



The Last Supper.

AFTER THE MASTERPIECE BY DA VINCI.

[The same is to be reproduced in life-size sculpture and to be placed in the large dining room of the Hotel de Saint Caprice. It will be one of the features eagerly sought after by the visitor who does not wish to over-look all the points of interest at Monaco. See explanation in the Editor's notes this month.]



Before The Tabernacle.

Ah, list ! the evening bell doth ring ;
Attend ! Celestial choirs sing
Sweet strains of music ; I can hear
Those distant sounds, they seem so near.

Behold ! A gentle zephyr breathes
More fragrant not o'er balmy wreaths,
Than now a cherub downward swings
And to our Saviour greeting brings ;

The cherub kneels all full of love,
He rests there like a timid dove ;
His face now beams just as on high
For to his Bridegroom he is nigh.

The noon-day sun throws not to earth
More warmth, nor fills the heart with mirth,
Than Jesus with His heart aglow
His grace doth shed, and love bestow.

The hours elapse, the night doth pass,
The early bell invites to Mass ;
And parting from the Heavenly Manna
The cherub sadly sings "Hosanna."

O Love, pierce Thou with swiftest dart
My stricken, unconsolated heart.
O Heart of Love, I do implore
That I may love Thee more and more.

Edwin Ruthven.

JERUSALEM.

From "Notes of a Pilgrimage to the Holy Land," Etc.

Prepared Especially for the Carmelite Review,

—BY—

THE VERY REV. ALOYSIUS M. BLAKELY, C. P.,

Vicar-General of Nicopolis, Bulgaria.

IT was close to six o'clock in the evening and quite dark when we set foot in Jerusalem on our return from Jericho. The dim outline of the "Holy City"—its bleak gray walls, flanked by frowning battlements, its dome-capped houses, forbidding-looking mosques, and meaningless synagogues—all conspired to make a weird and startling picture, as we contemplated it from the last rise in our path along the Mountain of Olives. Not a light was to be seen within it; not a sound to be heard. We felt as though we were in the presence of a mere memory; for assuredly there was nothing here to recall the ancient glory of Sion, nothing to invite or to cheer the oncomer, as of old. And the plaint of Jeremiah: "How does the city sit solitary that was full of people?"* best expressed our emotions at the thought of its incomparable past as contrasted with its present state of abandonment and decay.

Was this then indeed the "City of God," the "Mistress of the Gentiles," and the "Pride of the Nations";—that city in whose annals is enshrined all that is most noble, all that is most glorious, and all that is most sacred in the history of man? Was this that spot which, above all others, had received the impress of Jesus' feet; which He had bedewed with His tears, and which had been the witness of His

grandest miracles?—the soil on which the sublimest manifestations of the Deity to the Chosen People both of the Old and New Testaments had been vouchsafed, from the moment in which, appearing in a golden cloud, Jehovah filled the Temple with His glory, until that in which, vested in the semblance of sinful man, the only-begotten Son of God offered Himself upon Calvary's Mount, amid unspeakable humiliations, heart-rending anguish and appalling sufferings, for the redemption of the world?—the "City of David," once superlatively magnificent, because of its inexhaustible riches, marvellous structures and royal splendor; renowned throughout the earth for its men of unsurpassed valor, profound wisdom and consummate sanctity; and unrivalled in holiness, hallowed as it was under the Old Covenant by God in person, and under the New, by His divine Son, the "Great High Priest Jesus Christ," who made it the site of the principal mysteries of our holy faith—namely, the Institution of the Blessed Sacrament, His Passion, Death and Resurrection—in-inaugurating, moreover, within its walls, upon the Descent of the Third Person of the Blessed Trinity at Pentecost, His spiritual kingdom on earth, by making it the cradle of Christianity and the birthplace of His Church? Thrice blessed, too, and dear beyond every place under heaven, because there was born the

*Lamentations, I. 1.

"co-redemptrix of our race"—Mary, the immaculate Mother of God,—to whom the Church, inspired from on high, applies this exultant psalm, first sung by the Elders of Bethulia in praise of her glorious prototype Judith: "Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people." (Judith, XV. 10.)

Yes, this was indeed Jerusalem, but alas how changed! How sadly were my thoughts upon its past glory disturbed by the remembrance of the prophet's wail after its downfall: "To what shall I compare thee? or to what shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? for great as the sea is thy destruction: who shall heal thee? . . . All they that passed by the way have clapped their hands at thee: they have hissed, and wagged their heads at the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth? All thy enemies have opened their mouth against thee; they have hissed, and gnashed with the teeth, and have said: We will swallow her up: lo, this is the day which we looked for: we have found it, we have seen it. The Lord hath done that which he purposed, he hath fulfilled his word, which he commanded in the days of old; he hath destroyed, and hath not spared, and he has caused the enemy to rejoice over thee, and hath set up the horn of thy adversaries." (Lamentations, II. 13, 15, 16, 17.)

On arriving at "Casa Nova," we found those of our party who had not gone to Jericho seated at the supper table, and soon joined them. But for six of us, including myself, the meal was a hurried one; for scarcely had we seated ourselves than our Rev. Director, Monsieur l'abbé Potard, announced that the number just mentioned would have the privilege of celebrating Mass at the Holy Sepulchre on the following

morning, adding that as the doors of the basilica closed about 7 o'clock, we must lose no time in starting, it being then very near that hour. He thereupon gave each of the favored ones a printed slip to be presented to the Turkish guard posted at the entrance of the Church of the Resurrection, and we set out at once, in spite of the fatigue incident to our long day's travel, etc.; for was not this to be the most signal of all the privileges which a pilgrimage to the Holy Land can confer? The inhabitants of Jerusalem are not given to being "out" much at any time and this is particularly the case after sundown. The streets were, consequently, deserted, and all was silent as the grave during our progress. Imagine what an impression this made on us under the circumstances! The guard already alluded to was awaiting us somewhat impatiently, for we were more than a trifle late. A "bak-sheesh" made ample amends for this delinquency, however (what won't it accomplish in the realm of the "Prophet?"), and after our "tickets" had been duly examined by the turbaned custodians, we were turned over to the Franciscan Father in attendance, and shown to the dormitory, where we were to repose until called for the object which had brought us, namely, to offer the Holy Sacrifice upon the tomb of our Lord. At three o'clock the following morning we heard the "Benedictus Domino," and gladly answered "Deo gratias!" A Brother was in waiting to conduct us to the Chapel of the Holy Sepulchre, and we followed him from the "Hospitium" of the Fathers to the basilica.* This edifice is so vast and of so great a height, that in the weak light of the few tapers that were flickering here and there,

*The "Hospice" is inhabited by the Franciscans who serve the Church of the Resurrection, and is distinct from their "convent" in Jerusalem. It immediately adjoins the basilica, and seems to form part of the same.

we could not see more than a few feet before us. Sounds that were strange to our ears—a slow monotonous chant—guided us to the Holy Sepulchre, and we found that the Schismatic Armenian priests were singing a solemn mass within its cramped and narrow area. This function was near the end when we came, and as our turn would be next, we drew lots to determine the order in which we should celebrate. I was the fourth. After the Armenian sacristan had removed everything connected with the service just mentioned, a Franciscan Brother quickly re-arranged the "altar" by placing a wooden "mensa" furnished with altar-cloths, etc. over the Sepulchre, and we said mass in rotation. This inestimable privilege was vouchsafed us on Friday, September 15th,—the octave of our Blessed Lady's Nativity, and within the octave of the feast of the Exaltation of the Holy Cross;—coincidences enough, you will readily admit, to bring joy to the heart of a Passionist!

And now, a few words relative to the great church under whose roof we had just passed the night, and which, after a modest refectory in the dining room of the hospice mentioned a moment ago, we spent the morning in examining.

To begin, then, it stands upon the site of the magnificent temple erected in the fourth century of the Christian era by Constantine the Great and destroyed some two hundred and seventy-eight years later by Chosroes, King of the Persians. From that period until 1130, when it was rebuilt in its present form by the Crusaders, it passed through various phases of demolition and reconstruction. In point of architecture it is partly Roman and partly Saracenic, with an admixture of the Byzantine and Gothic styles — this variety attesting to the several phases just referred to and accounting for them. Its mean dimensions are 200 by 190 feet ;

but, what with its irregular shape and its numerous dependencies, the area it covers is far greater than these figures would lead one to infer. That which most impresses the beholder while contemplating this huge pile is its massiveness ; for of beauty, symmetry and grace there is little, and that only in detached instances. When I reflected, however, that it had been destined to cover a number of sacred sites at a considerable distance from each other and situated in different directions, it was quite clear to me that appearances had been sacrificed to utility, rather than caused by a want of taste. And while noting its almost utter lack of richness and adornment, it would be unfair to lose sight of the fact that the wealth of an empire was not at the disposal of its projectors, as was the case with the superb edifice which was raised by the first Christian emperor and his saintly mother over our Saviour's tomb. Furthermore, apart from the ravages of time, the vicissitudes consequent upon the occupation of the Holy Land by the infidel and rapacious followers of Mohammed during twelve centuries odd, coupled with the evils resulting from the preponderating influence of the Schismatic-Greek authorities in the management of the great basilica, have had more to do with its sadly altered condition, under a variety of aspects, than it would be possible for me to express with any satisfaction to you or to myself, unless, indeed, I were to "write a book." Still, grandeur and majesty are not wanting to it—a circumstance which is particularly true of the portion enclosing the Holy Sepulchre. This most sacred of earthly shrines reposes within a rotunda sixty feet in diameter, composed of eighteen gigantic pillars which rise to an immense height and support a double row of arcades, or galleries, one above the other, all surmounted by a magnificent dome

from whose windows pour floods of light,—the whole forming a not unworthy environment to the last resting place of Christ's mortal body on earth.

A further idea of the vastness of the mighty building I am describing will be conveyed by the mention that there are no less than fifteen chapels (some of them of great size) as also many other apartments, under its roof and even below its ground surface. Of the latter class, the "Oratory of St. Helen" is an example. This is a subterranean structure adjacent to and communicating with the dry cistern in which our Saviour's cross was concealed by the Jews soon after His crucifixion, and where it was discovered through the efforts of that valiant woman about the year 327. This oratory, once a small but handsome church, erected by the pious empress whose name it bears, was, in fact, the nucleus of the grand temple afterwards raised by her imperial son, and which in the course of ages came to be called indifferently "the Basilica of Constantine, of St. Helen of the Resurrection and of the Holy Sepulchre"—the last being the title by which it is most commonly known in our day. I may add in explanation of the underground character of the oratory I have just spoken of, that its superior walls were destroyed, in common with those of three companion chapels covering other shrines within the area of the great basilica, when the latter itself fell beneath the ruthless assault of the Persians under the leadership of their King, Chosroes II. Fifteen years after this deplorable event, Providence marvellously ordained that the wife of the royal leader of these "vandals," herself a Christian should restore these four minor edifices, which she did under the direction of the Monk Modestus, later bishop of Jerusalem; but they were again razed to the ground in 1010 by the Caliph Hhakem, fit-

tly surnamed the "Nero of Egypt." Other restorations followed from time to time,—the one relating to the oratory in question now consisting of a well-lighted dome rising from that portion of its ruined walls which extends into the courtyard of the present basilica, and whose elevation corresponds to the level of the ground surface. But, hastening back to the great church of the Holy Sepulchre, I may say that it is a little city in itself; for representatives of no less than five different people dwell, by night as well as by day, within its precincts. Thus, just inside the portals are the apartments occupied by the Ottoman military guard, of which I will remark that those of its members who are temporarily off duty lounge on comfortable divans in full view of visitors, smoking their "chibouks" or "nargillies," and sipping the traditional "Turkish coffee," chatting meanwhile with the perfect unconcern which is a second nature to the Asiatic. Think of this profanation amid surroundings so holy! Next, the Franciscan religious who serve the few sanctuaries still left to them within the basilica by the gradually increasing usurpations of their schismatic rivals, have their dormitory, library, kitchen, refectory and guestroom in another portion of the building. Finally, there are the Greek, the Syrian, Armenian, Coptic and Abyssinian clergy not in communion with the Holy See, all of whom have separate little households under its roof.

