



" QUID RETRIBUAM DOMINO? "

A CARMELITE'S OFFERING TO OUR LADY ON
HER BIRTHDAY, SEPT. 8.

For the Carmelite Review,

What shall I render to the Lord
For all His gifts to thee,
O Morning Star, whose silvery light
Shines o'er life's troubled sea?

No virgin-gold, nor jewels rare,
Nor flowers with perfume sweet,
Will be the offering I will lay
My mother, at His feet.

I'll offer Him the Angels' praise,
The Saints' ecstatic love,
The sighing of expectant souls
In their bright home above.

I'll lay upon the Altar-fire
The incense of earth's prayer:
Its perfumed clouds to Heaven will rise
And blend with homage there.

I'll take the Chalice of my Lord
The Blood of His own Heart,
It flowed from thine, Immaculate!
And made thee all thou art.

I'll call upon the Sacred Name,
Which thou wert first to hear,
When Angel-lips its music breathed
Upon thy listening ear.

And I will praise the Father's power,
The Wisdom of the Son,
The sweetness of the Love divine,
Which all for thee has done.

O Mother! listen to His voice,
It spoke on Calvary,
And gave me to thy loving care,
Thy Son, thy Priest, to be.

Oh! light me with a gentle ray,
Illumine the path I trod,
'Tis strewn with thorns, but it will lead
My soul to thee and God.

Let me be Christ-like in my love
Of souls, for whom He died,
And lead them on with toil and care
To rest by thy dear side.

And nearer, nearer to His Heart
Lead thou my own each day;
Oh! may it love and strive to reach
Its bright home far away.

O Mother! O Immaculate!
I praise thee but " in part! "
Do thou accept the love, the praise
Of Jesus' Sacred Heart.

—ENFANT DE MARIE.

Dublin, Ireland.

SUSTAIN THOU ME.

BY HENRY COYLE.

For the Carmelite Review,

I.

When I am tossed upon life's sea,
Where dark affliction's surges roll,
O Mary then sustain thou me,
And give fresh vigor to my soul.

II.

When sorrow veils and clouds the sky,
And joy's bright current runneth slow,
The radiance of thy star is nigh
To soothe, relieve and cheer my woe.

III.

With thee, O may my spirit rise,
When borne on life's tempestuous wave,
Until at last it mounts the skies,
Triumphant over Death's dark grave!

FAITH and prayer will alone endure in
that last dark hour when satan urges all his
powers and resources against the sinking
soul.—CARDINAL NEWMAN.

The Life and Catholic Journalism

OF THE LATE

JAMES A. McMASTER,

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

Edited by REV. MARK S. GROSS.

For the Carmelite Review.

CHAPTER II.

THE CIRCUMSTANCES THAT LED TO McMASTER'S CAREER AS A CATHOLIC JOURNALIST.—HIS TRIP TO EUROPE.—CARDINAL NEWMAN AND McMASTER.—HIS INTIMATES, WADHAMS, WALWORTH AND HECKER.—HE ENTERS THE NOVITIATE OF THE REDEMPTORISTS TO BECOME A LAY-BROTHER.—HIS PROVIDENTIAL CALL TO JOURNALISM.—ARCHBISHOP HUGHES AND McMASTER.—HE IS, AT FIRST, SUB-EDITOR OF THE FREEMAN'S JOURNAL, THE REV. JAS. ROOSEVELT BAILEY, D. D., BEING CHIEF EDITOR.



OD does not guide all souls in the same manner. There are many before whose view he opens out but one path; they find themselves on it of necessity and without choice. They are thus freed from all responsibility and perplexity in ascertaining the divine will. Their heavenly Father has Himself put them upon the road which they should travel.

But there are others whom He seems to leave entirely to their own ignorance. He knows, indeed, the precise position of life in which He would have them serve Him. His graces await them, and all is prepared along their path just as preparations are made along a road on which a prince is about to pass. But to ascertain the divine will is often an affair of great difficulty. When a youth makes his final choice of a state of life, he knows that upon that act he stakes his happiness in this world and in the next. No wonder then that the choice of a state of life is regarded as a vital question. It is also the dividing line between the dependence of childhood and the responsibility of manhood. It is, therefore, of the utmost importance that we make no mistake in the

choice of a state of life, but above all things, no one should dare enter the ecclesiastical state unless clearly called thereto by God Himself.

When a government levies soldiers to recruit an army for war, it must have weapons wherewith to arm them. It would be absurd to send soldiers to battle without arms. It would be simply to sacrifice its men to no purpose, and to invite defeat. Surely God acts with at least equal wisdom. "God does not call," says St. Bernardine of Sienna, "without giving, at the same time, to those whom he calls, all that is necessary to accomplish the end for which He calls them." (Serm. I. de S. Joseph.) If God, then, call a young man to a certain state or position in life, He gives him the physical, intellectual, and moral qualities necessary for that state or position of life; that is, God endows him with the ability to perform the duties of that state or position in life. With regard to *ability*, the physical constitution of James A. McMaster was very strong. He was a commanding figure on the street. He was more than six feet in height, of large, but spare frame, and until within a period of two or three years before his death, he walked as firmly and as erect as an athlete.

As to his mental qualities, they were extraordinary. He was endowed with an unusual power of intellect, a remarkably sound, practical judgment, and an astonishing retentiveness of memory.

As to his moral qualities, he was blessed with great love for truth, and with an intrepid courage to make it known and to defend it. He feared no mere man, and he was as courageous to dispute in a crowd on matters of personal conviction as he was through the medium of his pen. He was of social disposition, and was accustomed to resort to places where men were wont to assemble, who have opinions to express, or to gather the ideas of their fellow-citizens on matters of public discussion. In the Astor House he was often to be found in the centre of an interested group. Bad language was his only bane in such a place. He would, without hesitation, rebuke the profane and vulgar tongue. McMaster seemed to have had all the physical, intellectual, and moral qualities required in a candidate for the priesthood.

So, in the beginning of August, 1845,

about two months after his reception into the Church, James A. McMaster sailed for St. Trond, Belgium, where he purposed entering the novitiate of the Redemptorist Congregation. He was accompanied by Isaac T. Hecker, afterwards Father Hecker, and Clarence of Walworth, later Father Walworth, who, along with McMaster, formed a part of the advance towards Catholicity in this country, which corresponded with the "Oxford movement" in England. On his way to Belgium McMaster went to Littlemore, to the Monastery, of which Dr. Newman was the head. He always gave a most interesting account of which, it is to be regretted, there appears to be no written memorandum of his meeting with the late Cardinal, and likewise with Dalgairns. His stay was shortened by an incident which reveals the character of each, the Cardinal and McMaster—the courtesy and kindness of heart of the one, the humility of the other. McMaster was awakened on the morning after his arrival by a slight noise in his room, and there, on his knees before the open grate, was Dr. Newman in the act of lighting a fire. This was too much for McMaster, and he left the Monastery that day. He could not endure to have a man, whom he considered superior to himself in other ways beside the point of age, waiting on him.

McMaster spent about a year in the novitiate at St. Trond.

"The novice master easily comprehended McMaster—an over-frank temperament, impulsive and demonstrative. Not only were his banners always hanging on the outer wall, but his plan of campaign also,"—(*Catholic World*, 1891, p. 897.)

McMaster always looked back with love and gratitude to those happy days. He felt he had acquired habits of practical piety which he would otherwise probably never have attained. He often said he had never felt a call to the priesthood, but that he was so overpowered with the thought of the wonderful mercy and goodness of God in his regard that he longed to sacrifice himself to Him in return. He was in hopes that the Fathers would at length be persuaded to receive him as a lay-brother, which was all he had aspired to, from the beginning. But towards the close of the year, he was finally convinced that this was not the will of God for him. His master of novices, Father

Ottman, whom he never mentioned but in terms of great love and respect, and whom he would affirm had died in the odor of sanctity, prophesied to him in the confessional, that "he would return to America and become a Catholic journalist, and would lead many souls to God." McMaster rose to his feet in indignation, exclaiming: "Become a journalist! I would rather pick eggs!" But it turned out as the good Father had said.

He always retained his love and veneration for St. Alphonsus and his congregation, and ever declared how much he owed to his novitiate at St. Trond. He said that if he had not a vocation to the religious life he had had one to the novitiate. The picture of St. Alphonsus he kept hanging in his study-room. His book, "Visits to the Blessed Sacrament," he carried in his pocket. Not long after his return to his country, McMaster felt convinced that God had called him to be a Catholic journalist. He was in possession of Catholic truth. He was ever so thankful to God who had bestowed upon him the free gift of divine Catholic faith in an extraordinary degree. His Protestant acquaintances and also many other enemies of the Catholic Church, soon gave him occasion to defend it. It was his greatest pleasure to make it known and to uphold it, no matter what the consequences might be for him. It was this way, he thought, that he could best show his gratitude to God for having called him from the darkness of sin and heresy to the light of the Catholic faith.

"Alas! a man must be really indifferent to God and religion; he must be without heart and without reason to tolerate quietly religious errors. It is in the very nature of every honest man when he has the truth, to guard it with jealous watchfulness, and to repel with indignation every admixture of falsehood.

"Look at the teacher of mathematics, when he discovers an error in the calculation of his pupils, does he not condemn it—is he not intolerant?"

"Look at the musician, the leader of a choir—is he not indignant when some one sings flat or out of time?"

"Look at the lawyer who has carefully studied the laws and is eloquently pleading his case. He quotes a certain law. He has read it even that very morning. Suppose you tell him that no such law ever existed. Is he not indignant at your denial? Is he not jealous of what he knows to be the truth?"

"Look at that experienced physician. Try if you can to make him believe that un-

natural sins will not hurt the nervous system. You may as well try to convince him that poison will not kill.

"Every honest man guards the truth with the most jealous care, and will you blame the good Catholic for jealously guarding the highest truth—that truth which God Himself has revealed—that truth upon which depends our whole happiness, here and hereafter."

"A thing," says St. Thomas Aquinas, "becomes impure by mixing it with a worse substance, as, for instance, gold mixed with brass, or silver with lead. In like manner truth loses the splendor of its purity by mixing it with error. McMaster knew full well that this compromising, this system of base compromise, was the foul source whence Protestantism arose and by which it is propagated.

TO BE CONTINUED.

FATHER PANNETIER.

A Carmelite Martyr of the Reign of Terror.

For the Carmelite Review.

BY REV. A. E. FARRINGTON, D.D., O. C. C.



