have not more such summer schools situated at convenient distances. There are many teachers whose means forbid them the pleasure of attending a school so far away, and there are others whose small salary goes towards the support of a fatherless or motherless family. Why should not the interest of these be consulted?

THE end of this month ushers in the summer holidays. What are our boys and girls going to do during those days? Have lots of fun of course. May they enjoy themselves too, is our wish. But a word of caution to parents. Do not let your children imagine that vacation time means wholesale freedom from study. During the holiday season is often undone all that teachers have been trying hard to do for ten months. Make your sons and daughters study a little at least every day. Remember too, that when children throw aside their school books they often include their prayer books.

"There is a suspicious air of provincialism in the criticisms of our Canadian brethren," recently remarked one of our esteemed exchanges. Perhaps 'tis true of some publications issued north of the frontier, but it cannot be applied to the majority. An American writer not long ago remarked that Canadians were the most cosmopolitan of any people. They stand between two nations, representing old and new ideas, and are thus well qualified to act as impartial critics. As far as we are concerned we are not restrained by any international boundary line. The REVIEW finds its friends all over the continent, and is helping a cause which Cardinal Gibbons (in a letter to us) hopes will be a benefit to the whole Western Hemisphere.



"Love begets love." In truth can this be said of the love of the Sacred Heart. How many hearts have not won by the grand devotion of the League? Only when in heaven shall we know the countless number of souls again put on the right road or snatched from perdition. What a consolation if during our life-time by means of this devotion we can save but one soul! Now that we celebrate the Golden Jubilee of the League, let us reanimate our fervor in honoring the Sacred Heart. It is hard to excuse anyone from joining the League—at least from performing the requirements of the first Degree, by daily saying these few but efficacious words of the Morning Offering:

"O Jesus, through the most pure Heart of Mary, I offer Thee the prayers, works and sufferings of this day for all the intentions of Thy Sacred Heart."



AN event of no small importance was the triennial Chapter of the Carmelites of the United States and Canada which met at New Baltimore on the 25th of last month. Under our Lady's motherly care and solicitude the Order has progressed in strength and unity beyond the expectations of the most sanguine. During the last Provincialate, and the Commissariate preceding it, much has been done to put the Order in America on a solid working foundation. A flourishing Seminary and Novitiate has been commenced and completed, the erection of a magnificent church has been

started at Pittsburgh, and last, but not least, the long contemplated Hospice is in course of erection at Niagara Falls. Besides this, during this short time the Order has greatly increased in membership, and added materially to its sacerdotal ranks. Much more remains to be done. This last Chapter will be a new impetus for future labor in the garden of Carmel. Under the auspices of our Queen, we shall now be better able to carry out our mission to increase the glory of our Mother and to spread devotion to the sign of Mary's Confraternity and pledge of her love—the Brown Scapular. Everything of interest to our readers concerning the Chapter will appear in our next number.

SILVER medals of our Lady of Mt. Carmel and St. Albert can be had for fifteen cents each, or two for twenty-five cents. They can be had at \$1.50 per dozen less if ordered in larger quantities. The Litany (on paper) is sent postpaid at 40 cents per dozen. Those preferring the same on heavier paper with a picture of St. Albert can obtain it by sending ten cents, or \$1 per dozen. There is also a small picture of St. Albert and a sketch of his life sold at five cents. For any of the above mentioned articles address Carmelite Sisters, 134 Barrack St., New Orleans, La.

LET US not speak either good or evil of ourselves. To speak evil of ourselves sometimes serves to nourish pride.

BE gentle as doves, bless those who curse you, never murmur, never let labors or troubles take away your peace of mind.

IF life sometimes affords you gladness, you should use it in such a manner as not to lose sight of the terrible judgment which is to follow.—ST. GREGORY.

THE more pious souls mortify themselves, the more does God vivify and fill them with His spirit; the more they fly from the cross, the more unworthy they become of heavenly consolations.—ST. DOMINIC.

IF we would follow our Lord and Saviour, we must die entirely to ourselves; for it is by self-denial and bearing sufferings patiently, that we shall attain eternal happiness.—ST. ANGELA MERICI.

THIRD ORDER OF
Mount Carmel.

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

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

CHAPTER X.

*On Frequenting the Sacraments and Hearing
Mass.*



THE frequent reception of the Holy Sacrament of Penance and Eucharist is a very powerful aid to arrive at the perfection to which the Tertians ought to aspire, they should ordinarily approach them once a month, but more particularly on the principal feasts of our Lord, the Blessed Virgin and the saints of the Order. This, however, is not a matter of absolute obligation, but of devotion, and always remains subject to the will of the director or confessor, to whom alone it belongs to judge of their fitness to receive Holy Communion more or less frequently.

The Rule also requires that the Tertians hear Mass every day with the greatest devotion, unless just causes excuse them, in which case they may avail themselves at the time of Mass to observe silence, make their meditation or recite the Office.