But this hurried sketch of the great basilica must suffice, and in my next letter I shall pass to the description of those incomparably sacred shrines, namely Mount Calvary and the Holy Sepulchre, which have made it the center of Christian love and devotion throughout the world.

(To be continued.)

Summary and General Declaration

—OF THE—

RULE OF THE THIRD ORDER

—OF THE—

MOST BLESSED MOTHER OF GOD, V. M. OF MOUNT CARMEL;

WITH AN ACCOUNT OF THE PRIVILEGES AND INDULGENCES GRANTED TO SAID ORDER,
TOGETHER WITH MANY OTHER THINGS CONCERNING THE SAME.

Issued by order of Most Reverend Prior Luigi Maria Galli, General of the Carmelite Order.

CHAPTER XI.

Of Abstinence and Fasting.

Besides the abstinences and fasts instituted and commanded by the Church, the Tertiary Brothers and Sisters have to abstain from flesh meats on all Wednesdays in the year, except when Christmas falls on that day. But as most of the Tertiary Brothers and Sisters are not their own masters and have to be subject to their families, not to give any occasion for contention, they can get these abstinences commuted into other pious works by their confessor or director.

They must fast through the whole of Advent or at least during the Novena before Christmas, on all Fridays in the year (excepting Friday in Easter week and if Christmas falls on a Friday); and on all Wednesdays and Saturdays from the Feast of the Exaltation of the Cross, in September, until Easter Sunday. They must, moreover, fast on all the Vigils of the principal feasts of the Blessed Virgin, including the feast of Mt. Carmel, the Vigils of Corpus Christi and of St. Elias, our first father; lastly, on the Rogation days, that is, on the day of St. Mark, the Evangelist, and on the three days before Ascension Thursday.

The Tertiary Brothers and Sisters, however, being usually compelled to live with other people and hence hindered in the observance of the fasts above mentioned, are like-

ly to find strict obedience to this requirement very difficult; therefore the Director, at the conferences preceding such fasts, may dispense them, assigning in compensation certain prayers, at his pleasure. Their respective confessors have also similar authority. The Tertiaries need not grieve if they should find themselves prevented from compliance with the rule in this matter, since they acquire the merit of obedience to their Father Director or confessor.

CHAPTER XII.

Of Silence, and of the Good Use of Time.

Granting that it is not an easy thing for those living in the midst of the world to observe silence during certain fixed hours, as it is practised in religious Orders, yet the Tertiary Brothers and Sisters should endeavor to keep silence from the time of examining their consciences at night until they have said their prayers on the following morning; or at least they should make an intention of observing it during the hour of Mass and of their Office, as it was said in the tenth chapter. During the other time they should accustom themselves to speak very little. The Holy Ghost admonishes us: "In the multitude of words sin shall not be wanting." Proverbs X., 19. It is, however, not much talking, as St. Austin

explains, when one says what needs to be said, though it require many words. The Holy Ghost advises us moreover that "he who hath no guard over his speech shall meet with evils." Psalm XIII., 3; and, in another place, "He that uses many words hurts his own soul." Eccl. XV., 8; and Jesus Christ in the Gospel, "Of every idle word that men shall speak, of the same they shall render an account on the day of judgment." Matt. XII., 36.

It is therefore well always to speak little and to speak only when urbanity or duty requires it; but even then we must always well consider what we wish to 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 requiring it, and then with circumspection and great guard, otherwise death shall enter through it."

It behooves that Christians, and, much more, persons aiming at perfection like the Tertiary Brothers and Sisters, should frequently speak of God and His perfections, but with much respect and reverence. Speaking about our neighbor, we must have at heart his honor and excuse his faults. It is yet more becoming that all should guard themselves against immodest and indecent conversations and refrain from speaking in church, especially during Divine Office and in sight of other persons; for besides the want of respect due to the Church, many scandals and bad examples are hereby given. Finally, the Tertiary Brothers and Sisters are admonished to have constantly before their minds the advice of St. Francis de Sales: "Speak little and well, little and sweetly, little and simply, little and charitably, little and humbly."

It being, therefore, very profitable and in a certainwise necessary to be cautious in speaking, it is not less advantageous and necessary to make good use of time. Hence the

rule enjoins on those professing the same to occupy themselves in some honest work or labor, so that the common enemy, finding them always at their work, may not by the way of idleness tempt them and take possession of their souls. Any work is honest, if done in order to provide for your own necessities, to aid your neighbor, or to promote piety and religion. It is not honest if it serves only as an incitement to vanity and irregular passions.

CHAPTER XIII.

Of Peace and Concord.

As the mutual love towards one another is the characteristic mark of Christians, Jesus Christ Himself declaring so, the Tertiary Brothers and Sisters, professing to observe more exactly not only the Divine Precepts, but also the Counsels, should appreciate brotherly love very highly between themselves and their own domestics, as well as with all men, imitating in this the first Christians. Hence, in the first place, they should exercise their virtue by bearing with one another's faults; as the Apostle admonishes "Bear ye one another's burden and you shall fulfil the law of Christ." Gal. VI., 2. Therefore, if at any time we offend against charity, he who has been the first to give offence should without delay satisfy the offended person; and the other, on his part, must accept the reparation. In the second place they must be disposed and firmly purpose to pardon the injuries received from others, and love their enemies with their whole hearts, as the Lord himself commands. They must beware not to relate to any person what has been done or said against him in his absence, saying, for instance, "This or that person has said such a thing against you, or he has done such a thing against you," for we know that "God hates and detests him who sows discord between brothers." Prov. VI., 19. They must also beware of

entertaining bad thoughts against anyone, for as St. Francis de Sales says: "An action can have a hundred different sides, and the charitable will always consider the fairest side." They shall finally seek to maintain and foster peace in their families, so that the God of peace may dwell amongst them.

Anyone aware of any dissension existing between persons of the Third Order should as soon as possible inform the Superior or Director, that he by his prudence and wisdom may re-establish peace and harmony.

CHAPTER XIV.

Of the Conferences and Meetings.

At least once a month, on a feast day appointed by the Father Director, all the Tertiary Brothers shall meet in the church or chapel selected for that purpose, to assist in a body at the holy sacrifice of the Mass and to receive Holy Communion; and then a short sermon shall be preached by the Father Director concerning their obligations. If these meetings cannot be held in the morning then they shall take place at another hour of the day, according to regulation; and it would be very praiseworthy if it could be made convenient to recite or chant the Little Office of the Blessed Virgin, especially on her feasts.

The Tertiary Sisters shall also meet in a separate chapel or in the one destined for the brothers, but on another day or hour.

In these meetings, before the moral sermon they shall say some prayers, which are given in another portion of this Manual, being prescribed for such occasions; some penance will be assigned for faults committed; some virtue to be practised; some Saint selected for a special Patron and a particular topic of prayer proposed.

In these meetings the names of the departed brothers and sisters shall

be announced so that the suffrages for their souls may be offered up; and the particular fasts of the Order shall be brought to mind that they may be commuted into other practices of piety.

Lastly, as our Third Order has no income, each one at these meetings shall give some voluntary alms or offering, as their own devotion may suggest and their means permit; which offering shall be entered accurately in a book, which the Director shall keep. The offerings shall be used for the purchase of wax torches and candles, for the support of the sick and indigent brothers or sisters, and for necessary expenses. From these offerings must also be taken alms for the nine masses to be said during the year for the so-called Ternary suffrages and also for another mass to be celebrated in November for all the departed brothers and sisters.

On the solemn feast-days, to wit, Easter Sunday, Christmas, and the solemn Feast of Our Lady of Mt. Carmel, or on the days following, the general Absolution is usually given to the Tertiary Brothers and Sisters; and twice in the year the Papal Benediction is likewise given, as described in its proper place in this manual. Therefore, the Father Director will take care to notify the brothers or the sisters in the preceding meeting, and that they may receive the holy sacraments on these days, they shall engage to be present to receive the just-mentioned Absolution or Benediction and fulfil any penance that may be imposed on them.

Wherever that pious custom obtains, the Tertiary Brothers and Sisters shall join, with lighted tapers, in the procession which is made with the image or relic of the Blessed Virgin, on the third Sunday of each month, by the Religious of the First Order. They should know that, besides other spiritual advantages, Paul V. has attached thereto a Plenary Indulgence.

CHAPTER XV.

SECTION I.

Of the Government of the Confraternity and of its Various Offices.

Although those persons for whom this rule is intended do not live in community nor are, strictly speaking, Religious, yet their mode of living was called an Order by the Sovereign Pontiff, inasmuch as it is ordered by certain rules in imitation of the religious life. Now in order that these rules be observed and that no abuses or disorders be introduced, the rule enjoins that a religious priest be appointed as a Director of the Confraternity, by the provincial or prior of the convent, if they themselves will not attend to that office. If a secular priest be delegated to receive persons into the Third Order, at the same time he is appointed director of the persons he receives and is bound to exercise his office in the manner explained below.

If there be a great number of brothers and sisters, the director shall afterwards by secret votes elect, in a particular meeting, three or four assistants, calling them Discerners or Discreets, and these shall continue in office three years.

If the number of the brothers and sisters be so large that the director is not sufficient for the regular government, then, with the previous consent of the provincial and upon the advice of the Discerners, he shall appoint one brother as superior over the others, with the title of Subprior, and one of the sisters, who shall be called Prioress; and both shall hold office for three years.

He shall, moreover, appoint another one among the sisters, having obtained beforehand the consent of the Prioress and of the Discerners, who shall be called Subprioress and who shall be ordinarily mistress of the novices.

Of the Office of the Director.

The office of the Director shall be to receive the brothers and sisters into the Third Order, having first obtained the consent of the Superior; to watch over all and each in particular so that they live virtuously; to preside over the meetings; to hold once a month the conference and the spiritual exhortations; to encourage the brothers and sisters to the practice of virtue and works of mercy; to visit all those who are sick; to comfort the afflicted, to correct the faults and to dispense sometimes with the Rule if there be just motives.

The Director, moreover, is exhorted to be circumspect in receiving persons to the Third Order, and in admitting the novices of the brothers and sisters to the profession. He shall therefore use all possible endeavors to try their spirit and vocation, and he shall in this have no other end than the greater glory of God and the progress of souls in virtue.

He shall not be wanting in holding the monthly meetings or conferences and the spiritual exhortations, or he should procure another in his place capable of doing this. And if sometimes this exhortation cannot conveniently be given, he should at least read from some spiritual book or from some chapter of this Rule, explaining the same more extensively and inculcating the practice thereof.

He shall not be too credulous regarding rumors coming to his ears, or concerning reports which may be made to him about the faults of some brother or sister; but he shall prudently inform himself and inquire if things are really as represented.

When he must correct the faults already publicly known, he must try to temper the severity of the correction with charity and prudence; neither shall he enjoin too

grievous penances, which rather aggravate the wound than heal it.

SECTION II.

Of the Office of Discerner.

It is the duty of the Brother and Sister Discerners to advise the director if they see anything to be arranged in regard to the welfare of the whole respective community or of any one of its members. In the deliberations they shall modestly give their opinions. They shall abstain from all offensive words and contentions, neither shall they be obstinate in their opinions—other-

wise the director shall impose silence upon them.

They shall keep secret whatever is said or done in the council, much more so if there be danger that fraternal charity be violated.

When it happens that the Third Order is established in any place, the first who make their profession shall exercise this office of Brother or Sister Discerner until the director shall judge it expedient to appoint some by way of election, as it was said above. Those who hold that office shall always take the precedence before others in their meetings.

(To be continued.)

A Little Crown for *the* Most Sacred Heart of Jesus

First Friday—June, 1901—B. MARGARET MARY.