THIS year we celebrate the Centenary of the death of this great Carmelite. France was an object of terror from the year 1789 to 1794. During this time it became a prey to all that is wild and terrible, destructive and doleful in human nature. Man was arrayed against man, father against son, and son against father. Honor, virtue, truth, common honesty, and civil respect, were trampled in the dust; gruesome, brutal passion, vice and wickedness were triumphant. All the intelligent, noble-minded, truthful—all lovers of order, social prosperity and honor were put into prison, or led to execution. In this terrible upheaval of society the Carmelites suffered dreadfully, both nuns and priests.

At Compiègne, in 1794, fourteen nuns and two servants were put to death in the most cruel manner, all the more cruel because of their helplessness.

Nothing more heroic can be found in the pages of history than the way these great souls gave up their lives for Christ. On the scaffold they sang the "Te Deum" and embraced and encouraged each other. The

Prioress, like the mother of the Maccabees, asked leave to die last. St. Teresa received their souls into heaven.

Father Pannetier was a member of the great Carmelite Convent of Bordeaux. This convent was founded, some say, in 1100; others say in 1234. Its foundation was very remarkable. Bordeaux was attacked by Count d'Armagnac, on the part of the King of Spain, on the occasion of the marriage of one of his relatives with the daughter of Henry II, King of England. The city was reduced almost to despair, when the Count offered to decide its fate by single combat between a giant of his army and any one the city might select to fight him. The inhabitants were in great confusion as to what was to be done, when Sir Lalande accepted the challenge. This great and valiant knight had a tender and fervent devotion to Our Lady of Mount Carmel, as all the English had at that time. He vowed to build a church and convent in her honor, if by her intercession, he triumphed over his strong adversary. He defeated the Spanish champion, freed the city, and built the church and convent, as he had vowed to do.

St. Simon Stock, to whom the Blessed Virgin gave the scapular, died and was buried in this convent. There also was buried his secretary, Father Swaynton, who wrote the life of St. Simon Stock. In this convent also lived St. Peter Thomas, Carmelite, and Father John Cheron, who defended the Brown Scapular against the infamous attacks of the Gallican, Launoy.

Father Pannetier was born in this city in 1718. He was the son of very pious parents. At a very early age he joined the Carmelite Order. He was a great student, became profoundly learned, and at the same time was deeply devoted to Our Lady. He wrote a beautiful treatise on the Scapular, which is still in use in many parts of France. His cousin, Teresa Thiac, a Tertiary of the Order, was first tried by the Revolutionary Committee and condemned to death. Father Pannetier's turn came next. The informer Lacombe was both judge and jury in the case. Our holy martyr was condemned on the 21st of July, and was martyred on the next day, the 22nd of July, 1794. Lacombe himself was soon after guillotined, as a just punishment for his deeds. The daughter of this infamous man became the scandal of the city, and after a life of infamy and shame, died an awful death in blasphemy and despair.

The Order, the Scapular and the Hospice of Mt. Carmel.

A SERMON DELIVERED AT THE LAYING OF THE CORNER STONE OF THE HOSPICE ON THE 16TH OF JULY, 1894, BY REV. FATHER RAPHAEL FURR, O. S. F.

Most Rev. Archbishop, Very Rev. and Rev. Fathers, Most Beloved Brethren of the Laity:



It is indeed a very pleasant and gracious task that I am called upon to perform, to address you on this festive occasion, and thus to contribute—a little at least—to the greater praise and glory of the Mother of God, the Queen of Heaven. Gladly do I lay my mite at the feet of our Lady of Mt. Carmel, whose feast we solemnize to-day, whom to honor you are assembled here from various portions of our country.

You have come to witness the laying of the corner-stone of the Hospice of Mt. Carmel, which will prove a blessing to the Dominion and the States, and which could not and cannot fail to meet with the approbation and encouragement of all who are interested in the salvation of souls. You have come, moreover, to visit that humble and yet so glorious shrine of our Lady of Peace, erected in a locality, where nature most lavishly unfolds its beauty and grandeur, where the Creator Himself has clothed all the surrounding scenery in a garb of transcendent loveliness, "where,"—to use the words of your most beloved Archbishop—"nature itself invites to solemn thought and serious reflections, and where, in very deed, one hears 'The voice of the Lord upon the waters.'" With all right, then, I consider this day one of the happiest and most privileged of my life, being allowed to address you on this solemn occasion, and at this sacred spot,—insignificant though it be in a worldly way, but rich in spiritual benefits to devout worshippers.

May you all, then, as faithful and devout clients of our Blessed Lady of Mt. Carmel, fully avail yourselves of the great spiritual favor granted to this sacred place. May

the visit of this holy spot, where God manifests Himself in such incomparable majesty and grandeur, bring peace and happiness into your souls; may the beautiful rainbow that spans the Cataract, be the sign of peace between God and every christian heart that takes recourse to her to whom that sanctuary yonder is consecrated and to whom this new building will be consecrated, to our Lady of Mt. Carmel.

Dear! Beloved in Christ:

Ever since Mary pronounced the memorable and prophetic words: "Henceforth all generations will call me blessed,"—the faithful of all nations and ranks, of every age and sex, have united in ardent zeal in praising and venerating the Divine Mother.

All arts have entered into the services of the Queen of Heaven, innumerable churches, chapels,—yea cities, countries and nations, have chosen Mary as their patroness. Countless societies and devotions have been established under her name and assistance. Like a fresh and beautiful wreath of flowers do the numerous festivals of the Blessed Virgin encircle the ecclesiastical year. Who is able to count the prayers that are daily ascending to heaven in honor of the ever-blessed Mother of God? Three times a day does the angelical salutation throughout the world recall, by the sound of the bell, the commemoration of her greatest honor and dignity, as Mother of God. The Rosary announces her honor and praise daily in millions and millions of Catholic homes and families. In the well-known litany she is laden with honors and praise as with so many glittering diamonds, so many precious and shining stones.

Every day witnesses the fulfillment of her prophetic words: "Behold! from henceforth all generations shall call me blessed." Ever new and fresh garlands does faithful Christendom place at the feet of the ever-blessed and gracious Virgin! And among these there is the devotion of which the present festival vividly reminds us, a devotion as simple as it is powerful. A devotion as universal as it is dear to every Catholic heart—the holy devotion of the Scapular of our Lady of Mount Carmel, a devotion, in which more or less culminates the veneration of the ever-blessed Virgin.

No doubt you all enjoy the great honor of being enrolled in the Confraternity of the

Scapular, and of wearing the badge, the livery of the Immaculate Queen of Heaven. No matter how appropriate therefore and how useful it might be—time does not allow to show you the preciousness and excellency of the Scapular of the ever-blessed Virgin of Mt. Carmel. I only can remind you of the fact that the Scapular came from Heaven, that it was given us by the Queen of all Saints through the hands of Saints, holy Carmelites, as a sign of salvation, a safeguard in danger, as the "pledge of a special peace and of her never-ceasing protection." You all know, how the Sovereign Pontiff placed upon it the seal of his approbation, and encircled it with rich indulgences, an example which his successors have, up to the present day, followed with unvarying unanimity. No wonder, then, that the greatest kings, and queens and emperors, generals and statesmen, popes, cardinals, bishops and priests, religious of both sexes and of every order and congregation, the old and the young, the rich and the poor, the learned, as well as the illiterate, vied with each other in procuring this badge, this "sign of salvation," that they might be under her protection and have a claim to her favors. Authorized and encouraged by the popes, the devotion spread rapidly in every Catholic country of the world. Pope Sixtus V instituted the Feast of the Scapular with its Mass and office for the Carmelite Order. Benedict XIII made it an universal one for the whole Catholic world, and thus to-day thousands and millions of faithful clients of Mary join us in one grand chorus to sing the praises of our Lady of Mt. Carmel. According to the latest statistics there are over one hundred millions invested in the Brown Scapular all over the world. Belonging to their number, let us vie with each other in showing our zeal for the glory of the most Holy Virgin by wearing this habit as a testimony of our devotion to her. By wearing the Scapular we render to Mary a public homage. When we were about to consecrate ourselves to the Mother of God, to receive solemnly at the foot of the altar the Scapular, the sign of our consecration to her, to wear it in her honor all the days of our life, we were no longer satisfied to love her only in the secret of our heart, we made, as it were, an open profession of that love. And as the patriarch Jacob, gave

his favorite son Joseph, a many-colored tunic as a sign of special love; and as Elias, ascending to heaven, bestowed his cloak upon Elisaeus as a sign of the descent upon him of his own spirit, so Mary bestowed upon us her Scapular, the badge of her order, as an external mark or sign, that we have been enlisted under the banner of the Queen of Heaven, as knights bound to her honor and service.

By wearing this pledge of our loyalty, we moreover render to our Lady a continual homage. The other devotions to Mary are annexed to certain times or places; the devotion of the Scapular, however, belongs to all times and all places. Always and everywhere my little Scapular pleads with her for me, recommends me to her tenderness, tells her that I love her, and that I confide all my interest to her maternal care, reminds her that I have a claim to her special protection.

Indeed, a most consoling thought! And what does Mary promise you on account of this "covenant of peace and everlasting alliance?" She has promised you three great favors: She will protect you in danger; she will help you to die well; she will promptly and efficaciously aid you after death. Listen to her own words, with which on July 16, 1251, she presented the Scapular to the holy Carmelite, St. Simon Stock. She said: "My son, receive this Scapular as a sign of my confraternity, a privilege both to thee and all the children of Carmel. Whoever shall die invested with it, shall be preserved from eternal hell-fire. Behold the sign of salvation, a safeguard in danger, the pledge of a special peace, and of my never-ceasing protection."

Dearly beloved, could any promise, any favor be more valuable, more precious than this? Yes, Mary will protect you in all dangers of body and soul—as may be proved from hundreds and hundreds of examples; she will help you to die well, she will even—as she revealed to Pope John XXII, (59 years after the apparition to St. Simon Stock) assist and console you, as children of Carmel, when detained in purgatory, and as your tender Mother, she will descend into purgatory on the Saturday after your death, and "will deliver you and bring you to the holy mountain in the happy sojourn of eternal life."

With a childlike and affectionate devo-

tion, wear then, the Scapular,—wear it in the right way, *i. e.*, on your shoulders, and wear it always, day and night, in sickness and in health; never leave your home, never go on a voyage, never undertake any important or dangerous task, without wearing that “safeguard in danger,” the holy Scapular. And you, christian parents, instil into the hearts of your young children a tender devotion towards Mary, have them received into the Scapular,—their innocent childhood is no bar to the reception of the Scapular—thus it will obtain many graces for you as well as for them, it will prevent many a danger, it will infallibly draw down upon you her love, and through her prayers—the grace of repentance and perseverance.

