

Carmelite



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VERY REV. ALOYSIUS MARIA GALLI,

Prior-General of the Order of Carmelites.

CARMELITE GENERALS.



RELIGIOUS Orders might be aptly compared to a well disciplined army under the command of a general, who in his turn owes obedience to a commander-in-chief. There are several such armies in the Catholic Church, United in essentials, they have their own peculiar mode of warfare in the great and endless fight for the glory of God and the salvation of souls. Soldiers of every nation, they are strongly united, and ever until death, ready to obey him to whom they have sworn allegiance for God's sake. 'Tis true, a few deserters may appear on rare occasions, but recruits are never wanting. As one after another goes before the Lord of Armies to receive an imperishable badge of glory, the deserted ranks are speedily filled with valiant volunteers. The individuality of each combatant is lost when he enlists, and the vast army acts as one man under the generalship of a head-superior, who in turn is accountable to his chief superior—the Sovereign Pontiff. In an army, the whole body is again subdivided into regiments under its colonels, and these again under its captains into companies. So with an Order. It is divided into what are called Provinces, under a superior—the Father Provincial. Each province is again made up of different communities, or priories, each of which has its prior, or superior, who again can appoint subordinate officers. We speak at present only of the Order of Mt. Carmel and its past and present generals, under whose leadership are united to a man, the members of its vast army be they in far off India, at the Antipodes, in the Canadas, in the bustling American metropolis, or on the Western prairies.

Very Rev. Aloysius Maria Galli, whose portrait appears on page 77, is the present Prior-General of the Order. He was elected at the General Chapter of the Order in Rome on October 17, 1889, by the votes of the representatives of the Order from all parts of the globe. The United States and Canada were represented by Very Rev. Pius R. Mayer, O.C.C., Provincial of the Province of the Immaculate Heart of Mary.

Our Reverend Father-General was born at Poggio, in Umbria, Italy, on March 28, 1842, his 52nd birthday occurring on the 28th of last month. He is hence in his prime, and can hope to see many active days devoted to the services of the Order. Father Galli received the holy habit of the Order on June 12, 1859. The residence of the General is the beautiful convent of St. Maria Transpontina, in close proximity to the Vatican. The Italian Government has taken possession of nearly all of this monastery, and uses it as a barracks. There now is a chance of our Mother house being located elsewhere in the Eternal City.

Personally, our Very Reverend Father-General abundantly enjoys nature's gifts. He has a magnificent physique and robust constitution. His duties are naturally onerous, having the care of the whole Order on his shoulders. To lighten his burdens he has an assistant, who also acts as the secretary for English-speaking Carmelites. Father-General's devotion to Our Lady of Mt. Carmel, and the welfare of her Order, knows no bounds. He is a man of great erudition, which was recognized by His Holiness Pope Leo XIII., who appointed him a Consultor of the Sacred Congregation of Rites. Although strongly attached to the traditions of his venerable Order, our Father-General is in touch with the needs of times and circumstances. He has visited most of our European monasteries, and in a very short time he is expected to visit the houses of the Order in this country.

Looking through the long list of predecessors of our present Father-General, we come to St. Berthold, the first general of the Carmelites. The Christian princes after having made themselves masters of the Holy Land under the command of Godfrey of Bologne, in the year 1099, St. Berthold, a native of France, and doctor of Paris, accompanied the army thither, for the purpose of visiting the holy places, and fixed his abode in Mt. Carmel among the hermits, who in the year 1141 assembled to hold their first Chapter, Aimericus, then patriarch of Antioch and the Pope's legate, was by the unanimous consent of all, chosen to preside over this meeting, in which St. Berthold was elected first general of the Latins or Europeans. Verner, a Carthusian, speaking of Aimericus, in his *Chronicles of the Church*, in the year 1141, says: "The

Order of Carmelites was revived and reformed by Almericus, Patriarch of Antioch and Pope's Legate; and their first General was Brother Berthold, a holy man." From that time, all the hermits of Mount Carmel, Syria, and Palestine, have been subject to, and under the obedience of a prelate. This election of general was two thousand and sixty-seven years after our patriarch, St. Elias, instituted the Order of Mt. Carmel, and seventy years before the Institute of the order of St. Dominic and St. Francis; and the reason why the Carmelite order has not the precedence of the others, is not, because it is said not to have been instituted and approved previous; on the contrary it was approved by Pope Stephen V. in the year 816, by Leo IV. 847, Sergius III. 907, John X. 913, John XI. 931, Sergius IV. 1039, Alexander III. 1189, and Innocent IV. 1199; but the reason why it has not the priority, or precedence, is, that the orders of St. Dominic and St. Francis were confirmed by a bull from the Pope in the year 1224, and the order of Carmel not for two years after, in 1226. St. Berthold was general of the entire order for the period of forty-six years; he died in the year 1187, aged 115, after having given the habit to many, and founded several convents.