Sweet month of June! Its glowing days are illumined with the radiance of Jesus' Sacred Heart, and before its fairest flowers are breathing their fragrance before Him, and the feast of that dear Heart "reminds us of the love with which He burns for us, and with which He would have us burn for Him." Love therefore, shall be our absorbing desire this month, and sure Blessed Margaret Mary will be a guide to the Sanctuary, and an intercessor with its Divine Inmate. She is the "beloved disciple" of that Heart, the confidant of its secrets, the "pearl of great price" which this heavenly merchant came to seek and to enclose in the casket of His Heart.

We are familiar with the solicitations, promises, complaints, made to this Blessed One, and they echo in our hearts, calling forth varied acts of loving reparation. Let us remember this month, the seven ways in which Holy Church honors Jesus in the Adorable Sacrament. First, by the Mass in which we have

the victim of infinite worth. Then, in desert, pathless, barren land we have the Manna of Holy Communion, containing spiritual sweetness in its very source. We come into His royal presence at Exposition to offer our solemn homage, and Benediction steals over our spirits like refreshing dew. We read of the favored disciples of Emaus, and whisper their prayer, "Stay with us, Lord!" and have we not the abiding presence of this Prisoner of Love? We follow His triumphal procession, and hear the strains of that Angelic doctor whose songs are of celestial beauty. Lastly when shades of death gather round us, He comes as Viaticum to guide us through the darksome valley to the land of light. O Sacred Heart! grant us, then, what we have so often asked in Holy Communion.

"At the hour of death call me
Command me to come to thee
That with thy saints I may praise
thee

For ever and ever.

Amen."

Notes on Books and Other Things.

BY THE EDITOR.

THE RELIGIOUS ORDERS.

We regret very much that we cannot print in full the magnificent sermon delivered by Archbishop Ryan of Philadelphia on the occasion of the investiture of Cardinal Martinelli with the insignia of the cardinalate. One extract from His Grace's remarks deserves to be written in letters of gold. Speaking of the enemies of the Religious Orders the great prelate said :

"The religious orders, to one of the oldest of which Cardinal Martinelli belongs, have always been most dear to the heart of the church. She legislates wisely for their internal government and their relations with bishops and the secular clergy and defends them when attacked by the enemies of religion. The present attitude of Leo XIII. in their defense in France is the historic attitude of the Roman Pontiffs. To many non-Catholics it must appear a puzzle and a scandal that educated Catholics should exhibit so deadly a hostility to them as to legislate their destruction. But such non-Catholics should bear in mind that this hostility is not so much against the religious orders as it is against religion itself. They hate the orders with the hatred that Christ prophesied the world would hate His followers. Some of these enemies profess comparative friendship for the secular clergy, but we, bishops and priests, resent the insult of such a friendship, and shall stand shoulder to shoulder with the brave army of the cross (the religious orders) who fight the battles of Jesus Christ. These soldiers are dear to us, and they to Him, and with them we stand or fall ! This comparative friendship towards us is hypocrisy, and we well know that when they should have destroyed the orders

they would at once fall on us, as their fathers did on the secular clergy in the French Revolution. We should also bear in mind the most of the present persecutors of the church are men who did not receive Catholic training and are members of secret orders condemned by the church."

* * *

AVE CARDINALIS !

The following beautiful acrostic, by the Rev. George Meyer of Bayonne, N.J., formerly of Erie diocese, was laid at the plate of each guest at the dinner which followed the investiture of Cardinal Martinelli at Baltimore on May 8th :

"Ad multos annos !" gratulor,
Vel centies si dicerim
Et tamen non exprimerem
Consensum cleri gaudium.

Ab omni parte patriae
Respondet vox laetitiae
De magnis Tuis meritis
In Urbe Aeterna cognitis.

Nam multo nobis proficis
"Alter Ego Pontificis"
Laborans cum justitia
In pacem, pro Ecclesia

"Sauviter in modo" Tu !
Maneas sine strepitu,
Auriga cum elementia
Regebas in America.

Te nunc Biretta induit,
Integritatem potuit
Non magis vitae agnoscere
Et gratiam Papa ostendere.

Laudemus ergo maximum
Leonem, Papam optimum
"In coelis lumen" splendidum,
Ab Urbe et Orbe cognitum ;
Vel saltem in America
Est fides Illi maxima.

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CARMEL'S NEW SAINTS.

The Catholic weekly papers have given their readers columns and more descriptive of the gorgeous and inspiring ceremonies which took place at our different convents in honor of the two new Carmelite Saints, Denis and Redemptus. We may be pardoned if we quote the words delivered at the Boston Carmel by one of our fathers, Very Reverend Ambrose F. Bruder, O.C. C., Prior of the Carmelite Convent, Pittsburg, Pa. Our esteemed and eloquent confrere said in part:—"The striking figure of Elias, the prophet, who with lightning suddenness appeared before King Achab to upbraid him for his want of fidelity to the true God, and to charge him to walk in the ways of the Lord, is a type of the mission of the Catholic Church. She, like Elias, looks back on the Patriarchal and Jewish dispensations forward to the future in which it is her mission to lead us to eternal life. He then traced the mission of the Church through the ages, she lived through the persecution of her martyrs, when for centuries the sword of the tyrant never returned to its scabbard through ages of heresy that sprang from her own bosom seeking to kill her, through the ages of the scoffer, and now when the scientist attacks her she is calm and unmoved. She is the friend of true science, and ever accepts facts for truth is but one, and the truths of science can never be opposed to the truths of revelation, but when so-called scientific theories are placed before her, she ever suspends her judgment until their truth or falsehood has been definitely ascertained. How does she guarantee to fulfil for the future as in the past, her mission of leading men to God, the answer is given in the solemn festivities about to be closed. God is wonderful in His saints. The ancient Order of Carmel has given her proportion of saints. Blessed Denis and Redemp-

tus have been added to these glorious cohorts. And Thou, O Holy Spirit of God, proceeding from the Father and the Son, Thou the seal of the Christian, the pledge of eternal life, give us that spirit of faith by which amid the surging waves of this world of error and sin our hearts may rest firm in the divine truth Thou teachest through the Church."

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The Messenger of the Sacred Heart tells us that Italy is preparing to solemnly consecrate her children to the child-loving Heart of Jesus. The ceremony, so significant, so fruitful of enduring impressions and graces for the little ones, will take place in the Holy House of Loretto. This idea of consecrating the children is likely to be taken up widely over the Church.

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Honesty after all does not seem the best policy when one applies the saying to Catholic publishers. Witness the fact of our friend Mr. Philip A. Kemper, a man who did so much to give us the best and cheapest in the line of Catholic pictures. He has been stoned to death by the Jews—at least as far as the gold and greed of this world is concerned. However, he has by his great sacrifices laid up treasures for himself in heaven which neither no Jew nor Gentile can steal from him.

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It would be out of place to pass by the fact that recently the good Jesuit Fathers of St. Canisius College and St. Michael's Church, Buffalo, have celebrated their golden jubilee. It is an event of more importance than any exhibition of maternal progress proclaimed by the twin American continents. It means a half century of spiritual and intellectual progress. We are happy to say that many of the Jesuit Fathers—most of whom

have gone to a well-earned reward—who lived in the past half century, crossed the Niagara into the Canadian Dominion, and their name is held in benediction, especially by the pious people of New Germany, who have not forgotten the fatherly advice of the good sons of Loyola in whose sacredotal footsteps the writer feels honored and unworthy to follow.

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The Garnett (Kansas) Journal gives us something readable and interesting in an "Historical Sketch of the Anderson County Catholic Churches." There is much told therein of the pioneer Carmelites who did so much and suffered so much to spread Christianity, piety and religion in the prairie state consecrated by the great Jesuit Bishop Miege and his energetic coadjutor, our Carmelite confrere Father Albert Heimann, the priest who baptized Father Thomas Sherman (son of the famous General), who saw stormy times during the famous John Brown raid in the fifties, who founded our Carmel at Niagara and finally went to a well-earned reward at New Baltimore, Pennsylvania.

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"A Series of Ten Sermons for a Jubilee Retreat" has the matter for a mission in a nutshell all ready digested for our people who are eager to gain all the spiritual favors embraced in the extended Jubilee. This course of sermons comes from the pen of the busy, earnest, eloquent, zealous, and learned Augustinian Father, the Reverend Francis X. McGowan of St. Patrick's, Cambridge, N.Y. F. Pustet of New York will supply the book, which is marked down to the nominal price of fifty cents.

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Church bulletins now-a-days are all the go. One of the latest in the field is that of the Carmelite Fathers of 28th Street Priory, New York. It is a good reminder to

parishioners of weak memories. These calendars would be better still in various ways if there was an eviction therefrom of objectionable advertisements, particularly of wholesale and retail liquor dealers. Religion does not need the support of the gentlemen who preside over the destinies of distilleries.

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The Sunday School is the most important adjunct of the church, and it behooves us to attach proper attention to the same. Some practical ideas and the experience of authorized and accomplished teachers will be put before the conference to be held soon in Detroit. For further information write for a copy of the Sunday Companion, 47 Barclay Street, New York.

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In this issue of the Carmelite Review we print as a frontispiece a copy of the famous "Last Supper" by De Vinci, the master painter and sculptor of the fifteenth century. His masterpiece is painted on the walls of the refectory of the Dominicans in Florence. Our reason for calling attention to this famous work is not only that in this month we commemorate Corpus Christi, but also and principally because in our large refectory at the Niagara Hospice this summer we hope to have in place an exact reproduction in wood-sculpture of the famous group. As a key to the picture we wish to point out that in the centre is Christ. On the right (in order from Christ) there are:—John, Judas, Peter, Bartholomew, James the Greater, and on the right end standing is Philip. On the left: Thomas, Thaddeus, Simon, Matthias, James the Less, and Andrew at the end standing.

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The Fair in aid of the Church of Our Lady of the Scapular in New York City was started last month. This great annual fair was opened by the comptroller of New York, the Hon. Mr. Coler. Mr. Morley,

president of the St. Vincent de Paul societies, was one of the first-night speakers. He was introduced by Rev. Father Southwell, Prior of the Carmelite Fathers in New York, and spoke of the great work effected by the Fathers since the parish was organized, twelve years ago. He dwelt especially on their work amongst the sick and poor in Bellevue Hospital, where the members of the St. Vincent de Paul Society have had constant opportunities of witnessing the zeal and the great spiritual advantages afforded thereby to the poor of the city by the American Carmelites.

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The Very Rev. Father Luigi Malfatti, who has lived for many years in the Island of Malta, has been elected Procurator General of the Calced Carmelites in Rome.

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His Excellency Mgr. Falconio, the Papal delegate to Canada, gives the Catholic Record, of London, Ont., a hearty endorsement. Writing to the editor, Thomas Coffey, Esq., he says: "For some time past I have read your estimable paper, The Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful."

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PIOUS CRANKS.

A topic lately discussed is "Are Religious and Pious People Cranky?" There are many opinions pro and con. We accept the comments of a worthy Jesuit, Father Merrick. He says:—

"If I meet an agnostic friend, most probably he will say, 'How are you, Father M.? Do come and take dinner with me. I have some old port wine I wish you to taste.' If I meet a very devout friend, the first thing he will say, probably, will be to complain of the weather

or to inquire why the sacristan lit only five candles at the eight o'clock Mass instead of six. I unreservedly throw all the blame on the devil. I believe the pious people are naturally just as good fellows as the infidels, but the devil won't let them alone. Take a novice, for example. I remember seeing a novice, when I was one myself, passing a broom seven times over the same corner of a room, with his eyes quite shut. What was the sense of that? Decidedly our guardian angels are not going to suggest to us to be silly or cantankerous. Who does it, then? If not nature or our guardian angels, it must be the Old Boy. I hold for a principle that, if the above named individual would only leave pious people in peace, life would be a great deal more pleasant for all of us. I cannot admit that, as a class devout, God-fearing persons, God-loving persons are naturally disagreeable, unnatural, etc. Therefore, let us blame the devil for it all. There will be no great harm done even if we are mistaken."