One more privilege I must mention, which the wearers of the Brown Scapular enjoy; they share in all the prayers, suffrages, masses, penances, communions, good works, *etc.*, of the three branches of the venerable Carmelite Order. Think of it for a moment, now, during your lifetime, and particularly after your death—when your bones are mouldering in the grave and your soul is suffering excruciating pains in the flames of purgatory, when perhaps you are forgotten by the whole world—you share in all the good works of the whole Carmelite Order. Their works will plead for you. Indeed, an inexpressibly great privilege.

The order of the Carmelites is the oldest and most venerable order in the Catholic Church. The Popes Sixtus IV, and Gregory XIII, and Clement VIII, in their Bulls, declared that “the Sacred Order of the Blessed Virgin Mary of Mt. Carmel, which now flourishes in God’s Church, and the members of it, are the lawful successors of the Holy Prophets Elias and Eliseus.” And in St. Peter’s Church, in Rome, you will find a statue of St. Elias, (erected with the permission of Pope Benedict XIII) bearing the inscription: “Founder and Patriarch of the Carmelites.” The saints and blessed whom this order has produced, are almost countless, and their great characteristics are best embodied in the few words: A great love of God and zeal for His glory; an ardent love for the Blessed Virgin; an undaunted courage in defence of the Church; a love, boundless and fervent for prayer, penance and humility. Again we find in this venerable order men

illustrious in every branch of science and knowledge, whose writings would fill whole libraries, and on every possible conceivable subject, from the writings of the prophets down to St. Theresa, the Mystic Doctor, as she is styled and represented in St. Peter’s at Rome; St. John of the Cross, an angel of light, whose brilliancy shall never fade, to the authors of the great course of theology, known as Salamancaenses, and many others.

Again; The Carmelites, at various times, suffered much for God and His Church. They were persecuted for centuries in the east, and died in such numbers that a writer has said: “Count the stars, and you can count the Saints of the Carmelite Order.” Under Turks, Jews and barbarians, they suffered for the Faith, and flying from the east and coming to the west, their persecutions did not cease. In England, Scotland, Ireland, France, Germany and Switzerland, they suffered dreadfully, particularly in the times of the so-called Reformation, Belgium, and Holland, and Spain, have the same tale of woe to tell. Now, thank God, better times have come: they flourish in the old country, and in the new colonies of America and Australia they are cherished with great love and esteem.

Yes, the Catholic people esteem and venerate the Carmelites, and justly so: for as children of Mary, wearing her Scapular, they have become Carmelites themselves in some sense of the word, and they love and venerate each other without distinction, because of the bond that unites them, namely, Mary.

There are two prominent features or characteristics in the history of the Carmelites which I should not pass over in silence. The first is the close relation which they bear to the Blessed Virgin. It is a tradition among them that their order was founded in honor of the Immaculate Virgin long before she had appeared in this world. During the lifetime of the Blessed Virgin, in the year 58, these same religious built the first chapel ever erected in her honor, on Mt. Carmel. On account of this intense devotion to their Queen, they were generally known as the “Brothers of the Blessed Virgin Mary.” And as later on, at the beginning of the fourteenth century, (1317 at Chester, Eng.) many took offence at this title used by the friars, and in consequence

reated them with contempt, Mary was not slow in coming to the defence of her favorite order, showing by a miracle how pleased she was with the title of "Brothers of the Blessed Virgin of Mt. Carmel," which the Carmelites had assumed. For, when the Carmelites in a public procession, whilst passing a statue of the Blessed Virgin, bowed their heads in veneration, saluting it with an "Ave Maria," the statue likewise bowed its head, stretched forth its finger, and pointing to the Carmelites, repeated thrice in a distinct voice: "Behold, these my brethren!" And was it not finally a crowning proof of Mary's love for her favorite order, when she bequeathed to them, in the person of St. Simon Stock, one of the saintly Generals of the Carmelite Order, that what she herself called "the sign of her confraternity," the Scapular, "that sign of salvation," "that safeguard in danger," that "pledge of peace and everlasting alliance?"

The Carmelites, when coming to this country, have not lost that characteristic, that prerogative of their order, namely, love and devotion to Mary. The American Province is known as the "Province of the Most Pure Heart of Mary." And the first and only Canadian house of the Carmelites and their little Church yonder, is dedicated to "our Lady the Queen of Peace."

This spot, on which you stand, was made holy by its consecration to "our Lady the Queen of Peace," at the time of the civil war in the States, to obtain through Mary's powerful intercession, that the deadly feud between brother and brother, might soon be brought to an end:—it was made still holier by the solemn and definite ratification of this sacred purpose through its erection into a favored place of pilgrimage by His Holiness Pope Pius IX. of sacred memory, who also endowed it with all the privileges of the European sanctuaries.

And only two years ago the present Pontiff, Leo XIII. showing his love and affection for the Carmelite Order, has taken quite an unprecedented step, by conceding to this shrine (and to all the Carmelite Churches) the same precious privileges granted to the Franciscan Churches on August 2nd, known by the name of "Portiuncula Indulgence." Hence all the faithful of both sexes, truly penitent, after worthily receiving the Sacraments of Pen-

ance and Holy Eucharist, may gain a plenary indulgence as often as they visit this church from after the first vespers of the feast, that is, from the afternoon of July 15th, (about 2 p. m.) until sunset of the next day, July 16th: provided that at each visit they offer some prayers for the intentions of the Supreme Pontiff, according to each one's convenience and devotion. May you all, dearly beloved in Christ, as faithful and devout clients of our Blessed Lady, fully avail yourselves of this great and latest spiritual favor granted to this sacred shrine by the present gloriously reigning Vicar of Christ. Try to gain as many indulgences as possible, one for yourselves, the others to be applied to the poor souls in purgatory. Is there one among you that has not lost by death at least one soul dear to them, be it a good father, a kind mother, a faithful brother or loving sister, or a good friend. They may be suffering excruciating pains in the flames of purgatory; they may have waited for this day that you might help them by your prayers, and by the indulgences you gain in their behalf. See how they stretch forth their hands, how they in their misery cry out: "Have mercy on me, have mercy on me, at least you my friends."

May you therefore remember this pious duty to-day, and in your mercy make good use of the treasures of God's graces laid into your hands by Him who said "Whatever you do to the least of my brethren, you do unto me." But let me not detain you any longer; let me only briefly remind you of that second prominent feature of the second characteristic of the order of the Carmelites. It is their great Christian-like, unbounded hospitality. The old monasteries have always been renowned for their hospitality, and Mount Carmel was, and is, no exception. From the day on which St. John the Baptist sought its shelter while fleeing from his persecutors till now, it has never lost its reputation as a Hospice, *i. e.*, as an asylum wherein were found not only rest and food for the weary body, but peace and solace for the troubled soul. How many would wish to withdraw from their distracting surroundings and seek refuge in such a haven of rest? But distance, expense and want of time prevent it.

The Carmelite Fathers of this place, ever true and faithful to the traditions of their

venerable order, are about to reproduce in this country a faithful copy of the Hospice of Mount Carmel proper, and to-day we are assembled to witness the solemn laying of the corner-stone of the new Hospice by His Grace the Most Rev. Archbishop of Toronto, who from the very beginning has taken an intense interest in the erection of this Hospice.

Following the example of the Catholic Church, who always sought the most beautiful and romantic places to erect monasteries and churches to the service of God; following the example of Christ Himself, who retired to the mountain to pray, who sought the solitude of Thabor to manifest His glory, and the beautiful garden of Gethsemane to pour forth His sorrows into the bosom of His Father, and following the example of our forefathers, who erected their monasteries in clefts overlooking the mighty ocean, where the Monks sat and contemplated God in the fearful storms and in the raging waves that dashed over the rocks—the Carmelite Fathers have wisely chosen Niagara Falls as the most suitable spot on which to erect their Hospice.

This house, indeed, will be a house of God, a holy place, where the prayers and supplications of the pious Monks shall ascend, like the spray cloud of the Falls, to the throne of the Most High for themselves and their kind benefactors.

It will be a gate of heaven, where the pious pilgrim, be he a prelate or priest of the Church, or a simple layman, may in holy retreat enjoy for a time heavenly peace, a foretaste of heaven.

Here the weary wayfarer, the fatigued and tormented pilgrim, will find rest for body and soul; here he may rest for a while; here he may sharpen his weapons anew for the threefold struggle against the world, the flesh and the devil, that is awaiting him in the world; here instructions, sermons, the altar, the confessional, the example of the good, all will help to strengthen and elevate him; cleansed from his sins, reconciled to his God and consoled in all his needs, he will joyfully and happily return to the task placed upon him by divine Providence.

Here the old and venerable priests that are worn out in the service of their Divine Master will find a home where they can quietly prepare for eternity.

This will this Hospice also be a new proof of that never dying and all pervading charity of our holy church, of that true love which tries to save and make happy everyone. And as it has been commenced in the name of God - to fulfil and help to complete the mission of our holy church, also of this building the words of our Lord will hold true: "Et portae inferi"—"and the gates of hell shall not prevail against it."

And whilst I finally beg to congratulate the reverend Carmelite Fathers on the great and admirable progress the work has made, notwithstanding the hard times, and I know that in thus offering you my most cordial congratulations, I voice the sentiments of your most beloved Archbishop and of the many reverend Fathers from this and other dioceses who are present here to-day, I also must ask the kind benefactors not to cease in making sacrifices for this noble end. Many sacrifices must yet be made, many cares and anxieties are yet to be borne. Continue, then, dear brethren, in your noble work, in your charitable feelings towards this institution, knowing well that by being a benefactor you spiritually benefit yourselves.

Unceasingly, then, as the roll of the mighty cataract, unceasingly as the spray clouds of the Falls, may the prayers and supplications of the good Fathers and Brothers of the venerable Carmelite Order ascend to heaven, to draw upon you favors and graces and blessings without number and measure for time and eternity.—Amen.

PROSE AND POETRY.

To have no sense of the poetical is, so far as the imagination is concerned, to lack the happier and larger interpretation of all that is around us. A merely prosaic version of human life is far from being the true one. Were it such, the Father of Light, Himself the Living Father, would not, in creating man, have constituted the imagination one of his most powerful faculties, neither would He have taught by parables, says Aubrey de Vere.