St. Brocard, a native of Jerusalem, was unanimously chosen to succeed St. Berthold in the government of the order in the year 1118; he received into the order S. Cyril of Constantinople, and St. Angelus of Jerusalem, who foretold the stigmas of St. Francis, and the persecution of St. Dominic by the Albigenses; they in like manner prophesied to him the martyrdom which he afterwards suffered in the year 1220; he also invested with the holy habit St. Angela, daughter of the king of Bohemia, and prioress of the convent of St. Sepulchre in Jerusalem, the venerable Eusebius the Syrian, Jerom and Jeremy of Palestine, and Rodolph Fresumo, who was in the first Provincial of England, whither he accompanied the Father General. In fine, he received into the order many others who rose to the dignity of Archbishops and Patriarchs. In the year 1205, he received from the patriarch, St. Albert, (who was then in Tholomada, where he retired from Jerusalem, which was at that time under the yoke of Saladin from the year 1187,) the Rules, an abridgment of

those which were given him by John Silyan, of Jerusalem, as is testified by *Waldensis*, in these words: "The Order of Carmelites first obtained the Rules from John the Carmelite and Patriarch of Jerusalem, written in Greek, which were abridged by St. Albert, who was also patriarch of said place, and are the same now used and observed by the order, confirmed by Popes Honorius III, in the year 1226, by Gregory IX, and Innocent IV."

St. Cyril of Constantinople, a man of profound erudition, was elected general in 1221. About this time the Order began to suffer great diminution, occasioned by the Saracens, who were then laying waste the country of Palestine, which circumstances obliged them to seek an asylum in Europe, where in a short time more than thirty convents were founded. St. Cyril died in the year 1224.

Fr. Berthold, of Lombardy, was chosen to succeed him. In the same year he obtained from Pope Honorius, the confirmation of the Rules and office of the Blessed Virgin of Mount Carmel, and appointed St. Simon Stock, Vicar General of the European convents. This holy man died in 1231, being seven years General.

St. Alan, a man of great sanctity, and a native of England, was elected General in 1231. He held a general Chapter in Mount Carmel in the year 1237, at which permission was given to the religious to travel into Europe. He came to England in the year 1240, appointing in his absence the venerable brother Hilarion, Vicar of the convents of Syria and Palestine; and in the year 1245, he convened the first general Chapter in Europe, at Ailsford, where he resigned the office of General to St. Simon Stock, and retired to his convent of Colonia, where he died in 1247, after having founded many convents.

FR. PHILIP, O.C.C.

TO BE CONTINUED.

ONE of the greatest heroes of life is the man who has the nerve to get up early in the morning.

THE more the man who builds on the sand invests in his house the worse it will be for him.

CONTRITION is our hope for the past, our watchword for the present, our safeguard for the untried future.

On Saint Teresa's Footsteps.

BY REV. CHARLES WARREN CURRIER.

For the Carmelite Review.

CONTINUED.



WRITING of the Monastery of the Incarnation, Saint Teresa says: "Though in that house in which I then lived there were many servants of God, and God was served therein, yet because it was very poor,

the nuns left it very often, and went to other places where, however, we could serve God in all honor and observances of religion. The Rule also was kept, not in its original exactness, but according to the custom of the whole Order, authorized by the Bull of Mitigation. There were other inconveniences also. We had too many comforts as it seemed to me; for the house was large and pleasant. But this inconvenience of going out, though it was, and that took most advantage of it, was a very grievous one for me; for many persons, to whom my superiors could not say no, were glad to have me with them."

Gradually the idea gained upon her of bringing her order back to its primitive austerity. Difficulties innumerable arose before her, but she triumphed over them all, and the result was the foundation of the Monastery of St. Joseph in Avila, the oldest convent of Discalced Carmelite Nuns in the world.