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Replying to a query, "Do we charge for putting poetry in the Messenger?" As a general rule, we don't, though we feel we should, in some cases. In others, we would willingly pay our poets—could we afford it—to keep their lucubrations away, says the esteemed Father who wields the pen for this excellent Canadian publication of the Jesuits. The Carmelite Review has received its quota of May musings and June blushing roses and the editor promises to pray for his persecutors.

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There are only about 25,000 Freemasons in France, and they have succeeded in electing 400 Deputies and Senators. Every 60 Freemasons have one representative in the French Parliament, while people outside the lodges have only one representative for every 18,000. This

is an object lesson in organization given by the enemy, says the Canadian Messenger of the Sacred Heart.

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The Commonwealth, of Ottawa, Ont., sounds a note of warning to Canadians when it says :

A matter which is fast becoming a real evil to our national life, but which the press of this country has hitherto regarded with surprising unconcern, is the wide-spread circulation in Canada of the trashy American "weeklies" and Saturday editions of the "yellow journals." On every railway train and at every bookstall we find this poisonous literature, with its vile and hideously inartistic illustrations, displayed for sale at prices judiciously graded to suit the purses of the needy seekers after mental entertainment. If this sort of thing is to continue unchallenged and unchecked, who can forecast the harm that will be done to the character and culture of the rising generation of Canadians ? For, as we know, it is the young, not the middle-aged or old, who are the chief devourers of this pernicious stuff.

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On May 22nd last, the Feast of Saint Julia, Virgin and Martyr, Right Reverend J. Farrelly, of Belleville, Ontario, the esteemed, big-hearted priest of God and ideal Christian gentleman who has given glory to the purple — the Vicar-General of the arch-diocese of Kingston, celebrated the golden jubilee of his ordination to the sublime dignity of the priesthood. Urgent calls elsewhere and unavoidable engagements prevented our being present at the joyous jubilee celebration. We were there in spirit and on the day offered fervent mementoes for the amiable monsignor.

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NIAGARA HISTORY.

The venerable and erudite Dean Harris, of St. Catharines, Ont., had, we thought, exhausted in his

comprehensive works all the historic lore of Niagara. Nevertheless the unenlightened are sure to bob up unexpectedly and explanations are again in order.

A reader asks to be furnished with the earliest reference in Canadian history to the Falls of Niagara. Relying on the authority of a scribe in "The Commonwealth," of Ottawa, Canada, we beg to say :

Cartier heard of them in Hochelaga faintly, like the tremble of a far-off wonder of Nature's devising, the Indians telling him, as he looked on the Lachine Rapids from Mount Royal, that there were three such obstructions in the great river after passing which they could travel for three moons before encountering any other. Champlain located them on his map in 1632, doubtless having heard of them from the Indians, during his journey of 1615, and subsequently. Lalemant in his "Relations" of 1641 describes the river as the Onguiaaheio, but makes no mention of the Falls. Rague-neau (1648) describes the Falls as of frightful height, but gives no name to them. Sanson on his map (1656) gives the name as Ongiara Sault. Gendron gives a brief notice of them in 1659. They are indicated on the map of Galinee, 1670. Hennepin, who saw them in the winter of 1677-8, describes the falls and names them Niagara (La Nouvelle decouverte, 1683). Hennepin's is the first description of them. In the 1697 edition he gives the earliest pictorial representation of them. Coronelli (1688) refers to them as Niagara Falls. The original Indian word is understood to mean "thunder of water." It is probably of Iroquois origin, (the neutral nation whose domains stretched across the Niagara river being of kin to the Iroquois Indians,) and as Parkman says was written by the Mohawks "Nyagarah." The Otchipive Indians called the falls Waianag-Kakabikawang — "the falls where there is a whirlpool." We have a survival of this

name in Kakabika Falls, west of Lake Superior.

Rev. Dr. Luke Grace, C.M., of Niagara University, N.Y., is right worthily wielding the pen in the sanctum of the Catholic Union and Times, of Buffalo, these days in the absence of Dr. Cronin. Recently he brought into bold relief a trite truism by way of comment by saying: "A Protestant minister in Baltimore, a Dr. Harcourt, advised a class of young doctors to let no clergyman in to see their patients in critical cases. This advice may do for ministers, for they are of little or no use to the sick. But Catholics want their priests to give them the last Sacraments when they are about to die. And they will allow no doctors to stand in the way." Not even Dr. Mephistophles.

Recently religious reformers, reckless and regardless of recalcitrants who sit under their pulpits at the Canadian end of the Niagara bridges, have held up the Sunday papers from Gotham, up till now eagerly read in His Majesty's domains. Is it any loss? Perhaps not, for of Sunday newspapers a versifier lately sang that the whole ten cents' worth of paper is but:

Sixty-nine pages of rubbish,
Twenty-two pages of rot;
Forty-six pages of scandal vile,
Served to us piping hot.

Seventeen hundred pictures—
Death, disease and despair;
Lies and fakes and fakes and lies
Sandwiched in everywhere.

Thirty-four sad comic pages,
Printed in reds, greens and blues,
Thousands of items we don't care
to read—
But only two columns of news.

"Two lewd women were publicly flogged in a southern city recently"

says the Western Watchman, "yet the same city less than a year before had listened to Margaret Shepherd. These people should be more consistent." "A slight inconsistency," says our brilliant contemporary The Sacred Heart Review in writing the pithy headline to this little paragraph.

"That we honor, venerate, reverence and love her as incomparably the worthiest, most perfect and most powerful of all created beings is quite true," says Father Hudson, speaking of the honor we Catholics pay to the Mother of God, "but we never forget that she is a creature; never, even in our most enthusiastic outbursts of grateful love, place her on the same plane with the Eternal Father, the Holy Spirit, or even her own Son, the Uncreated Word. And, as occasion offers, every Catholic should impress this fact upon his non-Catholic neighbor."

With pleasure we learn that the Very Reverend A. A. Lambing, LL. D., rector of St. James' Church, Wilkensburg, Penn., has been made honorary curator of the historical collections of the Carnegie Museum, Pittsburg, Penn. The esteemed reverend Doctor, whose name is made famous by pulpit, pen, and lecture platform, deserves all these honors. Father Lambing, student, scholar, author, worthy priest, zealous pastor and unassuming Christian gentleman, is deserving of the praises of a thousand friends far beyond the confines of Wilkensburg.

A GREAT LOSS.

"On the first of this month the Weekly Bouquet, of Boston, suspends publication. Cause—lack of support." In these terse sentences, in which Mr. Henry Coyle notifies us of the suspension of his paper, is summed up the close of too many pathetic chapters in Catholic jour-

nalism. "If some one could only as briefly set down the cause of the lack of support," says the Catholic Universe. "Some of our exchanges, we admit, deserve to die, but the Weekly Bouquet is not one of them. It is a bright, wholesome little paper, one of the very best Catholic publications for young people, and Mr. Coyle has constantly tried to give his readers originality and variety in its contents. On this account, its failure is the more difficult to understand. The field is too much divided, it is true, but it is a somewhat ironical condition that the deserving should be crowded out by the multiplication of the undeserving."

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SOME DEFINITIONS.

"None of the definitions which the non-Catholic dictionaries give of 'religious' quite satisfies the current Catholic usage," says the Northwest Review. "They all speak of 'monastic' vows, and thus imply that every religious is a monk; but though the converse holds and every monk is a religious, the latter term has a far wider extension than the former. All those persons of both sexes who take the three vows of poverty, chastity and obedience are 'religious'; so that the correct and sufficient definition of the noun 'religious' is 'one who has vowed poverty, chastity and obedience.' Those who are more sequestered from the world, as Benedictines, Trappists and Carthusians, are monks; those who combine parochial duties with the chanting of the divine office are Canons Regular; the Franciscans, Dominicans, Carmelites, and Minors are friars; the Jesuits, Theatines and Oblates are regular clerks; but all, whether monks or friars or canons regular or regular clerks, are religious. On the other hand, the mere fact of being, as the International Dictionary phrases it, 'devoted to a life of piety and religion' does not make one a religious.

Thus, the Oratorians, Sulpicians, and Paulists are certainly most 'devoted to a life of piety and religion,' and yet they are not technically 'religious,' because they do not take the three substantial vows. Conversely, sequestration from secular concerns is not essential to the religious state: several popes, like Gregory VII., remained 'religious' till their death, although they were necessarily immersed in secular concerns."

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"The Literary Digest" wants to know whether New York will be Roman Catholic in fifty years. The Monitor of San Francisco takes pleasure in furnishing the answer to the question. "It will," says the editor. "So far as it is religious and Christian at all, New York at the present time is Roman Catholic. The same thing is true of San Francisco and of Chicago and Boston and of every great city in the United States. Those who have any doubts on the subject are invited to consult the reports of the United States census."

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LEAD, KINDLY LIGHT!

Talking of the necessity of turning on the lights in our public schools, listen to this written by a correspondent to the Sacred Heart Review (by the way an ideal Catholic family paper):—

"I write you this to tell you how children are taught in some of our public schools. My daughter, eleven years old, asked me this evening who would be the next Pope after Leo XIII. I told her that I did not know, as the Pope's successor would be elected by the Cardinals of the Church. That question came up in her school today. The teacher informed her pupils that the Pope's successor would be his son — 'the same as the kings.' I thought this was the worst I ever heard, especially coming from an educated woman—a young lady public school teacher of Cambridge. E. F. S."

This is but one instance of the broad and liberal knowledge of the teachers in our public schools. It is this very propaganda of ignorance or falsehood which Catholics object to so strenuously. It matters not that for this objection they are blamed quite as strenuously.

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A TRUE CONCEPTION OF SUNDAY.

"Our religiously-minded non-Catholic friends," says the Ottawa Union, "are occasionally heard to complain of the manner in which Catholics—or a large part, at least, of the Catholic body—spend Sunday. It must be admitted that there is some ground for the complaint, that many Catholics are in this respect grossly negligent of their duty. The Catholic who fancies that having heard Mass he is free to devote the remainder of the day to amusement and pleasure has a very low conception of his duty. We would not make of the Sunday a day whereon people should wear long faces, and look severe, and deem it a capital offence against high heaven to smile. Between the Calvinistic Sabbath, black, dismal and gloomy, and the Christian one, redolent of the religious joys of Easter and of Pentecost, there is a wide difference. Any movement in the community which, directly or indirectly, tends to bring about a better observance of the Sunday, or to stamp out the profanation of the day, merits the support of every Catholic." The Sunday is a day for divine worship, rest and innocent recreation.

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MARY NOT DIVINE.

Dr. Hillis, who is trying to fill the late Mr. Beecher's pulpit in Brooklyn, recently commended the Catholic Church for lifting to a high place of worship Mary, the Mother of Jesus Christ. He said: "No church has so perfectly recognized and understood

this as the Catholic Church. It has placed her by the side of Christ Himself, and so worshipped her, though in this it may have made overstatement of her divinity. In divinity and intellectuality, however, she represents one of the supreme things in all history. She is the apotheosis of the noblest womanhood."

"Dr. Hillis may have intended to be complimentary to Catholics in his sermon, but he was far from it," says the Cleveland Catholic Universe. "Catholics are not idolators, hence they do not place the Blessed Virgin by the side of Christ Himself, or worship her as divine. She is human, and is a mere creature, and hence is infinitely distant from Christ as God. We honor Our Blessed Lady as the Mother of Christ, the purest of creatures and the Queen of Heaven, but she is a creature. Dr. Hillis ought at least to look at a Catholic catechism before he attempts to speak on Catholic doctrines."

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The Annals of St. Joseph, founded by our saintly friend, now deceased, Father Durin, asks a union of prayer for the affiliation to St. Joseph's Archconfraternity of all churches of North America, which are dedicated to St. Joseph, that they may work together for the glorification of their Patron. For the success of the above intentions, the clients of St. Joseph are earnestly requested to say the following prayer: Remember, O most pure Spouse of the Blessed Virgin Mary, my sweet protector St. Joseph, that no one ever had recourse to thy protection or implored thy aid without obtaining relief. Confiding therefore in thy goodness, I come before thee and humbly supplicate thee. Oh, despise not my petitions, foster father of the Redeemer, but graciously receive them. Amen. (300 days indulgence once a day for reciting this prayer is granted by Pope Pius IX.)