LET the action be ever so insignificant, it is impossible to perform it without the help of Him without whom nothing can be done.
—ST. AUGUSTINE.

Twilight Talks.

Written for the CARMELITE REVIEW by
Miss Matilda Cummings.



THE vacation days are at an end, and we are all back from the mountains whither we journeyed in haste with our dear Lady of the Visitation in July. How delicious it is to get home again! One can almost feel it under the teeth, this toothsome morsel of contentment which is found at its best at one's own hearthstone. I think our Lady, too, came back from Judea with a bounding step and a fast-beating heart to her own dear little home, in those delightful days when she needed no windows save those of the soul with which she gazed so longingly and lovingly within. *There* is sweet occupation for the twilight hours of autumn. Keeping her company in the charming silence and solitude of her days of waiting for the "desired of nations." Why wait for Advent to say, "come Lord Jesus come—come quickly?" No—let us join our dear Mother early in her twilight watches for the Star of our eternity. 'Tis very sweet to picture her face beaming with the lovely smile of expectancy, her fair young head bent, and her eyes feasting on the beauty of the King's daughter within. No better preparation for Holy Communion need we have than union with her in those precious days of waiting and longing. It may seem strange to turn from this joyful picture of her, full of hope and promise, to the thought of the feast which comes to us on the third Sunday of September. The Seven Dolors of our Blessed Lady. But it must needs be, that we leave the twilight with its soft, soothing influence, and its blessed rest, to go out into the dark night which falls upon us as we think of the sorrows of Mary. Still, they were her portion, shall they not be ours? Surely one and all of us could tell Mary a tale of what the beloved Mater Dolorosa has been to us. Joy has come to us—in truth—but 'twas short-lived, and then when the days of desolation came, to whom could we go for sweet comfort, sure

of her warm heart and loving sympathy, but to this dear Mother of Sorrows, so womanly, so tender, so true? Many are the titles under which the children of the Church love to honor her, but in none does she come so very near to our poor human hearts, as in this of our Lady of Sorrows. She is the Queen of Martyrs—*but* the Mother of Sorrows, and so doubly ours. On her breast, riven with the seven swords with which our hands in a mad frenzy pierced her, may we find rest even amid a burst of remorseful tears. Dearest, sweetest of Mothers! to think that through us she suffered, is enough to fill our lives with an "abiding sorrow for sin, the beautiful grace of contrition."

The swords were ours, ours be the dear work of reparation. The Dolor Rosary will say unutterable things to her for us. 'Tis such a suggestive little string of beads—why not have one, each child of Mary, as a heart-ease for the moments of strange and unaccountable depression which come to us at times? Let no thoughts of bitter brooding ever mar the twilight of our hearts or our homes, which we have dedicated to Mary, and through her to her Divine Son. None such were possible, if the Dolor Rosary slipped through our fingers at the close of some days which "must be dark and dreary." Let us give it a trial—enriched by so many indulgences, and full of such sweet comfort and strange peace, let us make it one of the treasures to which we cling in life, and hold in our hands when she, dear Comfortress of the Afflicted, will her very self stand beside our death-bed, to whisper sweet thoughts of hope and trust in the ears which are listening oh! so intently for the words of welcome from our dear and Blessed Lord. "One sun by day, by night ten thousand shine." Yes, when *our* night comes, 'twill, because of Mary, have been preceded by the long twilights such as relieve the darkness of the polar regions, where the Providence of God sends them to shorten the darkness of their half year's night. And chief among the ten thousand stars of hope which will shine in the night of death, will be the eyes of our Mother, who will see to it that we lose not our way amid the gloom.

Some people are going to find their angel clothes misfits.

Favors Obtained From Our Lady of Mount Carmel Through the Efficacy of the Brown Scapular.

Translated for the Review

BY S. X. P.
CONTINUED.



OTHER INSTANCES.

WE find the same miraculous occurrence in several places, for instance in 1599, June 15, at Salerno, in Italy, in the ancient kingdom of Naples.

Fire broke out in the house of a baker, Jean Sevent, from his heated oven, which he was at that very moment preparing to use. Terrified at the thought of the misfortune about to overwhelm them, his wife, Beatrice, full of confidence in the Mother of God, threw her Scapular into the flames with the fervent invocation, "O! Lady of Mount Carmel, save us." At that moment the fire was quenched, and the Scapular, though it remained four hours in the heated oven, was not even scorched.

The Abbey of Git, at Toulon, was favored in the same special manner. It occurred in 1639. A Scapular was cast into a fire which threatened destruction to the building, and the flames were extinguished at once.

The Convent of *Mont de Pitié* at Charite sur Loire, was, also in 1639, preserved from fire in the same wonderful manner.

At Angers, in 1644, a pastry cook beheld with dismay the impending loss of his earthly store, but the Queen of Carmel, through the efficacy of her favorite livery, came to the rescue, to the gratitude and joy of the poor man. In the same year in the isle of St. Aubin, *Pont de Gey*, a merchant named Chabot, testified to a similar preservation from fire. The *Gazette* of Paris, publishes these two miracles in detail.)

In 1648, we learn from the official attestation of the two nobles—Count du Belley, and Baron de Souche, his son—that the Chateau de Raguin was most wonderfully saved from destruction by fire, through the efficacy of the Scapular. The holy badge was cast into the flames, and the danger averted at once. In all these instances the Scapular came out, intact, from the fire.

Innumerable examples of the same mir-

acle come from every point. Witness a number in 1652, the most wonderful of which occurred at the Monastery of Loges, near Saumur.

Mont Liges, near Guerche, in the diocese of Rennes, adds the indisputable testimony of a remarkable preservation from fire in 1564. In 1656, a stable in a village near *Tuil*, same diocese, took fire, and great fears for the safety of the entire village were entertained. When the Scapular was thrown into the flames they sank down, and soon the blazing pile was dim and dark.

Two men who slept on in the midst of fire and smoke escaped uninjured, and the Scapular was not burned, or even singed, although the heat was very great.

In 1661, at Paris, a fire occurred which attained such vast proportions that, from the jeweller's establishment, where it originated, it threatened destruction to that entire quarter of the city. When the relentless flames seemed about to engulf the beautiful church of St. Gervais in their deep abyss, a salutary thought caused one of the beholders to throw his Scapular therein.

The conflagration ceased at that moment, and later on when the Scapular was recovered, although it was found upon red hot coals, not a sign of the fire was to be seen.—(*Lecho du Purgatoire*.)

Fr. Boisseau in his "*Traite de la devotion a Marie*"—Treatise upon devotion to Mary—says:

"I have known a man—and one of some prominence too—who could relate a remarkable instance of the power of the holy Scapular," so says Pere Boissieu in his treatise on "devotion to Mary." "He is still living. During a violent thunder storm he was struck by lightning and although his under vest was burned by the electric fire, the Scapular, which was beneath it, was entirely untouched, neither was he injured in the least." ("Devotion a Marie," Vol. II, p. 69.)

TO BE CONTINUED.

MEN of the noblest dispositions think themselves happiest when others share their happiness with them.

ALL who honor the Blessed Virgin by reciting her rosary with devotion will receive aid from her in their spiritual and temporal necessities.—ST. DOMINIC.

—THE—
Carmelite Review.

A MONTHLY CATHOLIC JOURNAL,
 PUBLISHED BY
 THE CARMELITE FATHERS
 IN HONOR OF
 OUR BLESSED LADY OF MT. CARMEL,
 AND IN THE INTEREST OF
 THE BROWN SCAPULAR.

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

VOL. II. FALLS VIEW, Sept., 1894. No. 9.

EDITORIAL NOTES.

ON another page our readers will find a verbatim report of the eloquent sermon preached by Father Raphael Fuhr, O.S.F., at the laying of the corner-stone of the Hospice.

WE have been asked repeatedly to extend the scope of our little REVIEW, and not to confine ourselves merely to the beauties of the Carmelite devotion to the Blessed Virgin and the glories of the Scapular. We had to begin with that, of course, and mean to keep that, too, as the principal feature of our monthly—but that does not oblige us to exclude all other subjects.

ON the contrary. Although we are in seclusion on Mount Carmel, we can see far from its heights, and probably because we are less mixed up with the world, we can form more impartial opinions about it. We have made room for the able articles on the early history of the Indians, that lived on the bank of the Niagara in former times, and of the early missionaries that preached to them, and we hope to publish more of these from the same gifted pen. We are now publishing the "Life of McMaster," by Rev. Mark S. Gross, which is being eagerly read by an ever-increasing number of readers.

IN this number we begin a series of articles under the heading: "American Fables." They are not written in a spirit of criticism, but are merely the observations of one who is a solitary of Carmel, and who sees the signs of the times from

its heights. He reads them according to his own lights, and in the light of Catholic philosophy. He withholds his name, but we are satisfied that his original manner of thinking and expressing himself will be a sufficient mark of individuality to differentiate him from all other writers for the REVIEW.

FROM the July number of *St. Anthony's Messenger*, we quote the following: "Father Palou, in his life of Father Serra says: The 16th of July was most appropriately selected as the day on which to plant the Cross in Upper California, as on that day the Spanish church commemorates the triumph of the Cross over the Crescent in A. D. 1212; and also as the day on which the Church celebrates the feast of Our Lady of Mt. Carmel. This was in 1709."

THE Ladies of Loretto at Niagara Falls, Ont., our neighbors—are building an addition to their magnificent academy. If the people throughout the United States only knew all the advantages for soul and body connected with a stay at this delightful spot, and the high standard of education maintained at this seat of learning, the Ladies of Loretto would find the new addition to their already large convent inadequate for the demands of the coming scholastic year.

THE Ursuline Sisters of Pittsburg are now opening in their spacious building on Winebiddle avenue, an academy for board and day pupils. The building has been completely refitted for that purpose, and contains all the appliances necessary for health and physical comfort of the pupils. We need not speak of the qualifications of the teachers. It is well known that the Ursuline Sisters are fully equipped for their duties, and that they know how to further the mental advancement of their pupils to the highest point of perfection. We hope that our readers will take notice of their advertisement in our columns, and give their daughters the advantages proposed.

THE feasts of the Nativity of the Blessed Virgin of her holy name, and of her seven sorrows, follow each other closely during this month. They belong to each other,

and are closely interwoven. Our Dear Mother was born to suffer—although of all the children of Eve, she should have been exempted, as she did not share the guilt of the human race, which is the only cause of our sufferings. But she was to be the Mother of the Crucified, she was to stand under the Cross, and be the Queen of Martyrs. Therefore was she named Maria, which in Hebrew, according to the beautiful interpretation of St. Ambrose, had two significations, according to the pronunciation—Miriam, signifying myrrh, or bitterness of the sea—and Mariam, mistress of the sea. The sister of Moses, Miriam, was called by the first name, until she had led the women of Israel through the floods of the Dead Sea, after which she was called Mariam.