This Rule was written at a time when monthly communion was looked upon as a sign of extraordinary piety. Hence we have to interpret this chapter less according to the letter than according to the spirit. The present practice is that the Tertians receive three times a week, on days appointed by the director or confessor. There may be good reasons independent of the judgment of the confessor to rest contented with one Holy Communion a week, but this ought to be insisted on. If one weekly confession will not enable a Tertian to receive safely more than once, one communion only ought to be allowed.

Sick members of the Third Order may likewise receive once a week if the confessor sees

fit to bring them Holy Communion. If, however, the manifold obligations of a priest do not render this feasible, the Tertians ought not to complain, but try to gain as much as possible by making frequent spiritual communions instead of the sacramental one.

Concerning the hearing of Mass daily, due consideration should be given to the station in life and occupation of the members, and where there is any sound reason excusing attendance, allowance must be made, else a mere privilege becomes a burdensome duty and instead of advancing the person in perfection will rather retard it, or render it impossible. The same is to be said in regard to spending the time of Mass and keeping silence. Circumstances alter cases, and God does not want a forced service; He loveth a cheerful yoke, but we give only cheerfully what we can give without too great personal annoyance.

CHAPTER XI.

Of Abstinence and Fasting.

Besides the observance of the fast and abstinence commanded by the church, the Tertians should *abstain* from fleshmeat on every Wednesday and Saturday throughout the year, unless Christmas falls on those days. But as many of the Tertians, not being their own masters, have to be subject to their families or employers, and in order not to give occasion for contention, they can get these abstinences commuted into other pious works by their director or confessor.

The Tertians are to *fast* during Advent, or at least during the novena before Christmas, also on all Fridays of the year, except the one in Easter week, or if the feast of Christmas is on Friday; likewise on all Wednesdays, Fridays and Saturdays from the feast of the Exaltation of the Cross until Easter Sunday. Moreover they shall fast on all vigils of the principal feasts of the Blessed Virgin, including the feast of Mount Carmel, the vigil of Corpus Christi, of St. Elias, on the day of St. Mark the Evangelist, and on the three days before Ascension Thursday.

These fasts enjoined by the Rule are not binding as rigorously as those of the church and, having just reasons for not observing them, the Tertians may have them changed into other works of piety by their confessor or director, and they commit no sin if without contempt of Rule they occasionally fail in observing them.

1. *All the fast days are at the same time days of abstinence. Hence Wednesdays, Fridays and Saturdays are fast and abstinence days from September the 13th until Easter following, but days of abstinence only from Easter till September 13th.*

2. *For breakfast and evening collation on fast days of the Order one half may be added to the quantity allowed on church fast.*

3. *Though undoubtedly many a valid reason may exist for asking a commutation, those Tertians whose position enables them to observe the fast should not and cannot ask to be excused. The fever of fasting so prevalent now is only a hallucination; instead of breaking the system down, fasting helps to build it up, and besides, gluttony and impurity are twin sisters, do away with the one and you can get rid of the other. The same moderation as in eating ought to be observed in drinking, and particularly in the use of intoxicants.*

CHAPTER XII.

Of Silence and of the Good Use of Time.

Though it is not an easy thing for persons living in the world to observe silence during certain fixed hours, as is the rule in religious communities, yet the Tertians should endeavor to observe silence at least from the time of their examination of conscience in the evening till after morning prayers of the day following. They also ought to make an intention to observe it during the hour of Mass and their Office, as it was said in Chapter X.

At other times they should accustom themselves to speak little. The Holy Ghost admonishes us: "In the multitude of words sin shall not be wanting." Prov. x. 19. It is, however, not accounted as speaking, as St. Austin explains, when one says what needs to be said, though it require many words. It is also said that "he who has no guard over his speech shall meet with evils," Ps. xlii. 3; and again, "He that uses many words hurts his own soul," Eccl. xx. 8; and Jesus Christ says in the Gospel: "Of every idle word that men shall speak, of the same shall they render an account on the day of judgment," Math. xii. 36.

It is, therefore, safer to always speak little and to speak only when duty or civility require it, but even then we ought

to consider carefully what we say. A celebrated author says: "He that is a friend of silence shall never regret to have kept it, for as the mouth is the door of the soul it should never be opened except reason requires it, and then with circumspection and great guard lest death enter through it."

It behooves Christians in general, and much more, persons aiming at perfection, like the Tertians, to speak frequently of God and His perfections, but with due reverence.

Speaking of our neighbor, we ought to have at heart his honor, and to cover and excuse his faults. Still more, we ought to avoid immodest and indecent conversation, and also refrain from speaking in church, particularly during divine service, for, besides showing hereby a want of the respect due to the house of God, scandal and bad example are thus given to other persons present.

The Tertians are admonished to keep constantly before their mind the advice of St. Francis of Sales: "Speak little and well, little and sweetly, little and simply, little and charitably, little and humbly."

Just as it is very profitable and even necessary to be cautious in speaking, so it is not less advantageous and necessary to make good use of the time. Hence the rule enjoins on those professing it to occupy themselves in some honest work and labor, so that the common enemy, finding them always occupied, may not by way of idleness tempt them and take possession of their souls. Any work is honest, that is done in order to provide for our own necessities, to aid our neighbor, or to promote piety and religion, but is not honest if it serves only as an incentive to vanity and irregular passions.