The news of the death of Father Joseph Le Halle, S. J., which occurred at St. Canisius' College, Buffalo, on Saturday, May 11, will be received with deep regret by his many friends throughout America. The deceased was fifty-six years of age, having been born in Prussia, January 31, 1845. He made his studies in the famous Jesuit College of Maria Laach, Germany, and Ditton Hall, near Liverpool, England. He was ordained for the Jesuits by Bishop O'Reilly, at Liverpool, August 9, 1877. The next year he went to East India and worked zealously on the missions there until 1886. Then he came to America, and spent three years teaching in Buffalo.

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We learn that a relic of the true cross is now in the possession of Holy Cross College, Worcester, Mass. It is the gift of the alumni who are studying for the priesthood in Rome. It is very small and is enclosed in a large crucifix. The relic was brought to this country by Count Colacicchi, the bearer of the red biretta to Cardinal Martinelli. We hope this month to have the pleasure of entertaining the illustrious Count who has graciously signified his intention to accept the hospitality of the Carmelites at Niagara Falls.

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No Catholic in the land, no matter how limited his worldly means, can refuse to send his mite to his Catholic brethren in Jacksonville, Florida, who lost everything during the late disastrous fire. Contributions should be sent to Very Rev. Vicar-General W. J. Kenny.

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Several persons have asked the opinion of the reverend editor of the Annals of St. Joseph in regard to a so-called "prayer," which is recommended as being infallible in obtaining whatever we may request. The following sentence, which is found at the end of the

quasi prayer, gives sufficient proof that it is nothing less than a bogus prayer or joke; it says: "Repeat the above prayer once a day, for 9 days make 24 copies, send one of each to 24 friends and ask St. Joseph for any favor, and it will be granted." It is a superstitious prayer. Put it in the fire.

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ANOTHER ST. JOHN NEPOMUCENE.

One of those awful mistakes of human justice found a sad illustration recently in France. The Rev. Father Bruneau, parish priest of Laval, France, was executed in July, 1894, for the murder of his curate. The trial produced a world-wide sensation at the time, and though the evidence was entirely circumstantial, the guilt of the accused priest was considered amply proven. No motive was adduced for the deed, but it was alleged that the relations between the pastor and the curate were not quite harmonious. The dead priest's body was found in the parish priest's well. The anti-Catholic papers of France fairly howled with delight at the death-sentence that was passed on the sacerdotal reprobate, as he was called. Now, one of his serving-women has just died after having made the public declaration that she and an accomplice committed the murder and then went to confession to the parish priest in order to put it beyond his power to speak on the matter. No martyr's crown will be brighter nor hermit's throne more glorious than that of Father Bruneau, murdered by the faulty ways of human justice, but justified and guiltless in the eyes of Him with whom final judgment rests.

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According to the New York Freeman's Journal, the noted Presbyterian clergyman, Dr. Watson (better known by his pen name, "Ian MacLaren"), said to an American interviewer a few years ago, that

among the admirable qualities of the Irish people "is that moral purity which is one of the glories of the Catholic Church in Ireland." And the "Times" of November 16, 1872, reports that virulent enemy of Irish Catholics, James Anthony Froude, as having said in the course of his fifth lecture in New York: "In the last hundred years, at least, impurity has been almost unknown in Ireland. This absence of vulgar crime and this exceptional delicacy and modesty of character were due to their everlasting honor, to the influence of the Catholic clergy."

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THE DANDELION.

With locks of gold today;
Tomorrow, silver gray;
Then blossom-bald. Behold,
O man, thy fortune, told!
—Father Tabb.

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LONG LIVE THE POPE!

The Church Progress is right in saying that there is no subject which should command the prayers of the Catholic world more generously just now than the continued life of the greatest man of the age—our venerable Supreme Pontiff. Standing in the shadow of his ninety-second year, he is pre-eminently incomparably the peer of all living mortals. Spanning a century of existence as the rainbow spans the heavens—colossal in his mentality, childlike in his humility. Pure as the untainted snow on the mountain peaks—as far above men as God is above angels—the only light in the Christian heaven is Leo XIII. Let every Catholic knee that bends beg God to grant him the years of Peter. Let the Catholic world unite in this petition. And if granted, what homage the world will do him—if granted the year 1903 will mark the meeting of God's great monarchs in a manner indescribable. Let us, therefore, pray for the day.

Speaking of that pious and zealous priest of Baltimore, the Rev. Edmund Didier, the worthy chaplain of the Carmelite Sisters, the Pittsburg Observer remarks that Father Didier is one of the most prominent priests in his native city, was for many years the zealous pastor of St. Vincent's Church, clearing off a large debt by his untiring exertions, besides putting many improvements on the church, without calling upon the congregation for contributions. Out of his own means he has established two homes for young women and St. Ann's Home for Aged Women, besides making numerous gifts to charitable institutions.

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There is nothing remaining to be asked or answered after perusing "The Rosary — The Crown of Mary," just compiled by a Dominican Father and printed by the Benzigers. The book sells for a dime.

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Some one has asked us a question concerning the "Crozier" indulgences, which can only be imparted to beads by the Canons of the Holy Cross. This is a special privilege given to these religious by the Holy See—as the Brown Scapular is a privilege of the Carmelites. Five hundred days' indulgence is granted for each individual Crozier bead. Now, it is a generally misunderstood notion that this is the greatest of all indulgences attached to rosaries,—we are speaking on the authority of a Dominican Father. Members of the Rosary Confraternity can gain five years and as many quarantines (2025 days) for each time they pronounce devoutly the Name of Jesus in the "Hail Mary" while reciting the Rosary. This alone (without considering the many other indulgences) is almost four times as great as the Crozier indulgence.

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CHRIST IS GOD !

"The Divinity of Christ," by Mgr. Bougard, is an argument which cannot be refuted by men who are not devoid of mental faculties. From the Translator, Mr. C. L. Currie, we learn that the design of the author in the great work of which the present volume forms but a fragment—a work completed in five volumes—is to exhibit Christianity in a point of view suited to the present time. The Abbe Bougard does not purpose to write an apology for the Christian Religion, but to state it simply as a fact, to describe its polity, and to unfold its creed. He considers there is more ignorance of truth than antagonism to it; and that those who outwardly are the most bitter opponents of Christianity, desire in their inmost hearts to find it. Christianity then requires to be known. It requires to be exhibited to the world under a form which will arrest the attention of the present age. The method employed in its defense by a Pascal or a Bossuet is not suited to our day.

The first volume of "Le Christianisme et les Temps presents" demonstrates the necessity of a religion. Then comes the question—what religion? More than eighteen centuries have elapsed since a Man lived and died in Jerusalem who has ever since claimed the homage of mankind. Is this Man God? If He is, if He has founded a religion we must accept it. Natural religion will no longer suffice. Is Jesus Christ God? The whole question resolves itself into this. The answer to the question is to be found in the contemplation of the life and death, of the doctrine and virtues of Jesus Christ: and this forms the subject of the second volume. A scientific study of the human beauty of the mind, the heart, and the character of Jesus Christ has been reserved for our age; and has absorbed the attention of Protestants and Catholics alike, and formed a

theme for the eloquence of unbelievers. Whilst yet in its very infancy this study has awakened a sort of enthusiasm for the Person of Jesus Christ, even in men who have not the faith. It will specially commend itself to those who in Cardinal Newman's words "wish to justify with their intellect all that they believe with their heart; who cannot separate their ideas of religion from its revealed Object:—but who have an aching dissatisfaction within them, that they should be apprehending Him so feebly, when they would fain (as it were) see and touch Him as well as hear. When, then, they have logical grounds presented to them for holding that the recorded picture of our Lord is its own evidence, that it carries with it its own reality and authority, that His "revelatio" is "revelata," in the very act of being a "revelatio," it is as if He Himself said to them, as He once said to His disciples, "It is I, be not afraid"; and the clouds at once clear off, and the waters subside, and the land is gained for which they are looking out." The translation embraces only the author's statement of his argument, its premises and its conclusions. This argument is presented to the English reader, in the hope that it will be received as a valuable contribution to the literature on the Divinity of Jesus Christ. It is recommended in a special manner to Agnostics, inasmuch as it professes to keep strictly within the bounds of human observation and human reason. The work of Abbe Bougard can be had in English dress from William H. Young & Co., 27 Barclay Street, New York.

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The much-esteemed and learned Doctor A. A. Lambing, the good priest of Greater Pittsburg, whose solid and instructive works are not few, has had done into print by the Herder firm of St. Louis, Mo., a most excellent work entitled "Come

Holy Ghost!" The industrious author, who modestly styles himself the compiler," in a foreword truthfully says "devotion to the Third Person of the Adorable Trinity is gaining new life and is felt to be the cure for our times of religious indifference, infidelity, intellectual pride and insatiable thirst for gold which are drying up the fountains of spirituality." This is a work that should grace the library of every cleric and be seen in the reading room of every religious community. It sells at \$1.50 net. Address B. Herder, 17 South Broadway, St. Louis, Mo.

* * *

A new revised edition of "The Catholic Pioneers of America," (their name is legion) by John O'Kane Murray, M.A., M.D., has been put on the book market by Messrs. H. L. Kilner & Co., of Philadelphia. In his preface the learned author sounds a trite truism when he remarks that "among people otherwise well informed, there is, beyond all doubt, a great deal of disgraceful ignorance as to what Catholics have achieved in the New World." As an illustration of supine stupidity the scholarly Doctor says that some years ago he was "amused to hear an educated gentleman state that Champlain was a Huguenot, because his name was Samuel; and he assured me that he had this ridiculous piece of information from a principal of a (public?) school in Canada." Let the light shine. Read Dr. Murray's work. It should dispel the errors of darkness. His index alone gives a long litany of the giants of long ago who did great things for God, the Catholic Church, this glorious land, and for humanity at large. They are too great to allow their names to be printed in public school readers or inscribed on the tablets of so-called "Halls of Fame" erected by bigoted and pusillanimous pigmies.

* * *

The Mass is the heart and soul of all devotion, and the most perfect worship of God. All saints, all Catholics, and every Catholic book on the subject proclaims it. Even the non-Catholic, — for example, Thomas Carlyle — has gone so far in his writings as to say that the Mass was "the only genuine thing of our time." There are many books — good ones, too — treating of this subject. But we wanted one for the people at large. We now have such a work, which has brief, practical and comprehensive instructions on the Mass. The book is of the prayer-book size. It is the best of its kind. In fact it leaves no room for improvement as far as we can see by a hasty glance over its pages. The price is seventy-five cents net. For sale by the publishers, Benziger Bros., 36 Barclay Street, New York, N.Y., or from their branch stores in Cincinnati and Chicago.

* * *

GOD'S BANQUET.

Father F. X. Brady, the eminent and learned Jesuit, has edited an excellent work written by Rev. Stephen Coube, S.J., who, in his preface tells us, was invited by the Bishop of Liege to deliver the evening discourse before twenty bishops and four thousand persons during the Eucharistic League at Lourdes in 1899. The collection of these discourses as we have it in book form is entitled "The Great Supper of God," and the sub-title "Discourses on Weekly Communions." There is also an appendix of historical and other documents bearing on the subject. The translation is a very good one, by Ida Griffiss. Christians in our days bear a striking contrast to the early Christian as regards Holy Communion. The desire and prayer of every zealous pastor is to prevent his flock from spiritual starvation. Frequent communion is the remedy. Such a work as Fr. Coube's is a desideratum. It will be the means of sending many

a Christian to the altar rail not annually but weekly. The book is neatly printed, bound in cloth, with rounded edges. It sells for one dollar and is worth it. However, there might be a cheaper edition for general distribution among those who have no overloaded pocket books. Address the publishers, Benziger Bros., New York, Cincinnati, or Chicago.