* * *

Our Dear Lady had also to pass through the bitterness of the sea with her Son—and deluged with the sorrows and sufferings of the Redemption, she became Mistress and Star of the Sea—*Stella Maris!* Let us, as St. Bernard advises us in his tender and eloquent homily on the sweet name of Mary, look up to this star in all the troubles and anxieties of this life, and we shall surely, guided by its effulgent radiance, enter into the eternal haven of rest.

* * *

From a correspondent in New York we learn that the Italians in America have not forgotten their love of the "Madonna del Carmine." At the celebration of the feast of Mount Carmel, on July 16th, in the Church of Our Lady of Mt. Carmel, E. 115th street, they manifested their love for her in a most enthusiastic manner. They carried candles of virgin wax six feet long, and threw jewelry, even watches, into the collection boxes. The Holy Father, in his paternal love for his countrymen, has granted to this church for a period of ten years, the great indulgence of the 16th of July, otherwise granted only to Carmelite churches and chapels.

* * *

On the 14th of June it was exactly 300 years that Orlando Lasso died at Munich. Twenty days before his death he had completed the last one of his 2,000 compositions, *Lacrime di St. Pietro*, dedicated to Pope Clement VIII. He was 64 years old. The house in which he dwelled and died is now

entirely preserved as a fashionable restaurant, called by his name, and very much frequented by musicians. The last descendant of the great master, John Casimir de Lasso, died a Carmelite in the first half of the eighteenth century.

* * *

The beautiful parish church, connected with the mother house of the Carmelites in Rome, Sta Maria, in Transpontina, which had been closed to the public for some time on account of extensive works of restoration and decoration, was reopened on the 6th of July, according to the *Face della Verità*. The parish of the Transpontina is one of the largest in Rome. It comprises the greater portion of the "Citta Leonina" between the Castle of St. Angelo and St. Peter's Church. Many of the employees of the Vatican reside with their families in this parish. The Carmelite Fathers are next neighbors of the Holy Father, and since the occupation by the Italians, many of the Solemn Masses of Requiem for departed members of the Sacred College, or other dignitaries closely connected with the Holy See, are celebrated in our church by order of the Holy Father. The church itself is of beautiful classic, Roman architecture. The marble altar is one of the richest in the Eternal City. We propose to give a detailed description of the church, in some future number of the REVIEW.

* * *

A PARISH Priest in Wisconsin, who sent us names of persons enrolled in the Scapular for registration, and a subscription for the CARMELITE REVIEW, closes his letter in the following words: "Furthermore, I wish to ask prayers for a boy of my parish, who was drowned on the 5th of July. He was a good boy, and had been received into the Confraternity of the Scapular, but, unfortunately, having laid off the scapular for the purpose of having it mended, a few days previous to his death, he was not invested with it, when the accident befell him. I have frequently found, that young men especially lay the scapular aside for a similar purpose, and then, very often never wear it again, or go without it for years."

* * *

From our own experience on Missions, we can corroborate the above statement. In most instances we found that the fault

lay as much with the makers of the scapular as with the wearers. No person, however poor, would be satisfied with any other article of clothing so loosely put together, as are so many scapulars sold by Catholic firms. We have found them to come apart, or the strings to tear in our hands at the moment of investment. No wonder that they are not worn very long—they could not be. We advise our readers not to buy, at Missions, or at any other time, scapulars that are not well made and durable. It shows a disgusting spirit of money-making greed, to try to sell shoddy scapulars, hanging together on rotten strings, sewn in by a few loose stitches. They bear the stamp of the sweating shop in which they were produced. Then, we advise mothers, when there is any mending of scapulars required, to have it done at once, and to see to it, that the children put them on again without delay. It is only a "safeguard in danger" for those who actually wear it.

BOOKS AND PAPERS.

THE *Valley Catholic* is the name of a newspaper published in Waterbury, Conn. We always experience a new thrill of pleasure when we meet with a new Catholic publication that is worthy of our church and faith. There is plenty of room for such papers. The *Valley Catholic* is a courageous, strong and able exponent of Catholic truth in general, and in its local application.

THE *Niagara Rainbow*, published at Loretto Academy, Niagara Falls, Ont., deserves a more than passing notice. The third number of this magazine, which appears quarterly, is as brilliant as its previous numbers. It is high above the usual college journal, although most of the articles are written by pupils. One of the most interesting features of the *Rainbow* is its foreign correspondence. The descriptions of the Spanish and the East Indian Loretos in this number will be a delightful, intellectual feast to the readers of the *Rainbow*.

IN one of the late numbers of the *Catholic Universe* there is a charming description of "The Real Mexico," which is quite a differ-

ent place from that depicted by the ignorant or bigoted American travellers. We have lately become better acquainted with the Catholic home-life of the Mexicans through the writings of Christian Reid and other Catholic contributors to our magazines. No one but a Catholic can understand and appreciate such a life, based on true Christian views of rights and duties. A Catholic is, therefore, not surprised when he reads of the spirit of contentment among all classes of Mexican people, of the womanliness of their women, of the filial devotion of their sons and daughters, of their refined taste for natural beauty, and of their delicate courtesy. We expect that in a country where the Catholic faith influences all the citizens, even those who antagonize it.

"MOLLIE'S MISTAKE, or Mixed Marriages," is a small book published by the author, J. W. Book, R. D., Cannelton, Ind. Its low price, 20 cents, places it within the reach of all who need it, and their number is so large that the book should have an enormous circulation. We have never yet, in all our missionary experience, found a single parish in which just such a popular treatment of this question was not needed. It seems to be the most difficult thing in the world to convince those who are about to enter a mixed marriage that it is really forbidden by the Church, and that even with the dispensation it is at best only an evil tolerated to prevent a greater evil, and to insure, as much as possible, the salvation of the offspring. Therefore, we have no objection to the style of the book and its plain language. The subject is treated well and fully. If placed in time into the hands of persons who are liable to be drawn into Mollie's mistake, we have no doubt that it will produce the beneficial effect intended by the reverend author. There is an error on page 81 (probably a word omitted) which ought to be corrected in future editions. It is in the first answer on the page. It seems to us, moreover, that the questions on this point are not *ad rem*. (Cf. Konings ii, 1699, and Kenrick xxi, 186.)

HISTORY and reason show manifestly that the only true philosophy concerning man is that which is embodied in the Christian religion.

CARMEL AND LOURDES.

TRANSLATED FOR THE REVIEW BY S. K. BLAKELY.

CONTINUED.

II.

REASON yields its weapons to faith. Science confesses its weakness and impotency. Earth touches heaven through this marvelous Virgin, and heaven bending down to earth in the arms of Jesus permits favored souls a foretaste of its glory, a glimpse of its joys. "Those who explain me shall have eternal life." Behold why the new world sends to-day her bishops to celebrate in unison with those of the old this solemn anniversary. Behold how France, Spain and Italy, assemble to entone in one harmonious Latin chant twenty-five years of miracles indisputable, prodigies unparalleled, consolations ineffable, of faith strengthened, of holy hope. Spain, the land of an Ignatius, a Theresa, a Xavier, had set the example of great pilgrimages, witness the one of St. James of Compostello. Large and fervent! Italy, to whom angels bore in triumph the holy house of Nazareth, anticipated celebrating the six hundredth anniversary of this glorious translation by sending six Bishops to visit our new Carmel, and to offer rich gifts at the shrine. God, who permitted so great a wonder to happen to Italy, has favored France in a manner something the same. The Orient, it is true, guards as a precious legacy the holy mountain of Carmel, but the West possesses its *ora*, which in twenty-five years has become the rival of the first. Italy, France, Spain, favored nations, each has had the privilege of sheltering or defending the Vicar of Jesus Christ! It is not without design, guardians of the papacy, that Mary has called you to-day to assemble in this sacred place. Who takes a more profound interest than the Sovereign Pontiff in all things pertaining to Lourdes? Pius IX, before our Lord called him to everlasting glory, crowned the holy image, and ordered the consecration of the first basilica. Leo XIII, whom God raised up to govern the church, with all the majesty of the lion, united to the mildness of the lamb, wishes to place his name upon the first stone of a new church.

After the illustrious Archbishop of Paris who, some years ago, carried out the wishes of Pius IX, it is your Eminence who has been chosen by our present Pontiff to represent the Holy See in a fete fully equal in magnitude and splendor to that of yore. This jubilee will be the glory of your Episcopate inasmuch as it will redound to the honor of the whole nation. The throng in attendance reminds one of the former, but the tokens of piety are far greater. The pilgrims seem filled with new ardor, miracles without number have been added to the miracles which even then seemed beyond the power of computation. The arms of our Lady of Lourdes are ever open. They are the powerful arms which arrest the thunderbolt ere it falls, the beneficent arms which pour down upon the faithful the shower of favors and blessings for which they wait. Glory to God! Glory to the Church and to the Vicar of Christ. My heart's devotion goes forth to France. You would expect nothing less from a French Bishop. I will turn towards Mary upon this anniversary of her eighteenth and last apparition, and I will say to her in the name of those present who listen to my words, in the name of those dioceses entrusted to our care. I will say to her as the disciples of Emmaus said to Jesus: "Stay with us, because it is towards evening, and the day is now far spent." Stay with us for night approaches, and a gloom more dense than ever hovers upon our horizon. Stay with us and the bright dawn will cause the dark clouds to scatter and disperse. Behold the day, behold the hour. O Mary, when you left Bernadette, when you bade her adieu. But you remained with her through your all-powerful intercession. You led her far away from the scene of her glory, you screened her from the gaze of the world in a cloister, there to pray—there to die. The child of the grotto has passed away like the flower of the field. Bernadette has gone from the choir of her sisters to the choir of the angels. It is from her heavenly home that she participates in this glorious feast. It is from the joys of heaven that she beholds this earthly bliss, and looking upon you her Mother and Queen, she says to you: "Remain at Lourdes. Stay with France!" *Mene Nobiscum*. "Stay with us!"

Remain with us! The deeper the shadows over our hearts, as they reflect the gloom

which enshrouds our affairs, the greater need we have of that bright ray of solace which from the clefts of this rock illumines all France. We cannot part with that brilliant star of hope which draws the attention of the whole world to our beloved France, and gives it a claim to be styled your kingdom. *Regnum Galliar, Regnum Mariæ.* Kingdom of France, Kingdom of Mary.