CHAPTER XIII.

On Peace and Concord.

As mutual love towards one another, according to the declaration of our Lord Jesus Christ Himself, is the characteristic mark of the christian, the Tertians professing obedience not only to the commandments, but also the counsels of God, should highly appreciate fraternal charity between themselves and their domestics, as well as with all men, imitating hereby the first christ-

tians. Hence, above all, they should practice this virtue by bearing with each other's faults, according to the admonition of the Apostle: "Bear ye one another's burden and thus you will fulfill the law of Christ." Gal. vi. 2. Therefore, if anyone offend against charity, he that has given the offence should, without delay, satisfy the offended person, and the other on his part must accept the reparation.

Secondly, all should be disposed and resolved to pardon the injuries received from others, and to love their enemies with their whole heart, as the Lord Himself commands. "They must beware not to relate to any person what was spoken or done against them in their absence, saying, for instance, 'this or that one has thus spoken or acted against you, for we know that God hates and detests him who sows discord between brothers.'"—Prov. vi. 19.

They must equally beware of entertaining rash thoughts against anyone, for as St. Francis of Sales says: "An action can have one hundred different sides, and the charitable will always consider the fairest side."

They should finally seek to maintain and foster peace in their families, so that the God of peace may dwell amongst them.

Anyone knowing of dissensions between Tertians, should as soon as possible inform the superior or director, that he by his prudence and wisdom may re-establish peace and harmony.

There is not a more abused word in the vocabulary than love or charity. They are often used for the express purpose of covering up uncharitableness. Christian charity, like God's own love for us, must be enlightened and strong. It has to promote the real welfare of our neighbor and defend him against real evil. Real charity consists in serving his soul, real evil in bringing it into danger. Hence, hiding his faults from those, that have a right to know them and the duty to correct them, is the very opposite of charity, no matter under what specious pretences we try to hide our hypocrisy and conceit. Even if we know that by acting according to this plain duty we shall offend our former friend and disrupt the friendship, we are not excused from the discharge of our duty. Therefore, the command to keep peace does not mean peace at any price, nor is concord to be maintained at any expense. The very action that seems to break this command is charity, the reverse would be uncharitableness.

Strict obedience to the Rule laid down in Chapter XII will powerfully help us in observing Chapter XIII. The more we engage in some honorable work and bridle our tongue, the less danger we incur of sinning against charity.

PIUS R. MAYER, O. C. C.

The Catholic Dictionary and the Brown Scapular.

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



CONTINUED.

THE apparition is not accepted by Benedict the Fourteenth on the faith of a "Life" of the Saint by Swaynton. If the reader will refer to the passage where Benedict the Fourteenth discusses the question, he will find that there is no mention of a "Life" by Swaynton at all. His words are as follows: "We believe the vision to be true, and think that it ought to be held as true by all men. For it is accurately reported by Svanington (sic), who was the friend and secretary of B. Simon, and says that he received it from his own lips." "This vision, I, unworthy as I am, wrote at the dictation of the man of God." The written account of it was formerly hidden away in the archives at Bordeaux. From this obscurity it was extracted when these controversies were at their height, and was printed by Father John Cheron, Prior of the House of Bordeaux, in his *Vindicia Scapularis*, page 157 seq.

(1). There is not a single word about a "Life" of the Saint. Benedict the Fourteenth simply speaks of an account of the apparition taken down by his secretary, and kept in the Carmelite archives. The "Life" which is brought forward as the basis of the story, in order that it may be discredited, and through it devotion to the Scapular, is a pure fiction. It was either invented by the enemies of the Carmelites, or arose out of a misapprehension respecting the nature of Swaynton's document, which was simply a written testimony to the truth of the vision, discovered in the archives of Bordeaux, and printed by Father John Cheron (not Cheronensis, as the *Dictionary* calls him) in his *Vindicia Scapularis*.

(2). There is no sort of foundation for the statement that "the Carmelites refused to show this 'Life' to Papebroch." It seems that Father Papebroch was asked to

[1]. Cf. Benedict the Fourteenth, de Festis B. M. V. ii, c. vi. p. 269.

insert in the *Acta Sanctuarum* a Life of St. Simon Stock by Father Roland, who was Prior of the Carmelite Monastery at Valenciennes, but refused to accept it because the Carmelites objected to the notes and animadversions, which would have been inserted by one, whom they, rightly or wrongly, already regarded as inclined to look unfavorably on the antiquity and privileges of their Order. He seems, moreover, to have been possessed with the same idea about the existence, somewhere or other, of a "Life" or at least a certain Acta written by Swaynton, and this impression confirmed his unwillingness to accept without dispute the Life by Roland, which was written a century and more after the Saint's death. But in the *Acta Sanctuarum*, to which the writer in the *Catholic Dictionary* refers, there is not a word about the alleged "refusal," or anything that admits of any such interpretation.