* * *

THE TRUE AND THE FALSE.

The Church would have us revere Mary as Immaculate in her Conception, Ever-Virgin, the true Mother of God, higher in Heaven and nearer to God than any other creature, with the most loving heart in Heaven for the children of men, save only the Heart of the Divine Redeemer, and most powerful with Him when she pleads for us whose Mother she is. But the Church sternly checks all devotion to Our Blessed Lady which goes beyond this, or is only with difficulty and extravagance deduced from it, says the editor of the Boston Pilot commenting on "True and False Devotion to the Blessed Virgin." There is a case in point, in the refusal of the Holy Office to approve the so-called "Cross of the Immaculate Conception." Of this, the editor of the American Ecclesiastical Review says, in the "Conferences" in the present number:

"Under the plea that the Virgin Mother of Christ had a share in the Passion of her Divine Son, and that her immunity from the stain of original sin is the anticipated fruit of the Cross of Christ, it combines the image of the Blessed Virgin with that of the Cross, and puts the figure of the Immaculate Mother where the body of the dying Saviour is properly placed to show that He died for mankind. Him we adore when we bend the knee to the symbol of the Cross; and it is utterly misleading to place upon the Cross our Blessed Lady, who, however exalted she is among the child-

ren of men, differs from her Divine Son by the illimitable distance that exists between the Creator and the creature, between God and man. So the pretty cross is apt to teach false doctrine and should not be used by Catholics; for a symbol that serves to deform truth is itself at best but a beautiful pretence.

* * *

Soldiers and sailors seem not, as a rule, the material out of which saints are made. "Yet," comments The Pilot, "the two newly beatified martyrs of the Carmelite Order, Blessed Denis and Redemptus, in whose honor religious functions of extraordinary interest took place recently at the Boston Carmel, were soldiers and sailors both. The former, before he became a monk, was a commander in the Portuguese navy, and in this onerous position was a model of manly and Christian virtues. Even after his entrance into religion, he came forth at the need of his countrymen, and saved the port of Goa when it was besieged by the Dutch. Both are modern men, having begun and ended their eventful careers in the 17th century."

* * *

Rev. Joseph Parker, of the City Temple, London, said before the Congregation Union conference, on April 22, that "He sympathized with the Roman Catholics, who were wounded by the pitiable insults heaped upon their religion by the antiquated and despicable oath put into the sovereign's mouth. He declared that the oath must be improved off the earth." Mr. Parker is anything but a pro-Catholic advocate, but he shames some of the weak-kneed English Catholics who would excuse Edward VII. for taking the oath, on the ground that he did not believe in it!—Boston Pilot.

* * *

The low railroad rates to Buffalo will help you to mark in your itinerary a visit to our Lady's Shrine.

A PRAYER TO MARY.

Mary my Mother, on thee will I
call;
Thine is forever my heart and my
all;
Listen, I pray, to this sorrowing
heart
From thy bright throne, now thy
comfort impart.

Always thy goodness is ready to
aid,
Whether in sunshine or hovering
shade;
Never withheld was thy generous
hand,
Never did't man in his sorrow dis-
band.

Yearning and waiting for beautiful
May,
Hearts are prepared to receive thy
bright ray;
Grant then, dear Mother, that I,
like the flowers
Blossom forever, beneath thy soft
showers.

—Edwin Ruthven.

* * *

A FRIEND OF CARMEL.

Sketch of St. Francis, from the
masterpiece of his life by Rev. Leo-
pold de Cherance, I.S.F.C.

"God is admirable in all his
works in the least as well as in the
greatest, in the smallest drop of
dew on the leaves of the forest, in
which are reflected the glowing
lights of heaven, as well as in the
vast seas, where thousands of ves-
sels ride majestically with sails un-
furled. He is still more admirable
in His saints, the masterpieces of
His grace, and the ideal of human
nature regenerated, restored, exalted
by the light of the Gospel and
the Blood of Jesus Christ."

These glowing words from the
beautiful "Life," of which we desire
to give some idea to our readers,
seemed a fitting prelude to our lit-
tle sketch or "book-notice." Admir-
able, indeed, are the stars differing
in glory as they differed in grace,

and most consoling to contemplate,
praise, love, and from afar, even
emulate. In St. Francis the var-
ious rays of beauty seem in some
way to combine, and there is a dif-
ficulty in deciding to which of his
natural gifts or supernatural per-
fections we shall apply our reflec-
tions. We see him with the sweet
"Bambino," the little Babe clasped
tenderly in his arms, and again we
hear him mourning amidst the
wooded heights of Alverno and lis-
ten to the pathetic accents "Amor
meus crucifixus est!" The Sacred
Wounds impressed in our Saint
made Him as it were a living cruci-
fix and completed the likeness that
commenced at His birth in a stable
of Assise.

Lofty contemplation, Apostolic
zeal, admirable fortitude, magnan-
imity and courage, combined with
profound humility, sweetness, and
the simplicity of a child, perfected
the work of grace, and love, for
this was the prevailing tint, and
the key-note of his life-long melody,
"Deus meus et omnia!"

Why have we styled him a "Friend
of Carmel?" Because of his connec-
tion with their glorious martyr St.
Angelus, with whom he formed a
most holy friendship when they and
St. Domine met in the chapel
of St. Sixtus at Rome. Be-
cause, also, it was on the 16th
of July, 1228, that the glori-
ous ceremony of our Saint's canon-
ization took place, while Holy
Church was calling on her children
to rejoice, "celebrating a festival in
honor of our Lady of Mt. Carmel."
(We may be forgiven a little digres-
sion here, to remark that the 16th
of July was the birthday of St.
Clare, his illustrious daughter.)
Perhaps it is to be expected that to
an "Enfant" who lives to "make
melodies," there is a special attrac-
tion in the poetic taste and wonder-
ful life of nature we see in the "Ser-
aph of Assisi."

The wild beasts became gentle at
his bidding. The birds, his "little

brothers," sang to and for him, and nestled in his habit. The fishes listened to his voice. Beautiful scenery ravished his soul, already vibrating with a wondrous spirit of praise, and the joys, sorrows, needs of God's creatures, found echoes of love and sympathy in his world-wide charity. Our author remarks, "Is it not, in effect, one of the most precious prerogatives of recovered innocence, that after the original fall, a child of man should in the fullest sense of the word, be king of creation? The flowers were to him like a smile from God; the stars in the firmament told him of the glory of the Omnipotent." St. Bonaventure compares him to an inspired musician, standing in the midst of nature's concert, and concentrating all the harmony of its voices in his own soul.

Ascending on the wings of prayer, who that has even a slight knowledge of St. Francis does not know his love for and familiarity with the Holy Angels, Saints, and their glorious Queen? We refer to the beautiful words of this life once more. "All nature was to him a transparent veil behind which God was hidden, as a harmonious harpsichord whose every note extolled the Divine perfections. The 'Canticle of the Sun' is at once a hymn and a prayer — the saint's whole soul, all the wealth of his imagination, all the boldness of his genius, have passed into his work."

It would be impossible to convey an adequate idea of the beauties contained in this work by Father Leopold of Cherance (I.S.F.C.), translated in masterly style by R. F. O'Connor, and published by Benziger & Co., etc.

We would fain linger over these treasures of nature and grace, and recount even a few more sweet passages, touching details and simple anecdotes, but trust enough has been said to recommend its perusal by Carmelite readers. All the beauty, sublimity, pathos of the

"Seraph of Assisi" is reflected, finds a counterpart in their own cloistered life of prayer, as well as in their "zeal for the Lord of Hosts." May this glorious saint re-kindle the fire of love in our hearts, or inflame it still more where it is already burning! May we, like him, aspire to Jesus crucified, and at death, desire as He did to leave the prison of the body and soar away on spirit-wings to praise His Name.

Enfant de Marie.

* * *
CITHARA MEA.

In a recent number of the Carmelite Review we called the attention of readers to Father Sheehan's exquisite paraphrase on the "Magnificat," and remarked, "The harp of Erin has vibrated in tunes worthy of being listened to . . . wherever she is called Blessed." Since then, we have seen another precious contribution to the literary world, under this graceful title, "Cithara Mea," from the same gifted pen. This mystic "harp" gives forth melodies of that plaintive sweetness which characterizes Irish music, especially when touched by a priestly hand so skilful in the science and art of poetry. The opening poem expresses how the soul longs for the hidden beauty and goodness of God. "The Hidden" is its title. In "The Revealed," these longings are responded to, and, to use the expression of a simple hymn, "Faith shows the crown to gain." There is a quaint Irish legend of "The Culdee" very beautifully told, also sonnets descriptive of Alpine scenery, that are masterpieces of artistic word-painting. A beautiful tribute to a contemporary poetess, "S. M. S." S. M. Stanislaus, I.S.D., daughter of Denis F. McCarthy, speaks of her as "heirress of his wealth of song," and styles him "poet of May-blossoms" in allusion to his well-known "Waiting for the May."

We feel quite inadequate to com-

ment worthily on this volume, and trust one more skilled in poetic insight may do so as it deserves, but, at least, we desire to recommend it earnestly and add in conclusion that it has been brought out in an exceedingly nice style. This last is frequently desirable when we select a gift-book for some dear friend. That Fr. Sheehan may contribute many interesting stories, and many sweet songs to refine the taste, to elevate the soul, to glorify God, is the earnest desire of *Enfant de Marie* of St. Clare's.

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THE DIVINE CONSOLER.

J. M. Angeli (of the Lazarist Fathers). Translated from the French by Genevieve Irous.

This sweet title is most attractive for all are in need of consolation in this "vale of tears," and Jesus ever whispers, "Come to Me," etc. "Blessed are they that mourn!"

In His Tabernacle a Heart of Divine compassion is ever beating "for us men, for our salvation," and rays of light and love illumine souls who draw near to visit Him.

This beautiful little book contains holy thoughts and affections, tender words of invitation, and devotional prayers which will be acceptable to every lover of the Eucharistic Presence.

The "visits" are, as it were, tender invitations on the part of our Hidden God, and, on the other, earnest responses of the soul which receives "the veins of the Divine whisper."

Prayers by St. Thomas, B. Margaret Mary, B. Gabriel, the glorious Vincentian martyr, and other saintly souls, are added, and amongst them is one by General de Sonis whose life lately appeared in this Review. We earnestly recommend this attractive book to our readers confident that it will be a treasure of grace and consolation.

Enfant de Marie.

* * *

ROSE FRAGRANCE.

Consoling Symbolism of the Holy Rosary.

We often read of God's ordinary and extraordinary dealings with souls and admire their beauty and variety, but there is one which seems very frequent in His adorable ways, namely, that souls have, as it were, a springtime of grace, and their passion-shadows gather round to lead them on towards a glorious resurrection. Beginners often bask, as it were, in the sunshine of Jesus' smile; it lures them on, and earthly light fades away, and ties of home are broken.

Perhaps we find them very soon in "the obscure night" and toiling in their "ascent to Carmel," and hear echoes of His Gethsemane "Fiat": or "My God, My God! why hast Thou forsaken me?" Take courage, dear souls! "Look at the star, call on Mary." Had she not also Nazareth, Hebron, Bethlehem? Did not her soul "magnify" the Lord, and exult in Him? Then we have sorrowful mysteries, and hear the mournful plaints of Calvary, and remember there is a Crucifix attached to our Rosary-chain. We stop not here, but in spirit contemplate the glorious mysteries in which we rejoice with Jesus and Mary, and take courage in our sufferings, for "after night day comes, and after winter summer." Cause of our joy, pray for us.

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When writing to us be sure to give us your full address, otherwise mistakes will happen for which we are not responsible.