Remain with us, and guide the steps of France beneath all the suns whither the nation's destiny sends her children. May our sailors, our soldiers, our missionaries, our learned men who travel to the uttermost bounds of the world into vast solitudes as yet undiscovered, in the interest of faith, of science, of civilization, or of the nation's honor, remember that under distant skies the Star of the Sea has risen above the summit of the Pyrenees to watch over France with the eyes of mercy and love.

May their tender mothers receive speedy answers to their prayers for the absent. May it never be forgotten that the name of *France* is synonymous with the title *Christian*. O! Lady of Lourdes, bring back beneath the colors of France the victory which veers now towards the far Orient. O! make France the victor under the *Standard of the Cross!*

Stay with us! Mæu Nobiscum. Remain by our firesides to bless and protect them. Have compassion on the innocence of our children! There is no one but you, O! Mary, who can save them, and with them the future of France. Forget that politicians ignore you, that ingrates despise you, that the impious utter against you their blasphemies, that the would-be wise turn into ridicule the miracles of your goodness.

But the little ones, the poor, the afflicted, those who weep, and those who suffer—the people—in a word—are with you. Remain with us whilst there is an invalid to be restored to health, a sinner to be converted.

Remain with us that the torrent of graces which you have caused to flow in this place will continue to draw hither souls thirsting for their eternal salvation.

Remain with us until that stupendous day, when amid the confusion of Nature this torrent of graces, leaving earth for heaven, will be changed into a torrent of glory wherein we may be satiated with an abundance of bliss for an endless Eternity.

THE END.

The Catechism

OF MOUNT CARMEL,

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

CHAPTER VIII.

Indulgences.

Ques. Has the church granted any Indulgences to the Brown Scapular?

Ans. It would be almost impossible to mention all the Indulgences granted to the members of the Confraternity of Mount Carmel by the Holy See. But we shall endeavor to make a list of them as complete as we can.

For greater convenience we shall classify them.

There are *personal* indulgences and *local* indulgences.

Q. What is meant by a *personal* indulgence?

A. A *personal* indulgence is one that can be gained in any place by the person who fulfills the conditions.

Q. What is a *local* indulgence?

A. An indulgence attached to a certain place, say a church or chapel, which must be visited to gain the indulgence.

Q. What are the conditions for gaining a personal plenary indulgence?

A. General conditions are usually a good confession and holy communion and prayers for the intention of the Holy Father. This latter condition is, however, not always necessary. We shall mention it whenever it is prescribed.

Most of the Indulgences can be applied to the poor souls in purgatory. We shall mark such by the letters P. S.

Personal Plenary Indulgences.

1. On the day of admission into the confraternity and receiving the Scapular.—P. S.
2. On one Sunday in each month for all those who are present at the procession usually held in the churches where the confraternity is established, and pray for the intention of the Holy Father.—P. S.
3. Those who cannot conveniently be present at the procession can gain the same indulgence by a visit to the chapel or

church of the confraternity, and prayers for the intentions of the Holy Father.

4. Those who are sick, imprisoned or travelling can gain the same indulgence by reciting the Little Office of the Blessed Virgin, or repeating the Our Father and Hail Mary fifty times. They must be truly contrite and have the firm resolution to receive the sacraments at their earliest opportunity.—P. S.

5. At the hour of death, for all those who invoke the holy name of Jesus, at least with their hearts if unable to do so with their lips.—P. S.

6. All those who receive the General Absolution from a priest who has the faculties, or, in case of his absence, from any approved priest, gain a Plenary Indulgence.

7. The indulgence of the *privileged altar*, that is a plenary indulgence for the soul, for which the mass is offered up, is attached to every mass for the dead that is said by any priest, at any altar, in any church, for the repose of the soul of any member of the Order, or of the confraternity.

8. Every time that other confraternities have a Plenary Indulgence.

Personal Indulgences not Plenary.

To gain these only the performance of the good works enjoined is necessary. Of course, the state of grace is essential to gain any indulgence whatever.

1. 50 days' indulgence is granted to all those members of the confraternity who salute each other with the salutation, "Praised be Jesus Christ," and to those who answer: "Forever and ever," or something similar. Benedict XIII. increased this indulgence to 100 days, and Pius IX. extended it to all the faithful.

2. 25 days to all those who invoke devoutly the holy names of Jesus and Mary.

3. 300 days for the recitation of the litany of the Holy Name of Jesus.

4. 200 days for the litany of the Blessed Virgin.

5. 300 days each Wednesday and Saturday for those who abstain from meat.—P. S.

6. 40 days to be gained *once* a day for the recitation of the seven Our Fathers and seven Hail Marys in honor of the seven joys of the Blessed Virgin.—P. S.

7. 100 days for the devout recitation of the Little Office of the Blessed Virgin.—P. S.

8. 5 years and 5 quarantines once a month for those members who receive communion once a month and pray for the intention of the Holy Father.—P. S.

9. 100 days to those who assist at the funeral ceremonies for a Catholic and pray for his repose.—P. S.

10. 100 days for those who assist at mass or any other devotions in a chapel of the confraternity.—P. S.

11. 100 days for those who give shelter to a poor person.—P. S.

12. 100 days for those who assist the poor.—P. S.

13. 100 days for any corporal or spiritual work of mercy.—P. S.

14. 100 days to those who establish peace between enemies.

15. 100 days for any good work.

16. 13 years and 13 quarantines to those who call the Carmelite Order or its members, the Order or the Brothers of our Lady of Mount Carmel.

This last mentioned indulgence was originally only of 3 years—granted by Urban VI. It was doubled by Pope Nicholas V., making it 6 years and 6 quarantines, to which Clement X. added 7 years and 7 quarantines.

THE NUN'S MISSION.

NEVER were nuns more useful than now; to the egotism of wealth they oppose the economies of ideal communism; going to and fro amid the luxuries of our Vanity Fair they are missionaries of cordiality and self-denial. In battlefields, in hospitals, in the worst courts of the worst cities, they disarm evil by the courage of purity. They are witnesses to the value of that free obedience which lies at the base of social order. The weary nun, while, perhaps, in her humility, thinking herself a mass of imperfection, falling frequently in her high aims, subject to every womanly weakness, lost in the crowd of her fellow-workers, is all the while maintaining the most sacred fires of humanity, and helping her sisters of the world in their womanly tasks by her vindication of womanhood in its highest uses.

It is only when joy is most passionate we are dimly conscious how often sorrow may be in its supremest depths.

Our American Foibles.

DISCUSSED BY SAM HOBBY AND MICK SENSE.

For the Carmelite Review.

(Under this heading the writer intends to apply common sense and logic to some of our pet sayings and doings, not for the sake of criticism, but in order to direct the attention of our readers to the merits or demerits of phrases and practices which, when properly dissected, are found to be hollow or otherwise at fault. Our country is sadly in need of clear ideas.—Ed.)

IT'S THE LAW.

"But I tell you it's the law."

"Yes, I know, Sam, you told me that so often that by and by, in spite of my dullness, I commence to comprehend this fact. Now, let me ask a question: What is a law?"

"Why a law is a law."

"Undoubtedly, just like a cow is a cow. What makes the law to be a law?"

"Oh, you wish to ask me who makes the laws. You ought to know that the legislative power of the United States is vested in the Congress."

"I was aware of this, my good Sam, though your answer is hardly comprehensive enough to satisfy me. We have not only federal laws in the States."

"If you are so particular, Mick, then I want to tell you that every township, county and State has a right to legislate for itself. Is this answer comprehensive enough now?"

"Hardly."

"Hardly? What else do you want?"

"What about families, clubs, societies, churches, and the intercourse between different nations?"

"I do not think, Mick, that these institutions have any legislative powers properly so called."

"Why not? If you are right, how can we speak of constitutions and by-laws of societies, of church and international law? Are not all these laws just as real as federal or state laws?"

"In a way they are, I grant you, but they will not affect anybody but the members belonging to these organizations, and these may be very few in number, not to mention the fact that any member may leave such societies at any time, and in so doing is protected by the law of the land."

"Your answer proves against you, for the same thing holds good in regard to

every human law. When a member of a family gets married, he by this fact becomes free of parental authority. Moving from one county into another, from state to state, or from country to country, will free a man from the laws he was hitherto subject to and subjects him to the laws of the country he settles in. Where is there a difference, except perhaps in the size of territory or the number of subjects? Hence there is a true legislative power in any family, or any organization whatever, but naturally this power extends only to the subjects and the matter belonging to the organization."

"This would destroy any power in the state, for every family or club could make laws in opposition to those of the commonwealth, which is absurd."

"Not at all, Sam. You are going too far and you did not pay proper attention to my limitation of power. I did not say that every family or club could make whatever laws pleased them, but only laws covering the scope of the organization."

"But could not any club chose for its scope precisely the same matter as the state or church? In such a case they would be autonomous according to your doctrine."

"You are wrong again. If every man would be absolutely free to do as he pleases you would be right. This, however, is not the case."

"Yet it is American doctrine that all men are born free and equal and consequently can do as they please, as long as they do not interfere with their neighbor."

"There is exactly the hitch. As long as they do not interfere with their neighbor. Consequently also the American doctrine recognizes the rights of others, which we are bound to respect, and which limit our liberty."

"Naturally, yet we do not look upon this as a curtailment of liberty, since without it all true liberty would be at an end. Rights and duties are correlative and our claim that our neighbor respect our liberty involves the duty of respecting his likewise."

"Right. I fully agree with you. Now the question is, how far do the rights of individuals go? What is there to determine and limit these rights? It cannot be the private will of the individual, for in such a case the hand of everyone would be constantly raised against everyone else.

Who, therefore, is judge in a matter of such importance?"

"Our principle is that the majority rules. This covers the case fully."

"Not as fully as you think. Let me ask you first what do you understand by majority? Is it a majority of citizens, or inhabitants, or representatives?"

"Of course I understand the majority of representatives, as they have been elected by a majority of the people and consequently represent really the national majority."

"There is a flaw in that argument, my good Sam. Facts are against it. After Lincoln's death the majority of electors voted nearly every time for the Democratic presidential ticket, but the Republicans seated their candidate, Sam Tilden was elected beyond the shadow of a doubt, but R. B. Hayes was counted in. Dare you call the electoral college truly representative of the will of the majority in these cases?"

"No, I do not, but such is the law."