(3). The writer then proceeds to further disparagement of the alleged apparition. To understand the force of Launoy's argument regarding this passage in the "Life," if it be authentic, as an interpolation, we must remember that the miracle is represented as gaining immediate notoriety. These are Swaynton's pseudo-Swaynton's words: "The story running through England and beyond it, many cities offered us places in which to live, and many nobles begged to be affiliated to this holy Order that they might share in its graces, desiring to die in the holy habit." If so, the silence of Carmelite authors for more than a century after is remarkable. Simon Stock died in 1250. Robotus, Provincial in Catalonia, (about 1340), in his ten books "On the Institution and Remarkable Deeds of the Carmelites," ignores it. So does Cheronensis in two books specially designed to glorify the Order, ("Speculum Historie" and Speculum Ordinis Carmeli"), and so do three other authors of

similar books quoted by Launoy. Strangest of all, Waldensis, a Carmelite, an Englishman, and writing in England, ("De Sacramentalis"), tries hard to prove the religion-habit a sacramental, and speaks particularly of the Carmelite habit and the form in which it is given. Nothing could have been more to the point than Swaynton's story, but he never alludes to it. The vision is mentioned, apparently for the first time, so far as is known for certain, by Grossus, a Carmelite of Toulouse, in his "Vindiarium" (1389), then by Paleonidori ("Antiq. Ord. Carm.," vi, 8, apud Launoy, published in 1495. It is right to add, however, that the Carmelites claimed the support of an anonymous MS. in the Vatican, said to have been written early in the fourteenth century. Before we discuss in detail the plausible insinuations of this paragraph, we should like to say a word about M. Launoy, the author whom the writer has taken for authority and source of information. In the earlier part of the article which we shall deal with hereafter, he speaks of M. Launoy's dissertation as one of "wonderful learning." Having enlisted the reader's sympathies and invested him with all the weight that we duly attach to a man so remarkable, he quite forgets to tell us that M. Launoy was one of the bitter adversaries of the Holy See and of the religious orders, who unhappily sprung up in considerable numbers under the baneful influence of Gallicanism. We have no right to brand him as an actual heretic, but he was at least a most disloyal Catholic, the opponent of authority, the sympathizer with false doctrine, who made his object to vilify and defame the Religious orders, to assail their privileges, to pour out his venom upon them on every possible occasion.

(4). If M. Launoy was a man of "wonderful learning," he was also a man

(2.) Father Daniel, in his *Speculum Carmellarum*, where he gives an elaborate account of the various lives of the Saint, that have been written, makes no mention whatever of any "Life" of St. Simon Stock by Swaynton, but simply of the story of the Scapular being given to the Saint from Heaven. (*Historia de Scapulari coelitus ei dato.*) At the same time a careless reader might easily mistake the drift of the passage, and this is the probable origin of the misapprehension.

(3.) Cf. *Acta Sanctorum*, Mali, Parisii, p. 750.

(4.) The following is a choice specimen of the language used by M. Launoy of the members of the Religious Orders. Speaking of the work of Father Raynaud, S. J., he says: "I and others have read his book and re-read it, but we find in it nothing at all except abuse borrowed from taverns and houses of ill-repute (*ignocita ex tabernis et prostibulis malidictis*), and wondrous lies (*portenta mendicorum*), which not even the devil, the parent of all calumniators, would beth forth, since he would be afraid to show himself so openly and stupidly in his own character." (*De vera causa successu St. Brunonis in crocum Prof. p. 15.*)

of wonderful malice, and full of a wonderful hatred of the Holy See. Is this the man who is to be taken as our guide in a matter like this? Is this half-hearted Catholic, this enemy of Rome, this quarrelsome mischief-maker, this friend of heretics, to be quoted with unqualified approval in a matter which concerns the privileges of one of the most venerable of those Religious Orders that he hated? Is this unhappy Gallican to be spoken of with admiration on a subject in which he at least indirectly impugns the dignity and privilege of the Holy Mother of God?

But this is not all. There is a further consideration which makes us scarcely able to believe that a Catholic Dictionary should take as the basis of one of its articles the "wonderful learning" of M. Launoy. The very work which is thus quoted and praised is actually one condemned by the church, one which has been, in company with M. Launoy's other productions, on the Index of Prohibited books for the last two hundred years! It seems to us a scandalous thing that one whose writings the church has solemnly declared unfit for perusal, should be accepted as an authority respecting a devotion dear to every Catholic heart, and which was a source of unceasing honor to God's Holy Mother all over the Catholic world. A work which lies under the church's ban, which, unless special permission has been obtained, no Catholic can read without sin wherever the Index is promulgated, is brought forward as a standard authority and recommended to Catholics as justifying the rejection of our Lady's gift to her faithful children of Mount Carmel! M. Launoy's character, and the condemnation of his work, are quite sufficient to render his arguments not only suspicious, but valueless, and we should be quite justified in passing them over in silence. But we are dealing with the *Catholic Dictionary*, not with the Jansenist writer, and we will therefore examine these arguments in themselves. We should be quite justified in passing them over on another ground. In opposition to the positive testimony of existing documents, M. Launoy relies upon the feeble and negative argument derived from the silence of certain writers who, in his opinion, ought to have at least mentioned the Scapular. This method of argumentation is a favorite one with the sceptic who is bent on destruction. We are all familiar with it in the mouths of our anti-Catholics.