* * *

The ideal and dream of the one who looks for peace of soul and body is a something as a plus quantity having the conveniences of the city and the advantages of the country minus the inconveniences of the country and the disadvantages of the city. We are conceited enough to think that the Hospice of Mount

Carmel at Niagara Falls comes as near to this ideal as anything we know of on this continent, or in the Western Hemisphere, as Cardinal Gibbons put it when writing to us. Editor Bok has much to say on this subject in his May number of the Ladies' Home Journal. He wants sensible folks to seek the country, where he truthfully says: "There is a bigness, a freedom, an honesty, a sincerity in the life of the farm and its folk which thousands of us know nothing about. The sanest, the highest lives are led by these people, and yet in our narrow horizon we think their lives are contracted. The fact is, that we are narrow, not they. It is their lives that are real; not ours. It is the essence of the lives that are lived in the country that we need so much in our lives; the essence of simplicity, of sincerity, of freedom from things which are eternal and not worth while. We cannot, of course, live in the city and live as do country folk. What we can do, however, is to go to the country in the summertime and live with them and extract some of the wholesome lessons of simple living which their lives can teach us. The love of nature is implanted in all of us to a more or less degree; the crime to ourselves is that we give it so little chance of development or expression. And the crime is doubled when we withhold the expressions of Nature's workings in our children."

* * *

No one denies that the Exposition at Buffalo on the whole will be a great source of instruction and be an aid to human progress in a material way. However, the good done seems to be very much counteracted by those so-called abominations of amusements included in "the midway." An appropriate placard placed at the entrance to the same might be made up from these words of holy writ: "Depart from the tents of these wicked men, and touch nothing of theirs, lest

you be involved in their sins." Numbers XVI, 26.2.

* * *

The readers of Our Lady's magazine will, we are sure, be sorry to learn of the death of Miss Sue X. Blakely (sister of the Very Rev. Aloysius M. Blakely, C. P.), which occurred at Erie, Pa., on May 17th last, the feast (this year) of the great saint of the Scapular St. Simon Stock. To propagate the devotion of this same Scapular and to spread the glory and knowledge of the Queen of Carmel, our deceased friend has, in and out of season regardless of bodily pain, done much with her prolific and versatile pen. Indeed her unselfish and endless tasks were to her a labor of love. Readers of these pages know well how much we owe to this friend and benefactor of ours. We shall show our gratitude to her by our fervent and frequent suffrages for her soul and now beg the prayers for the same from all who read these lines.

* * *

The Carmelite Fathers extend a cordial welcome to all our readers to visit our Lady's Shrine and the Hospice this summer. The Prior of the Monastery and Director of the Hospice of Mount Carmel, Very Reverend Father Dionysius F. Best, has left nothing undone to make the Hospice a guest-house acceptable to the most fastidious.

* * *

The Brethren of that flourishing fraternity, the Catholic Mutual Beneficial Association of Canada, will send their delegates to the great convention to be held at Niagara Falls in August. The Hospice is already spoken of as an ideal rendezvous for some of the delegates. Welcome, Brethren!

* * *

Some meditative person has called our attention to the fact that the Pan-American Exposition buildings are placed between Buffalo's fashionable burying ground and the

State Insane Asylum. What food for reflection! It is an example of the vanity of vanities.

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On the American side of the Niagara falls the shadow from the spire of "Our Lady of the Cataract." The zeal of the good pastor Father Nicholas Gibbons has made St. Mary's Church a prominent point of interest to every pious pilgrim.

* * *

Exhibit "A" of the Exposition at Butralo is conceded to be Niagara Falls. The Hospice is immediately in the vicinity of the great cataract. Some one has truthfully and facetiously said that "the Falls are in the back yard of the Monastery." Moreover, a beautiful night view of the Exposition can be seen from our verandahs and cupolas. The view at a distance is enchanting.

* * *

We trust our subscribers who are in arrears will be generous towards us this year. We recoil from the thought of having to appear before our visitors this season in threadbare habits.

* * *

If you or your friends intend to stay over a day or so at the Hospice, be sure to write to us fifteen days ahead.

* * *

Cards with our rates, etc., and other things of interest concerning the Hospice will be mailed to you for the asking.

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At the Canadian end of the Grand Trunk Railway arch bridge is the terminus of the electric line which runs direct to the Hospice. It is a yellow car. Be sure to ask for the car that runs via Lundy's Lane.

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All Michigan Central trains stop near the Hospice, whether they cross the Niagara by way of the Cantilever or the International bridges.

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The Carmelite Fathers at Niagara Falls will be pleased to tell you where to find all the points of interest in the shortest time and at the lowest cost.

* * *

Do not forget that the Novena preparatory to the great feast of Our Lady of Mount Carmel commences on July seventh next.

* * *

The annual pilgrimage to the Shrine of Our Blessed Lady of Mount Carmel at Niagara Falls will take place this year on Tuesday, July 16th.

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July sixteenth next is the Scapular Feast. His Holiness the Pope grants a PLENARY INDULGENCE FOR EVERY VISIT TO A CARMELITE CHURCH ON THAT DAY, commencing at 2 o'clock on July 15th and lasting until sunset on the 16th. Thousands will as usual make the visits (for themselves or the departed souls) at the Niagara Shrine.

* * *

The usual special train for the Shrine of Our Lady of Mt. Carmel, at Falls View, this year as formerly, will leave Exchange Street, Buffalo, direct for the Shrine without change. Pan-American visitors, please make a note of this! The Michigan Central Railroad is the name of the line to take.

* * *

Answering the enquiries of a few members of the devout sex who say they feel a calling towards a religious life particularly in an order devoted to hospital work, we with much pleasure recommend them to the good Sisters of St. Joseph, who need plenty of laborers in their holy vineyard. Any further information required can be had from the esteemed Mother Superior of St. Vincent's Hospital, Erie, Pennsylvania.

* * *

One of the most edifying sights in these latter days is the great devout and orderly processions of the divers congregations of Catholics making the Jubilee visits. What an edifying spectacle for those not of the household of the faith and how glorious expression of devotion and obedience towards God's earthly representatives!

* * *

The matter in this number of the Carmelite Review is set up by that wonderful creation of genius, the "Monoline" type-setting machine, which has been recently installed at Niagara Falls. Our many friends who come here this season should not fail to see this paragon of printers' machines. The Monoline does wonderful things, which astonish the "gazing rustics ranged

around," but two things it refuses to do, viz., it will fight shy of italics and likewise the names on the mail-list of subscribers who have not been heard from since last century. It is an up-to-date machine. We should be glad to be able to say the same of some of our delinquent subscribers.

* * *

Every church, big and little, nowadays is bound to have its St. Anthony's Altar, shrine or statue surrounded with a blaze of light. Some think this devotion is overdone. Perhaps these critics are right in some cases. However, under the guidance of prudent and zealous pastors, this devotion can be made an efficacious means of drawing people to Holy Mass and the Sacraments. Many roads lead to God.

OBVIABIT ILLI SICUT MATER HONORIFICATA.

WILT Thou not meet us as our Mother true
 What time we go to seek Thee and arise
 From sordid bondage under alien skies
 Turning towards our home? If we but knew
 The peace untold that must to us accrue
 From finding Thee, how should we fools despise
 Thy loving call? Nay, rather, growing wise
 From prompt obedience, should not we pursue
 Thy paths of pleasantness? Nor turn to seek
 Freedom that robs us of Thy sweet control:
 And since Thy mother-love forgives the whole
 Of our ingratitude; knows well how weak
 How frail, each child of Thine, wilt Thou not speak
 A word of welcome to each home-come soul?

—FRANCIS W. GREY.

BISHOP'S HOUSE, OGDENSBURG, N. Y.
 MAY 24, 1901.

The Carmelite Review is a monthly magazine well adapted to spread the devotion to our beloved Lady of Mount Carmel. I warmly recommend it to those of our people who wear her Scapular.

H. GABRIELS,
 BISHOP OF OGDENSBURG.

OUR LADY OF THE SACRED HEART.

By *Enfant de Marie.*

All the melodies of reparation, gratitude, love, which arise from earth, and all the canticles of saintly and angelic praise above, cannot be so sweet to the Divine Heart as those ever vibrating o'er the silvery chords of Mary's Immaculate Heart.

In Bethlehem or Nazareth, in the public life or during Passion-time, as a holy writer says, she "lends (or adapts) herself" to her children's needs, attractions, aspirations.

Now the beautiful May-time with its light and joy, its azure skies and fair white blossoms, the Resurrection-time in grace and nature, we will echo her sweet "Summer Psalm,"* and rejoice in God our Saviour. When in spirit we watch Him ascending into Heaven, let us remember how He tells us that wherever our treasure is, there also shall be our heart, and therefore like Mary, all our aspirations should ascend to "things that are above." But while awaiting them, let us live in and for His Eucharistic Heart, as she did in the exile-years that elapsed before the longed-for summons, "Arise, my love, and come."** Our earnest prayer this holy month will be, to love Jesus more and more with Mary, and to love her in union with Jesus.

"O Jesus, that I could love Thee as Mary loved Thee! O Mary, that I could love thee as Jesus loved thee!" What are all the lovely titles by which we salute her,

"Morning Star," "Refuge of Sinners," etc., in comparison to that which styles her, not merely Lady and Queen in the realms of nature, grace, and glory, but even over the boundless kingdom of Jesus' Sacred Heart! May she open to us its treasures in this life, and "after exile," unveil the beauty of Jesus' Face!

* * *

BLESSED BENEDICT POPE AND CONFESSOR.

(Feast June 6th.)

From a solitude monastic
Where the mystic rose-buds fair
Breathe sweet fragrance to our
Lady

In its silent, tranquil air,
Came that white-robed Son of
Dominic

Walking through those ways he
trod,

On to rule, as King and Pontiff,
O'er the Holy Church of God.

Like the morning star his shining*

Or pale, silvery moonbeams calm

Like sweet roses in the spring-time
Which its gentle air embalm.

Pure as lilies by clear streamlets,

Noble as the cypress high,

Or the olive and the palm-tree

Waving in soft zephyrs' sigh.

Light of great Saint Dominic's Or-
der,

Shining in God's holy place!

"Blessed" in thy name and virtues,

Gazing now in God's own Face!

Pray for us, O glorious Pontiff!

Guide us to that restful shore,

Where the billows of life's ocean

Sink to rest for evermore.

Enfant de Marie.

* Magnificat.

** Canticles,

* Ecclesiasticus I.

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Boys' and Girls' Department.

"Live Pure: Speak True: Right Wrong!"

Our talk about birds last month, I remarked that frequently boys and girls discover bits of knowledge that may never have come under the observation of very learned men. Do you remember? Last Monday I was honestly glad to hear a true story about a boy in Washington, D.C., that, in a way, proves the truth of my statement.

Several of us were talking about the general knowledge concerning familiar objects boys and girls acquire by intelligent observation, when one of our number told the following:

"In a family in Washington where I frequently visit are several boys and girls. Suddenly, at dinner one evening, one of the boys blurted out, 'Say, John Burroughs made a mistake about that sparrow!' Somewhat amused, his father remarked that it was rather presumptuous for a boy of fourteen to criticize so noted a writer and scholar as John Burroughs.

"Well, I know it is not so!"

"What isn't so?" I asked.

"Well, John Burroughs says that sparrows do so and so when they're building their nests; but I know they do it very differently, because I've watched them."

"Why don't you write to John Burroughs and tell him so?" I said.

"The boy wrote, and in a few days he received a charming letter from that noted author. This was part of the letter: 'When I wrote that book, I thought sparrows built in that way. Since then I have discovered my mistake. You will find on a marked page, in a later work, that I have corrected my mistake. I take great pleasure in sending you a copy of the book.' In a few days, to this boy of fourteen came the book, and on the fly-leaf

was written, 'With sincere compliments of John Burroughs.'"

I think it does one good to hear a story like that. Don't you?

Here was a boy who knew when he was right, and had the courage to maintain it. Here was a noted author honestly admitting to a boy of fourteen that he had made a mistake. Did the man become offended with the boy? Did the boy think less of the man? No. To the boy, John Burroughs became an authority. That book, "with the sincere compliments of John Burroughs," encouraged the boy in his Nature studies. He is now twenty-one years old, and is pursuing a course at the Smithsonian Institute, making a specialty of the study of ferns.