"Then the law itself is at fault and in contradiction to your principle that the majority rules. Moreover this principle is not acted upon in most laws passed. Neither the people nor their representatives know beforehand what bills may be brought before them in Congress. How then can the majority decide on their merits and give expression to its will?"

"Cannot they endorse or repudiate any measure in a popular meeting and instruct their representative accordingly?"

"They can, speaking in the abstract. But in reality they do not do it. Supposing, however, they would do it, would the representative be bound to vote according to instruction?"

"No, he could follow his own judgment. But of course they would not re-elect him."

"This reason is problematical. He may not care for re-election, the voters may set him aside for other reasons, and at all events this would not touch the matter on hand. The fact is that the much vaunted majority has very little to say in legislation, not speaking at all of the wholesale corruption and trickery practised openly."

"But what can we do? Certainly we must act through some representative, since we cannot get the whole people to vote on any bill laid before Congress."

"In Switzerland, a republic like our own,

any bill on demand of 50,000 voters has to be submitted to popular vote, so that the people really decide. A similar thing for important measures outside of constitutional amendments could be done in the United States, and the people might vote on franchise, custom, internal revenue laws and the like. Such a 'Referendum,' as they call it, would at the same time be a safety valve against partisan legislation, which is only another name for mob rule. As, however, neither you nor I are legislators we may leave this practical question. My question, 'What makes the law a law,' is not answered yet. We only discussed partly the question, *who* makes the laws, which does not touch the essence of law."

"What else do you expect? Is not any bill passed by a majority of any legislative body a true and solid law to all intents and purposes?"

"Yes, as far as such a bill is in the statute book and may be enforced by authority, but not as soon as the question is raised, has the majority a right to pass such a bill."

"What would prevent them? I do not see any reason why they should not."

"You don't? Now supposing the Congress passed a law binding every American to spend on improvements at least \$2,000 a year. Would that law bind?"

"It would not, because it is impossible, since thousands have not the means. But those having the means would be bound by the law."

"No, indeed, they would not be bound either. A law must be essentially for all, as all are equal before the law, and consequently when the execution of the law is not possible to all it binds no one."

"Therefore the first quality of a law must be the possibility of obeying it. Then, again, supposing a law were passed by the majority that everyone discarding clothing should go about nude, would this impose an obligation?"

"You suppose impossible things. No one would dream of such a law."

"Are there not nations living under or near the equator that actually go around clothed only in a smile?"

"That's outside the question. The people you speak of are savages."

"Granting this, what does it have? Have savage nations a right to legislate themselves?"

"I do not deny their right. But it is only for themselves."

"Supposing an American wished to settle there and live amongst them, would they be right in demanding that he conform to their law in regard to dress?"

"Decidedly not. The very idea is monstrous. Common decency and propriety forbid it."

"Yet according to our principle that the majority rules he is bound to submit. Theoretically and practically there is a decided majority in favor of the law, which affects the whole territory."

"Nevertheless he would not and could not be bound by it."

"In this case, if reversing the matter, we suppose that one of these Equatorians came to us, it would only be fair to say that he enjoys equal liberty here to follow his own fashion."

"Not at all. No one has a right to shock a civilized community in such a way."

"Then you grant that the rule of the majority is not absolute, but restricted by the laws of common decency and honesty?"

"Certainly, but why do you introduce the word honesty?"

"Decency and honesty are convertible terms. Anything that is decent is honest, and *vice versa*."

SODALITIES.

WE are fortunate in having sodalities which are model instances of zeal in proving their devotion to Our Blessed Lady. The children of Mary have always devoted themselves, under very prudent guidance, to works whose variety and hardship require many generous sacrifices. Not a work of mercy, spiritual or corporal, escapes their vigilance. The religious who direct all this zeal know thoroughly well the need of developing and training it from youth up, and manage not only to make their pupils look forward to such charitable ministrations in after-life, but also, as far as may be, to imitate their elders and join with them in actual practice of this zeal.

INGRATITUDE is a most displeasing vice to the God of love; each time this sin is committed the most sacred heart of Jesus is wounded anew.—VEN. MARY CHEUBINE.

HUSBAND AND WIFE.

How wonderful are the ways of God? General ———, a prominent man, renowned for his engineering feats and soldierly acquirements, returned from the late civil war, his faith being given him by a singular occurrence. Once when the cannon's loud roar and the sharp, quick sound of musketry arose above the dying shrieks of rebel and union soldiers, the General saw a man who was wounded carried by him. He inquired into the particulars of the man's injury, and learned that a bullet, which would have reached the soldier's heart, had been changed in its course, by meeting a Scapular of the Blessed Virgin, which the soldier religiously wore across his shoulders. It seemed a miracle, plain and evident, of our Mother's goodness and power, and the General, a life-long Protestant, after severe inquiry, became a Catholic. When the war ended he returned to his home with some misgivings as to how his new creed would be accepted by his Protestant wife. Sunday morning came along, and with it the bells ringing out for the Mass time. Giving some slight excuse, — he was going to the barber's — the General started out for the nearest Catholic church. The usher gave him a seat, and the General bowed down his head in earnest prayer. Another person, a lady, was given a seat in the same pew, but the General never looked at her, so deep was his devotion. When the priest said "*Te Missa est*," and the congregation received the blessing of the Holy Mass, the General stood up for the last gospel, crossed his forehead and lips with the sign of the cross, and saw by his side his own wife, doing the very same thing. They were both Catholics, converted from their unbelief without each other's knowledge. Each was trying to hide from the other their faith; but when they passed out, man and wife, one in faith as they were one in flesh, their faces were flushed with a hidden holy joy, which gradually stole out from their hearts, and found its fulfillment in after hours of happiness, never enjoyed before.—*The Sacred Heart Review*.

THE man who loves God and admires the works of his hand will detest the things that are evil.—VEN. L. DE BLOIS.

The Catholic Dictionary and the Brown Scapular.

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

CONTINUED.



It is sometimes said, and said with considerable truth, that none are so credulous as those who profess to believe nothing. Certainly it requires a good deal of credulity to suppose that the origin of the world-wide confidence in the Brown Scapular was a paper forged by an unscrupulous monk. It requires more credulity still to believe, that the monk who committed such a crime was a man of literary ability and distinction. Superior of a convent in a large city of Catholic France, to whom was intrusted the task of vindicating this Carmelite devotion. It requires most credulity of all to imagine that Almighty God could allow hundreds of learned and holy men, and with them thousands and tens of thousands of pious Catholics to be deceived by such an imposture, and on the strength of it to attribute to the Brown Scapular an efficacy which it does not possess. But the testimony of Father Cheron does not stand by itself. The MS. in the Vatican, of which the author of the article we are discussing speaks as if the claim put forward in its behalf by the Carmelites were at least exceedingly doubtful, is a well authenticated document, of which a copy was made officially in 1635. It dates from the end of the thirteenth (or at least the beginning of the fourteenth) century. Even Launoy does not venture to deny its existence, he simply tries to destroy its authority by reminding his readers of the vast amount of rubbish which the Vatican Library, like the net which draws every kind of fish, had gathered into its archives. Nor is this the only testimony to the Scapular before the end of the fourteenth century. There are no less than three other accounts of, or allusions to the apparitions of an earlier date than the *Vindiarium* of Grossi of Toulouse. To say that it is mentioned for the first time by him is not only a gratuitous statement, but in direct contradiction with the facts of the case. In the *Speculum Carmelitarum*, by Father Daniel, quotations are

given distinctly confirming the apparition from four different sources. The first of these is the MS. in the Vatican, (7.) which contains a brief life of St. Simon Stock, in which the following passage occurs. St. Simon used constantly to pray the Glorious Mother of God to fortify with some singular privilege the Order of the Carmelites, which was specially distinguished by the title of the Virgin herself, repeating daily in his prayers with most devout voice: "O Flower of Carmel, Flowering Vine, Glory of Heaven, Virgin who alone didst bear a Son, gentle Mother, who knewest not man, give favor to thy Carmelites, O Star of the Sea." To this blessed man, the Blessed Virgin Mary appeared with a multitude of angels, holding in her hands the Scapular of the Order, and said: "This shall be a special favor to thee and to all the Carmelites. He who dies in this shall not suffer the fires of hell." (8.) This MS. was attested by eye-witnesses, who read it and copied it out in the presence of Horatius Justinianus, Qualificator of the Sacred Office, 1635.

The second is a MS. in the Library of Barthelot, Bishop of Damascus, quoted by Gononis in the *Lives of the Fathers of the West*, book iv. It tells the story in almost the same words. The third is a MS. in the Convent of the Carmelites at Malines, containing records of the chief events in the Order in elegiac verse, in which the following lines occur: "Anglicus iste Simon petit a Christi genitricis, Praesidium Matris ac Scapulare summ." (9.) The fourth is the testimony of William of Coventry (1348), who, in his *Scutum Carmelitanum*, gives an account substantially the same as that of the Vatican MS. All these are prior to Grossi, who, in fact, borrows *verbatim* the account of William of Coventry, simply

(7) N. 191.

(8) Sanctus vero Simon gloriosam Dei genitricem jughiter deprecabatur, ut Carmelitarum ordinem speciali insignitum ipsius Virginis titulo, aliquo singulari privilegio communiaret, dicens quotidie voce devotissima in suis orationibus, Flos Carmeli, vitis florifera, splendor coeli, Virgo puerpera singularis; Mater mitis, sed viri nesca; Carmelitis dapriologica, stella Maris. Beata Maria Virgo cum multitudine Angelorum ipsi B. viro apparuit, Scapulare Ordinis ipsius manibus tenens, et dixit. Hoc erit tibi et canis Carmelitis privilegium in hoc moriens aeternum non patietur incendium (Speculum Carmelitarum, pars iii, p. 527.)

(9) Quoted in the *Vinea Carmeli*, p. 560, n. 1000.

adding to the promise, he whodies in this shall not suffer the fires of hell, the explanatory words, that is, he whodies in this shall be saved, *(in hoc moriens salvabitur)*.