TO BE CONTINUED.

THE EMERALD ISLE.

For the Carmelite Review.

Fair-handed Spring adorns us every grace,
Throws out the snow-drop and the crocus first,
The daring primrose and the violet darkly blue.



In this fertile land a regular rotation of the flowers of spring make their appearance, more especially within the limits of the Easter cycle. The snow-drop dawns upon us in February, the primrose and violet in March, and the cowslip in April. Flowers may be said to be almost the first objects that attract the poetic attention of the child, as, in fact, they are Nature's music and Nature's own sparkling jewelry. In the present day the cultivation of flowers has been in Ireland brought to considerable perfection so that a widely spread interest in these superlative effects of creative skill prevails, not merely among the proprietors of extensive gardens, but among the proprietors and inhabitants of houses in our large cities and towns. The gorgeous decorations of thousands of altars of Jesus, Mary, and Joseph, and the myriad and countless saints of Ireland have given an impetus to this in our time.

By common consent, from remote antiquity flowers have received a large amount of poetic homage. Homer, Virgil, Shakspeare, Milton, Blessed John of Mantua the Carmelite, and the rest of the tuneful choir, have each been foremost in the expression of sympathy and admiration. A spray cannot tremble in the breeze, a leaf cannot rustle to the ground, a wave of fragrance cannot exhale from the humble violet, or a daisy unfold its crimson colors to the orient ray of the morning light, without putting in motion the cords of Apollo's lyre. The cowslip, "rich in vegetable gold," has been simply immortalized in the verses of the bard of Avon. The snow-drop so marvelously elegant in structure salutes us as the earliest harbinger of approaching warmth and brightness, and mounts up into unpretending magnificence, heedless of all obstacles or interference. Blended with the various tints of the glittering crocus, the snow-drops form an appropriate coronet arranged with which the sylphs of the wood

may welcome the springs. Rosemary, this year, as March was mild, displayed its tiny tendrils. Its name denotes the parentage of the flower as born of May, our dear Lady's beautiful month. It mantles the rocks of southern climes with a profusion of gray blossoms refulgent like diamonds with showers of dew. The poet says that its mystic virtues can "minister to the mind's disease," and being the plant of memory's "deep rooted sorrow," and the ornament of the sepulchre, is enshrined in medicine and funeral ceremonies. The violet "sweeter than the lids of Juno's eyes," is an especially favorite flower with the votaries of Mount Parassus, and during this season decks the altar of Saint Joseph and the shrine of the Sacred Face. The bard of Avon says, "to throw perfume of the violet were wasteful." The lovely primrose is the harbinger of departed winter and "tells us tales about the spring." It is an especial favorite of infancy, while the form, color and odor of the flower, more especially when bestowed with snow-drop and crocus, present a cluster of charms touchingly suggestive of the bashfulness of childhood, which delights to hide itself in the leafy shelters of dingle and dell.

Last, but not least, is the daisy. This winning flower, "in pastures everywhere," requires no special conditions of soil or situations. It is ubiquitous. Chaucer crowns the daisy as the "eye of day," and Milton describes its velvet dress in the words, "meadows trim with daisies pied." In all these beauties of nature we can learn many things, especially that of the omnipotence of the creative power of God. "Blessed be His name." Everything looks really charming in dear old Ireland. The weather is beautiful and all nature seems aglow. The devotion to our Lady during the month of May here was very grand and was carried out with great pomp and splendor.

In my next I will give you an account of one of the places we attend, namely the South Dublin Union, the largest institution, perhaps, in the world for the poor. The average number is 3,000 worthy Catholics. In the past ten years we had 250,000 communions, 60,000 received the last sacraments and there were 10,000 deaths.

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

Dublin, June 1st, 1894.

THE SACRED HEART.

THE heart of man is the seat and organ of all his sentiments. All the affections which can act upon this organ may be reduced to two principal ones—love and sorrow. Hence it is that sadness, listlessness and fear, the feeling of outrages and affronts, are to a sensitive heart pains more real and often more insupportable than the greatest bodily suffering. The Sacred Heart of Jesus is the most loving and therefore the most afflicted of all hearts, and in whatever situation or circumstances of His life we consider It, we shall find in It all that is most pure in love, united to that which is most bitter and painful in sorrow. Hence flow, as from their source, two sorts of homage due to this Divine Heart, the one a homage of love, the other a homage of passion; so that to adore the Heart of Jesus loving and offer to It a just tribute of love and gratitude, and to adore the Heart of Jesus suffering, and to compassionate His pains, and to lessen and repair them, are the two points of devotion to the Sacred Heart.

EDUCATE BY EXAMPLE.