Do we not all feel that some day he will be considered an authority on plant life?

John Burroughs' works are worth reading. Those of us who wish to take up the study of birds, will find his "Wake-Robin" most helpful. He calls it "an invitation to the study of ornithology." In the preface, he says that he did not know exactly what to call the book, so he cast about for a word thoroughly in the atmosphere and spirit of the book, and hopes that he has found it in Wake-Robin. This is the common name of the White Trillium, which blooms in all our woods, and which marks the arrival of all the birds.

This book can be procured at any city library, and a glance at the table of contents will give a good idea of "Wake-Robin." Contents: I. The Return of the Birds. II. In the Hemlocks. III. Adirondac. IV. Birds' Nests. V. Spring at the Capital. VI. Birch Browsings.

VII. The Blue-Bird. VIII. The Invitation.

* * *

Speaking about the white trillium reminds me that soon our woods will be beautified by the tall, nodding blossoms of those graceful wild flowers. I believe there is a yellow trillium, but am not sure. At any rate, we shall find large quantities of the red, whose unpleasant odor prevents it from becoming the favorite it should be. The large white trillium, and the small white, sometimes called the "smiling wake-robin," are often found quite near the red. Other spring flowers that can soon be found are the anemone, spring beauty, violets, Jack-in-the-pulpit, and the blood-root. Pleasant and profitable hours can be spent comparing the blossoms and leaves of these wild flowers. To some, the study of the roots is fully as interesting as that of the flower. Those of us who have microscopes ought to squeeze a few drops of the juice obtained from the root of the blood-root upon a small piece of white glass. Then, looking at this juice through the lens, you will see a beautiful and wonderful sight.

* * *

To speak of wild flowers naturally suggests the month of May, when blossoms of many kinds suddenly burst into beauty. Who can think of May, and not let one's thoughts float upwards to Mary, queen of earth and heaven? In the Sunday School Companion for May 19, I find this sweet little poem:

MARY'S FLOWERS.

By Elvira Sydnor Miller.

Now springtime's airy bugles blow,
And music fills the woodland ways,
Arise, dear hearts, and let us go
Where Mary's flowers are all ablaze;
They all unfold their hearts of gold,
Our Lady's darling flowers.

Fair is the cool green afternoon,
The skies are like a rose ablow,
And keeping time to some wind tune

The lilies sway, a glittering row;
They rise, they fall at music's call,
Our Lady's darling flowers.

Behind us is the noisy town,
A dusky shadow on the skies;
But here the bending heavens look down

Fair as some dream of paradise;
And robed in white are lilies slight,
Our Lady's darling flowers.

Dear hearts, each blossom like a star

E'er holds a mystery enshrined.
A message blown back from afar.
Like songs upon the evening wind,
O'er land and sea,
From heaven, may be;
Our Lady's darling flowers.

* * *

Think a little about this poem. Talk it over among yourselves. I know that every boy and girl who reads it will be impressed by the spirit of gladness and real joy that pervades every stanza. Melody rings out in the very first verse, "Now springtime's airy bugles blow." Find the next allusion to music. In the second stanza, there are at least five allusions to music. See if you can find them. Read the third stanza and see how easy it will be to imagine yourself in the woods, picking white trilliums. "Behind us is the noisy town." "And robed in white are lilies slight." Read the fourth stanza. What mystery is enshrined like a star in each blossom? What is blown back from heaven "like songs upon the evening wind?" Reading this little poem, this thought comes to me, "Consider the lilies of the field how they grow: they labor not, neither do they spin." In the New Testament, music, poetry and flowers all find beautiful expression. In the VI. chapter of St. Matthew we

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find, besides the allusion to the lilies, many others equally beautiful. In this chapter, too, we are taught that most beautiful of all prayers beginning, "Our Father, who art in heaven." With this prayer renewed in our hearts every day, and Our Lady's darling flowers ever blooming in our lives, surely we shall always "Live Pure; Speak True: Right Wrong."

Martha Murray.

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NEW PUBLICATIONS.

"The Cave by the Beech Fork" is a capital story of Kentucky. The author is Henry S. Spalding, S. J. Price eighty-five cents. Don't miss reading it. It is published by Benziger Bros., 36 Barclay street, New York.

Benziger Bros. have also issued "Meditations on the Life, Teachings and Passion of Jesus Christ" a splendid work in two volumes, suitable for communities, edited by the noted Jesuit Father, Richard F. Clarke. Cloth bound. Price, net \$3.50.

"The Confessor After the Heart of Jesus," by Canon A. Guerra, honorary chamberlain of His Holiness the Pope. This most valuable book has been translated and adapted from the second Italian edition, with the author's sanction, by the Rev. C. Van der Donckt. It is a work exclusively for priests, and therefore out of the province of a secular reviewer. But we cannot forbear quoting this beautiful picture of the true confessor, of which, happily, hosts of Catholics say, "It is true to life. I have just such a spiritual father": "Like unto a placid river, whose crystal waters divide themselves into many streams, which lave and fertilize the earth; through him sons grow up docile and obedient, daughters are kept chaste and pious, wives faithful and devoted, mothers provident and loving, fathers wise and true Christians. Through him is preserved in families the spirit of faith and of Christian charity. Through him stolen goods are restored, slanders are retraced, back-biting is hushed, discords settled, hatreds extinguished, scandals ended, and justice, charity and peace enthroned in all hearts. He teaches integrity to the magistrate, courage to the soldier, probity to the citizen, honesty to the workman, patience to the poor, and generosity to the rich. He consoles the afflicted, cheers the faint hearted, relieves the infirm,

and opens to the dying the door of eternal peace. Through him the individual, the family and society follow the rules of justice and the dictates of the Gospel. Will we not proclaim his ministry sovereignly useful and holy?" This book is in dark, serviceable binding and well printed. (B. Herder, St. Louis, Mo.)

There has just been published the new revised edition, *The Catholic Pioneers of America*, by John O'Kane Murray, M. A., M. D., author of the "Popular History of the Catholic Church in the United States of America," "Prose and Poetry of Ireland," "Little Lives of the Great Saints," "Lessons in English Literature," and "Lives of the Catholic Heroes and Heroines of America." One of the most industrious, gifted, and widely admired writers of American Catholic literature was the late lamented Dr. John O'Kane Murray. In placing this book before the public it should receive the recognition it justly merits. Handsomely bound in cloth, with new design inked stamping. Printed on good paper. 12mo, 433 pages. Price \$1.00. Special prices to the reverend clergy, institutions and the trade. H. L. Kilner & Co., publishers and importers, 824 Arch st., Philadelphia, Pa.

OBITUARY.

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

We beg our readers to remember in their prayers of the following who died recently:

Mrs. John Hamilton, an old, respected and much esteemed resident of Niagara Falls, who died with all the rites of holy church March 12, and who was buried near the Shrine of Our Lady of Peace.

Philip H. De Gruchy, late of Toronto, Ont. Parents of Miss Bertha McCauly, of Stratford, Ont.

The Venerable Sister M. Afra Halahan, a Religious of the Institute of the Blessed Virgin, who died peacefully in the Lord and went to receive a well merited reward from her divine spouse at Loretto Convent, Niagara Falls, Ontario, on May 9th, 1901.

Sister M. Chrysostom McArdle, a Religious of the Community of St. Joseph, Toronto, Canada, who died on May 6th last.

Father Albert Caruso, late Procurator-General of the Carmelites, Examiner of the Clergy, Confessor Extraordinary at the Vatican, and Consulor of the Congregation of

Bishops and Regulars, who recently died at the Carmelite Convent in Rome.

Nicholas Blundy who went to a reward after five years of patient suffering at New Germany, (Snyder, Ont.) on April 22nd, 1901, last.

Sister Mary of St. Maur, (Murphy), who died peacefully in the Monastery of the Good Shepherd, Troy, N. Y.

Miss Mary J. Tweaney, who died in New York March 27th.

Mrs. H. G. Donnelly, Latrobe, Pa.

Miss Alice Dodge, Washington, D. C.

Miss Sue X. Blakely, who died at Erie, Pa., on the feast of St. Simon Stock, this year, Deceased was the author and translator of many beautiful and edifying sketches concerning the Brown Badge of Carmel, and did much to unveil the lives of Carmel's saints. She gave, and caused others to give, much substantial aid to our Hospice at Niagara Falls.

And may all the souls of the faithful departed through the mercy of God, rest in peace! Amen.

ENROLLED IN THE BROWN SCAPULAR.

*"Receive, my most beloved son, this Scapular, * * * in which he that dieth shall not suffer eternal fire."*—PROMISE OF B. V. M. TO ST. SIMON STOCK.

Names received at New Baltimore, Pa., from: Ridgely, Md.; Auburn Centre, Pa.; Burkhardt, Onia, and Detroit, Mich.

Names for registration received at Scipio, Kansas, Priory, from Carrollton, Illinois.

Names received at Carmel Priory, Niagara Falls, from: Freeport, Pa.; Mainadiou, C. B.; Sisters' Hospital, Buffalo, N. Y.; Canisius College, Buffalo, N. Y.; St. Agnes' Ch., Pittsburg, Pa.; Leechburg, Pa.; St. Martin's Ch., Starkenburg, Mo.; Holy Cross Ch., Holy Cross, Ia.; Castroville, Texas.; Sacred Heart Ch., St. Vincent, Ky.; St. Alphonsus Ch., Windsor, Ont.; Detroit, Mich.; St. Michael's College, Toronto, Ont.; Kittanning, Pa.; Cheltenham, Ill.; St. Joseph's Ch., Londonville, Ohio, Ingersoll, Ont.; Notre Dame, Ind.

Names received at Niagara Falls Priory from: St. Alphonsus Ch., Suisan, Cal.; St. Michael's Ch., Brooklyn, N. Y.; Columbus, Ohio; St. Joseph's Ch., Hamilton, Ohio; St. Joseph's Mission, Dickpoo, Idaho; Walker-ville, Ont.; St. Brendan's Ch., Bon Bay, N. F., Mainadiou, C. B.; Leechburg, Pa.; St. Agatha, Ont.; St. Anthony's Ch., Oakland; Cal.; Blooming Prairie, Minn.; Macton, Ont.

PETITIONS.

"Pray for one another that you may be saved. For the continual prayer of a just man availeth much."—St. James V. 16.

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

Special, 1; sick, 2; employment, 6; general, 10; not specified, 30.

THANKSGIVINGS.

C. K., Stratford, Ont., gives thanks to Our Blessed Lady for favors received.

J. J. F., Washington, D. C., renders thanks for relief from sore throat.

S. McG. gives thanks to Our Lady for many favors received.

* * *

The Independent, the leading Protestant weekly of America says:

"From the elaborate statistics of the divers Christian denominations published we gather the result that the adjective 'priest-ridden,' attaches not to Catholics, but in its fullest sense to Protestant denominations. These very statistics show that the Catholic priests have the largest parishes, and the Baptist the smallest; that the Methodist have four times as many churches and three times as many ministers; the Baptists nearly five times as many ministers as there are Catholic priests in the country, although they have little more than one-half the communicants. The result is that there are only ninety Baptists on an average to one of the churches; 110 Methodists to each of their congregations, whilst the average number of Catholics to one church is not less than 767."

Falls View.

Falls View station on the Michigan Central, "The Niagara Falls Route," is located on the Canadian bank of the river, about 160 feet above and overlooking the Horseshoe Falls. The Upper Rapids, Goat Island, the Three Sister Islands, the American Falls and the Gorge, below, are seen to the best advantage from this point, at which all day trains stop from five to ten minutes, affording passengers a most comprehensive and satisfactory view of the Great Cataract and surroundings. Falls View is in the immediate vicinity of the Hospice of the Carmelite Fathers and Loretto Convent, and this station is used by visitors to these institutions.