(2). But the vision has a far more reliable warranty than the general belief of the account given of its origin. From the first time that it was brought under the notice of the Holy See, the action of the Popes has been distinctly in favor of the fact of the apparition, and as time went on they have adopted it as their own, and professed both implicitly and explicitly their belief and confidence in its reality. The Indulgences and privileges granted to all who belonged to the Sodality of our Lady of Mount Carmel, were an implicit approval of the foundation on which that Sodality rested, even though no express mention is made of it. To say nothing of John the Twenty-second, and Alexander the Fifth, (since their Bulls are attacked as forgeries by the *Catholic Dictionary*), Clement the Seventh in the Bull *ex-Clementi* (Aug. 12, 1530, *Bull. Rom.*, Clemens VII. n. 38), confirms the privileges granted by his predecessors. So too does Pius the Fifth in 1566, Gregory the Thirteenth in 1577, and Paul the Fifth in 1603. Now, if there grows up in the Catholic world a devotion to some shrine or place of pilgrimage, where countless miracles are reported to occur, and favors to be granted to the faithful, and if the Holy Father grants to all who frequent that shrine or visit that pilgrimage, rich and large Indulgences, we are justified in attributing to him an approval of it, and a recognition of the reality of the facts whence it has had its origin. In the same way when we find Pope after Pope confirming privileges granted by their predecessors to all who wear this Sacred Scapular, it is impossible to believe that they, one and all, are taken in by a pious fraud, or support a Confraternity founded on a pure fiction, an imaginary vision blasphemously invented and assumptuously attributed to one whose fame of sanctity gave force to his words and ensured the acceptance of anything narrated by him and written down at his dictation. But one of the Popes goes beyond a mere implicit approbation. During the Pontificate of Paul the Fifth, the Carmelites asked for insertion in the Roman Breviary of a clearer and more explicit account of the origin of the Sodality of the

Brown Scapular. The matter came before the Congregation of Rites, and Cardinal Bellarmine was instructed by the Pope to draw up a fresh set of lessons for the Second Nocturn. The Second of these Lessons speaks with no faltering voice, The Blessed Virgin not only gave to the Order of Carmel their name and afforded them her protection, but also the badge (*insigne*) of the Sacred Scapular, which she bestowed on Blessed Simon the Englishman, that by this heavenly dress this Sacred Order might be distinguished and protected from all evils that were gathering round it. The third Lesson goes on to say how the privileges of the Order are extended to all who are received into the Sodality (*Societas*) of the Scapular, and how our Lady comforts in Purgatory and delivers thence those who have fulfilled the conditions imposed upon them during life. This office was sanctioned by the Pope, and by his authority inserted in the Carmelite Breviary.

(3). But there is yet another argument establishing the vision of St. Simon Stock, and one which cannot be rejected by any loyal Catholic. All over the world the Brown Scapular is not only a popular, but a universal devotion. Not only is it dear to the faithful, but their confidence in it is unlimited. They accept it as the gift of Mary. *Bishops recommend it to their dioceses, Missioners preach it, priests explain it, catechists instruct the children under their care respecting it; one and all they give the same account of it; one and all they profess and inculcate their absolute confidence in its celestial origin; one and all they confirm by their own experience the truth of the promise made, that none wearing it fails to die well; one and all bear testimony that the hardened sinner, sooner or later, loses or throws off his Scapular, *Securus judicis arboris teretium.**

We cannot refrain from quoting a few words from the *Meaning and Use of the Scapular of our Lady of Mount Carmel* by the Bishop of Salford, (Burns and Oates) price 1d. "While praying one night to the Blessed Virgin with the greatest devotion and humility, and saluting her as 'The Flower of Carmel, the Flowering Vine, the Splendor of Heaven, the Star of the Sea,' and many other titles, St. Simon Stock received a visit from the Blessed Virgin herself, holding in her hands the Carmelite

habit, which she offered to him, saying: 'This is the pledge of the privilege granted to thee and to all the Carmelites; he who piously dies wearing this habit, shall be preserved from eternal flames.' This happened on the 16th July, 1251. pp. 8, 9.

"No confraternity has ever received a greater number of approbations from the Sovereign Pontiffs than this of the Scapular. Nineteen Popes have confirmed and approved it by publishing some forty Bulls and Rescripts in its favor. A number of the Popes have been members of the Confraternity. The Benedictines, Franciscans, Dominicans and Jesuits have been, with the Carmelites, its defenders and propagators. When the devotion was attacked in 1699, Father Aquaviva, the General of the Jesuits, not only defended it, but wished the members of the Society to use and recommend the devotion of the Scapular as one most pleasing to the Blessed Virgin, and most useful to the faithful. In this country, where there were more than forty houses of White Friars, or Carmelites, before the suppression of the monasteries, there was undoubtedly great devotion to our Lady of Mount Carmel. Kings and Queens of England, and of Scotland, (before the apostacy of the sixteenth century), and innumerable multitudes of persons of every condition of life throughout Christendom, have worn, and still wear, the Scapular. In Ireland it has been the comfort and the joy of the people for centuries, especially during the long night of persecution" (pp. 10, 11). We strongly recommend this little manual to all our readers.

In spite of the attacks made upon it by Gallicans and other enemies of the Holy See, in spite of the insinuations of the *Catholic Dictionary*, this absolute reliance remains, and will ever remain, ineradicably fixed in the hearts of the faithful children of the Holy Church. What the *Ecclesia docens* accepts and approves, what Catholic instinct, the unerring touchstone of truth in things spiritual, pronounces to be in accordance with the ways of God's Providence, and what an ever increasing experience confirms and ratifies, cannot be rejected without the greatest peril, except where invincible ignorance excuses.

(4). We have only one fact more to clench our argument. We do not cast it in the

teeth of the authors of the *Catholic Dictionary*, since we believe they wrote before it was known to them. Among the offices lately granted to England by our Holy Father, Pope Leo the Thirteenth, is the office of St. Simon Stock. On the 16th of May Mass is said in his honor in every church of England, and his office recited by every priest throughout the country. The Collect of the Mass and the Lessons for the office have the sanction and approval of the reigning Pope. Now, if ever there was a Ruler of the Church, whose wise and prudent moderation was slow to admit into official records anything to which objection could be taken, it is he who now sits in Peter's chair. If ever there was an earnest advocate of a thorough and searching historical criticism, it is our present Pontiff. Even non-Catholics admit his astonishing prudence, his well-balanced judgment, his scholar-like discrimination, his instinct for historical truth. Already he has given orders for changes in certain Lessons of the Breviary, because the statements made therein were not certain matters of fact. The whole tendency under his Pontificate is to an ever increasing accuracy of historical criticism. We do not say that the Pope makes himself responsible for every statement of fact in a new lesson, but we do say that overwhelming evidence is required to justify the rejection of what is recommended to the faithful with this authority. Now the new Collect for the feast of St. Simon is distinct enough; the Third Lesson of the Second Nocturn of his office is more distinct still. The Collect is as follows: May Thy people, O Lord, dedicated to Thee and Thy Virgin Mother, rejoice in the solemnity of the blessed Simon, and as through him they have obtained a mark of so great protection, so may they attain the gifts of eternal predestination. Through Jesus Christ our Lord, etc. The words of the Lesson are these: As he (Simon) was praying the Blessed Virgin, to distinguish his Order, which rejoiced in bearing her sacred name, from the rest by some special privilege, she herself appeared to him, accompanied by a multitude of angels, holding in her hand the Scapular of the Order, and saying, "This shall be for thee a sign, and for all the Carmelites a special privilege, that he who devoutly dies in this shall not suffer eternal burning."

To sum up. The historical evidence we have adduced is sufficient, and more than sufficient, to establish the authenticity of the story of our Lady's appearance and promise to St. Simon Stock. Its general reception all over the Catholic world, its promulgation by the *Ecclesia docens*, its acceptance by the *Ecclesia discens*, is also proof enough of the supernatural origin of the Scapular. The repeated approbation of Popes and Roman Congregations, and finally the official insertion of the story in the Breviary, would leave no doubt about the matter, even if other proof were not forthcoming. On the other hand, the account given of the Scapular by the *Catholic Dictionary* is based on a malicious, scandalous work, condemned by Rome, the author of which was a dangerous, scurrilous and disloyal character. It abounds with inaccuracies to give the statement a gentle name and displays an animus derogatory to the dignity of the Holy Mother of God, and insulting to the venerable Order of the Carmelites. It is a blot upon the pages of the *Catholic Dictionary*. The excellence of the work in other respects makes us hope that its authors will speedily disown this unfortunate production, and remove from their pages an article which is likely to be very mischievous to the ignorant and ill-informed, and to disgust all well-informed and loyal Catholics, all faithful servants of Mary and honest lovers of Truth.

THE END.

It is not knowledge, but little knowledge, that puffeth up.—CARLILE.

A Boston religious weekly warns its readers that hereafter Catholicism is going to be aggressive and will "seek in every possible way to get the mastery of the United States for the Pope." Not by every possible way, but in every lawful way, most assuredly, the church will strive to "get the mastery" of this and all other countries. But that means only that we shall try very hard to persuade and convince everyone outside the church, so that they may all voluntarily and gladly become Catholics. A church which does not thus try to "get the mastery" is not fulfilling the first function of the church. "Go, teach all nations," said our Saviour, who founded the church.—*Sacred Heart Review*.

AN HONEST OPINION.

THE rector of the Protestant Episcopal church of St. Barnabas, in Omaha, where the A. P. A. policy has been very active, is disgusted, and speaks out his disapproval while praising the Catholic church as follows:

"No priestly apostate is too vile to find a place and ministry in this propaganda of slander and hate; and men who call themselves ministers of Christ do not hesitate to give credence and circulation to stories which, if true, except in rare instances, would present to us a riddle which no man could solve; namely, that no part of the Christian church can show a more indomitable courage and devotion, a more tireless spirit for the conversion of heathen men and savages, at every cost of comfort, of ease, of home, of worldly advantage, of life itself, than the Roman Catholic church. Her priests penetrate into every heathen fastness; her nuns also. On every battlefield her Sisters forego the natural weakness of their womanhood to minister to the dying on the war-swept field of slaughter. They are found by day and by night in the plague-swept cities of the land and in the hospitals amid the dead and dying and the suffering. When in Memphis and New Orleans Protestant ministers fled like craven cowards, many of them, before the horrors of yellow fever, Roman Catholic priests stood like men to their posts; some of them to die beside their more manly Protestant brethren, and the men of the Red Cross, and Sisters also, * * * * *

What has become of Protestant manhood, or American honor, if it keeps silent in the face of this utter denial of Christian virtue among men and women who give daily proof of heroic courage and rare devotion on behalf of the bodies and souls of men and women, without waiting to inquire what their creed or nation is?"—*Sacred Heart Review*.

HAVE no affection for any other greater than that which belongs to God.—VEN. L. DE BLOIS.

WHERE is thy faith? Stand firmly and with perseverance; take courage and be patient; comfort will come to thee in due time.—THOMAS A KEMPIS.