Do you ask what will educate your son? Your example will educate him; your conversation with your friends; the business he sees you transact; the likings and dislikings he sees you express—these will educate him. The society you live in will educate him, your rank, your station in life, your home, your table, will educate him. It is not in your power to withdraw from him the continual influence of these things, except you were to withdraw yourself from them also. Education goes on at any instant of time; you can neither stop it or turn its course. What those have a tendency to make your child, that he will be.

THE address of Anderson & Logan, merchant tailors of Niagara Falls, Ontario, through an error, was made to read "Niagara Falls, N. Y.," among the advertisements in the last number of the REVIEW. We take pleasure in recommending this old and reliable firm to our readers. In filling orders for the clergy they always give satisfaction.

CARMELITE GENERALS.

CONCLUSION.



H. R. JOHN BAPTIST CAFARDO. of Sienna, was elected General in the year 1580, and died in the year 1592.

Fr. John Stephen Chizzola was elected in 1593, when a total separation was effected between the calced and discalced Carmelites. He died in 1597.

Fr. Henry Silicio was elected in the year 1598; he obtained a Bull from the Pope to recite and place in the Missal and Breviary of the Jerusalem rite, twenty saints of the order, besides those of St. Elias and Eliseus; he built or enlarged forty-four convents in sixteen years, and died in 1612.

Fr. Sebastian Fanton was elected in the year 1613; he died in the year 1623.

Fr. Gregory Canales was elected General in 1625. He obtained from Pope Urban VIII. in the year 1629, the canonization of St. Andrew Corsini, the beatification of St. Mary Magdalen of Pazzi, both children of the Carmelite convent of Florence. He published the constitutions of the order, and died in 1631.

Fr. Theodore Estracius was appointed General in the year 1622. He compiled the constitutions for the Reformed or Recollet Convents, and a Treatise for the Tertiaries of Carmel. He died in 1642.

Fr. Albert Mazario was appointed General and lived for one year after his election, dying in 1643.

Fr. Leo Bonifilio was two years General; he died in 1647.

Fr. Anthony Philipen was elected in the year 1648, and died in 1656.

Fr. Maurius Venturino was elected in 1658; and died in the year 1676.

Fr. Jerom Ari was elected in 1699; he died in 1697.

Fr. Mathew Orland, a Sicilian, was elected General in the year 1693; he died in 1695, the 85th year of his age.

Fr. Francis Escanapieen, a Roman, was made General in the year 1674; he died in 1676, in the 50th year of his age.

Fr. Emilius Jacomelli, a native of Medina, elected General in the year 1676; he lived only three years and a half, and died in 1680.

Fr. Ferdinand Tartaglia was elected General in the year 1680, in the chapter celebrated in Rome, in which were confirmed the conditions and compacts respecting the union of the two Castiles, and the acts of the Provincial Chapters of 1659, 1663, 1675, 1678, and which approved of the constitutione compiled by Mother Mary of Angel of the Sacrament for the convent which she founded. He also determined that the Order should in future recite the Office of the Dead for the deceased brethren; that the Offices of St. Lewis of France and St. Charles Borromeo, who was protector of the Order, should be *Duplex Major*. Many other things were determined on in that chapter. The Father General Tartaglia, died in Cantania, in the year 1682.

Fr. Angel Monsignani was elected in the room of Tartaglia, 1682. He was five years General, and died in his own convent of Forli, aged 69.

Fr. Paul of St. Ignatius, a Piedmontese, was elected General in 1684, and died in the year 1704.

Fr. John Feijoo was elected General in 1692. He wore his hat in the presence of the king, as was then the custom with the other Generals of the mendicant orders, and the grandeses of Spain. In 1702 he was made bishop of Cadex, where he died in the year 1708.

Fr. Charles Philiberto was elected General in 1698; he died in Rome, 1722.

Fr. Angel Cambolas, of Toulouse, was elected General in 1704, and died in the year 1716.

Fr. Peter Thomas Sanchez was elected in the year 1710, and died in 1720.

Fr. Charles Cornaculli was elected in 1716 and died in 1737.

Fr. Gaspar Pizzolanti, a Sicilian, was elected in 1722; he obtained from Pope Benedict XIII leave to erect the statue of St. Elias in the Church of St. Peter at Rome, as founder and patriarch of the Carmelite Order. He lived to be very old.

Fr. Anthony Joseph Amabilis, native of France, being procurator General, was elected at a general chapter of Ferrara in 1728; he died bishop of Dinl, in France, in the year 1741.

Fr. Lewis Benzoni, of Milan, provincial of Lombardy, was elected General in the place of Amabilis, who resigned at the chapter of Rome, convened at the request

of the Vicar General, Brother Albert Cabina, in the year 1731; he published new Breviaries prohibiting the old. He died a bishop.

Fr. Nicholas Marec Richuti, of Apulia, was elected at Rome in 1738. He resigned through indisposition of health, and retired to his convent of Grosalia, where he died in 1747.

Fr. Adolphus Lahl, an Italian and consultant to Cardinal Lambertinus afterwards Benedict XIV, was two years Vicar General in consequence of the resignation of Richuti, and he was twelve years General, having been confirmed in the chapter of Bologna, 1750. He died in Forli, his own country, in the year 1758.

Fr. Joachim Maria Pontalti, a native of Venice, was elected General in the chapter of Cesena in the year 1754; was bishop of Tarsense in Dalmatia, retaining the office of General until the ensuing chapter, which was held in Venice, 1762.

Fr. Mariano Ventimiglia, a Neapolitan, was assistant General of Italy, when elected General in the chapter of Venice, 1762, and died in the year 1768.

Fr. Josephus Albert Himeses was created General in June, 1768, and confirmed in his office on the 13th of June, 1775; he died in 1780, after being five years in the government of the order. He was succeeded by—

Fr. Andrew Andross, who was elected in December, 1780.

Fr. John Tussano appointed in the year 1788.

Fr. Peter Thomas de Lugo was appointed the 6th of November, 1793, by a brief from Pope Pius VI.

Fr. Rocco Melchior succeeded Peter Thomas, being appointed by Pope Pius VI on the 7th of June, 1794.

Fr. John Onesti was made Vicar General in December, 1803.

Fr. John Baptist Commandini was appointed Vicar General in March, 1804, and was succeeded by—

Fr. Timothy Maria Ascensi, who was General of the Order in the year 1807, and continued until the usual time expired. He was consultant to his Holiness Pope Leo XII previous to his being elevated to the chair of St. Peter, and was made Bishop of Rieti by the same Pontiff.

Fr. Joseph Bartoli succeeded Brother Ascensi as Vicar General in the year 1814, who

continued until the year 1819. He since died in Transpontina, in the year 1823.

Fr. Aloysius Faro was appointed by Pope Pius VII and continued until Pentecost, 1825.

Fr. Luigi Scalabrini succeeded as Pro-Vicar General in the place of Fr. Faro.

Fr. Hieronymus Priori held office from 1824 to 1830. During his term the Breviaries and liturgical books of the Order were revised and reissued.

Fr. Angelus Savini, as vicar, ruled the destiny of the Order from 1830 until the election of Fr. Aloysius Galli in 1839. He died soon after the appointment of his present successor. During the reign of Fr. Savini the order was permanently established in America. Its present flourishing condition here owes much to the zeal of the late saintly Father General.

These, then, are the Generals of our Order in regular succession from St. Berthold down to the present revered and beloved Father General, Aloysius Galli, whom may God direct in the good government of our holy Order for His honor and glory and of the Blessed Queen of Carmel.

P. A. B.

The Little Apostle of the Sacred Heart.

A CHILD sent in an intention every month for a blasphemer, says the *Australian Messenger*. At the end of June she wrote: "I recommend him again to your prayers; but he is almost converted." After this introduction, she relates that one of her father's friends, whom she was in the habit of seeing every day, could scarcely speak three words without letting out a big oath. The little apostle of the Sacred Heart wanted to convert this sinner. She said to herself: "I will convert my sinner. I am sure he is a bigger one than those Father B— has." After the third month the visitor swore but seldom. One morning the child went straight to him and said: "Do you know, sir, why you do not swear now?" "Oh, I have lost the habit of it, I suppose." "Ah, well, I can tell you the true reason. It is because I have had you prayed for in the Intentions of the Sacred Heart." "That's right, my child," said the old man, much moved; "Keep on so doing." The result was that the habit was completely cured.

Shrines OF OUR Lady

Written for the CARMELITE REVIEW by the Rev.
Ambrose F. Bender, O. C. C.

NAZARETH.

CONTINUED.



T was the degradation to which christian pilgrims were subjected that in a great measure brought about the Crusades. The Holy Land fell into the power of the Crusaders, and pilgrimages to the holy shrines, amongst others to Nazareth, were freely resumed. We read of many knights, princes and kings who considered themselves happy in being able to pay homage to Mary in the home of her ancestors. The last christian prince of whom we know, that thus visited Nazareth, was St. Louis IX, king of France, in A. D. 1251. Soon after this Palestine again fell into the hands of the Moslems, who under the leadership of the famous Saladin reconquered all the countries until then in possession of the christian princes. Persecution and oppression took the place of tolerance, and in places where formerly were heard the prayers and chants of the faithful, were now heard the blasphemies of the infidels.

Suddenly, the Holy House of Nazareth had disappeared. God would not permit that the house which had witnessed the greatest miracles of His love should be exposed to the profanation of unbelievers. He commanded His holy angels to remove the sacred shrine, and bring it to a spot where that honor which was its due would be rendered to it.

It happened on the 10th of May, A. D. 1291, Nicholas the IV being Supreme Pontiff, that some laborers going after their usual avocations noticed on the shores of the Adriatic a strange building which had not been seen there before. People from the neighborhood flocked around to view it; they noticed its strange architecture, entirely different from what was in vogue in their own country. When they found courage to force an entrance, they found

that the interior had evidently been used as a chapel, the proofs for this supposition being the altar, statues, candelabras and other paraphernalia usually found in a place of pilgrimage, and as the people were still gazing at the whole apparition in amazing wonder, Bishop Alexander, of a neighboring town, made his appearance. It was a well known fact that for several years he had been confined to his room suffering from an incurable disease, hence the astonishment when his people beheld him sound and safe in their midst. Then he told them of the desire he had always nourished to visit if possible the holy house of Nazareth, of how in his agony Mary appeared to him, telling him that that holy shrine was now in his own country, and that to enable him to bear testimony to the fact, she would restore him to perfect health, which accordingly happened.

Well, to be envoys, commissioners were sent to the Holy Land to make investigation with the result that the house, so miraculously found on the shores of the Adriatic in Dalmatia, was declared to be truly the house of the Holy Family of Nazareth, which had been transported by angels from its ancient resting place, evidently to escape the desecration which would likely have been its sad lot in Nazareth.

The Holy House remained in this spot for upwards of three years, when it suddenly disappeared. It was again transported by the angels of God across the Adriatic to beautiful Italy, and after several vicissitudes it finally found a resting place in the spot where it has been venerated now for well nigh six centuries, and has since been called the Holy House of Loretto. We may well imagine what innumerable pilgrims have wended their way to this holy shrine, where Mary the Mother of God, would be venerated in the habitation made sacred by the indwelling of the Son of God Himself. This was the shrine of Mary, especially dear to the heart of the saintly Pope Pius the IX of blessed memory. The numerous favors granted to the clients of Mary at this her holy shrine simply go to prove what Holy Mother Church has ever affirmed, *v. c.*, that Mary is all powerful in her intercession before the throne of God.

—•••—
In the spiritual life all is wanting to him who believes that nothing is needed.—ST. BERNARD.

Twilight Talks.

Written for the CARMELITE REVIEW by
Miss Matilda Cummings.

INTRODUCTORY.



WRITING in lead pencil," says Mme. Swetchine, "is like talking in a low voice," and so with twilight talks. The dear hour 'twixt day and dark, hallowed as it is by many memories of the days of yore; the time for softened eyes and tender thoughts; the quiet time when the dim eyes of age gaze vacantly into the glowing firelight, or peer searchingly into the gathering gloom without; the time when a chaplet of memories twines itself around the heart, and the precious chaplet of the Rosary slips through the fingers, consecrating the twilight hour to our dear Lady of Peace, our guiding star to the perfect day of eternity, when the sweetness of earth's twilights will lapse into the delights of paradise. Youth knows no twilight. The garish light of day, the high noon, the broad sunlight—in these does it revel; and the attractions of the firelight, or the soft pensive shadows which usher in the evening, find no lovers in the ardent, impetuous natures in whom the wine of youth is sparkling brightly, and whose eyes seek only the glories of the god of day in his noon-tide splendor. But when the years, like the seasons, wane somewhat from their meridian brightness, when life, great oculist of men, has removed from our eyes the mirage which lent such a double glory to the things of sense, when the *hoop* has disappeared and the world in the thinness of its truth has taught us "what a fatal gift of heaven it is to have a sensitive soul," then the twilight, with its peaceful reveries—if such a thing there be, in these days of rapid transit in thought as in all things else—holds much that is restful and inviting, and in times like ours when the land is made more than desolate, because of the wastes in mind and soul un-

watered by the rain of thought, the twilight hour may be as an oasis in the day, and the sparks, which Eugenie de Guerin calls the flowers of the chimney, may bear with them flashes of light for thinking minds and willing hearts. As we grow older, we feel the more, that "heaven is around and above us, so close that our heads wear its near glories like a crown"; and when we recall the attractions which the lake and the mountain and the sea shore had for our blessed Lord in the days when He walked among men, we may take sweet comfort to ourselves in the thought that, though He says "they who seek me early shall find me," He may not, in the indulgence of His mercy, disdain the hour when the day is far spent. Did He not suffer Himself to be constrained to go in with the disciples who walked with Him to Emmaus? So may it be with us; and the thought will hallow our twilight talks, and make us feel that He is near, an almost visible presence, bringing a benediction to the gloaming, filling it with sweetness and with peace. And now that June, in its wealth of beauty, has come again to delight us with its long, perfect days, what sweeter pictures can we frame for the eyes of our soul than the garden scene in sunny France, when 'neath the nut tree the Sacred Heart appeared to Blessed Margaret Mary. Let us kneel in spirit under that blessed shade and listen wistfully to the words falling from those lips, sweeter than honey and the honey comb, and let the promises of the Sacred Heart be the food for June's twilight thoughts, and the memory of that tender Heart, which expected reproach and looked for one that would comfort Him, will fill the purple-shadowed hour with the spirit of reparation, and the yearning that "Thy kingdom come."

MATILDA CUMMINGS.

New York City, June, 1894.

SEEK the company of the good. Have intercourse with persons of a strictly pure life.—ST. ANSELM.

ROSES grow on briars, say the wise men of the world. Yes; but as the very different spirit of piety would say, it is a truer truth that briars bloom with roses. If roses have thorns; thorns have roses.—FATHER FABER.