Among the friends who supported her at this gravest period of her life, the name of the Dominican, Father Pedro Hanez, stands prominent. Some years ago I wrote of Father Hanez: "His services were of the highest order, and they ought never to be forgotten by the daughters of St. Teresa, among whom the name of Father Pedro Hanez deserves to be held in veneration as long as the Order of Carmel exists."*

It may be interesting to you, reader, to pay a visit to the venerable Monastery of the Dominicans near Avila. To reach it, return to the town from the Convent of the Incarnation, cross it outside the walls, and take the straight road leading south, it will

bring you to the Monastery of St. Thomas. This religious house was founded in 1482, during the reign of Ferdinand and Isabella, and here lies buried their only son, Prince Juan, who died in Salamanca in 1497, at the age of 19. Within the transept railing, beneath an exquisitely sculptured monument of white marble, repose the mortal remains of the last male descendant of the ancient royal houses of Castile and Arragon, and, consequently of the early Visigothic kings of the Peninsular. With the death of Prince John, the house of Austria succeeded to the throne of Spain. On her visits to this Church, the Saint of Avila must have frequently breathed a prayer for the soul of the youthful scion of the two illustrious houses of her country.

It was, no doubt, in this church, that the vision took place of which she speaks in the thirty-third chapter of her life, in which she beheld the Blessed Virgin and Saint Joseph clothing her with a garment of dazzling whiteness.

The convent of St. Joseph was established in 1561, with the aid of a virtuous lady of the family name of Guyonan, and with that of Juana de Ahumada, a sister of the Saint, whose tomb we shall, hereafter see, at Alba de Tormes. Although I have followed an order more in accordance with the life of St. Teresa, the convent of St. Joseph was the first place I visited in Avila connected with her memory. It was still early when I reached the city among the hills, and the keen morning air sent a chill through my frame as I stepped out of the train. After a brief visit to the Cathedral, I went in quest of an American lady from Boston, who is now a resident of Avila, and for whom I had a letter of introduction. The lady is well acquainted with the Discalced Carmelite Nuns, and she kindly sent her servant to accompany me to the convent. I had wished to have an interview with the prioress, but an established custom prevented the fulfillment of this desire, for Discalced Carmelite Nuns in Spain do not go to the parlor on their communion days, and this happening to be one, I was deprived of the pleasure of speaking to the successor of St. Teresa. However, I saw all of the convent and church that an outsider is permitted to see.

Returning from the Monastery of Santa Tomas, on reaching the city, bear slightly to

* *The Review*, August 1892, p. 29.

the right, and you are at the venerable convent of Las Carmelitas Descalzas, called also *el convento de las Madres*, the convent of the Mothers. The venerable building stands there now, more than three hundred years, and within its garden there is a nut tree said to have been planted by Saint Teresa herself. Some of its fruits were given to me as relics by the Sister to whom I spoke through the "turn." There are two churches attached to this convent: one, the original chapel built by St. Teresa, and the other a more spacious church that was erected after the death of the Saint. It was through the grating of the former that the Saint of Avila frequently received Holy Communion. There, as Yopez relates, she was rapt in ecstasy when receiving Holy Communion from the hands of the Bishop, Don Alvarez de Mendoza. In the larger church lies buried Lorenzo de Capeda, brother of Saint Teresa. Although more than three hundred years passed since the convent of St. Joseph was founded, its fervor seems not to have diminished, and the recollection of their saintly Mother keeps alive in the hearts of her daughters the flame of religious perfection. In this house Saint Teresa spent five years, before she founded a second monastery.

Like so many other interesting cities in Spain, Avila is quite neglected by tourists, although it is one of the most picturesque towns of the Peninsula. I spent within its walls a most pleasant day, one that shall not soon fade from memory's eye, and when many more exciting scenes shall be buried in the grave of oblivion, that day shall still stand forth in bold relief, and vivid outlines formed by that potent faculty of the soul that we call memory. I see it still, oh! so clearly, bathing in the mild rays of a fair Castilian sun, and as the shades of evening lead it onward to the night. I see in fancy's eye the grand old cathedral, with its monuments and tombs, the sturdy walls that have stood the test of ages, the silent streets, the *plazas*, the picturesque groups of loiterers, but, above all, the convent of the Descalced Carmelite friars of the Incarnation, and the monastery of St. Joseph. Many things I shall forget, but Avila de los Caballeros, shall not soon be forgotten.

TO BE CONTINUED.

FIDELITY, filial piety, chastity and uprightness diffuse fragrance through a hundred generations.—CONFUCIUS.

The Catechism OF MOUNT CARMEL,

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

CHAPTER III.

The Mother of Mount Carmel.

Q. How did the Blessed Virgin show herself to be the Mother of the Carmelite Order?

A. In many ways: (1) by calling saints to the Order, and forming them into sanctity, as worthy children of such a mother, (2) By procuring for the Order all that was necessary for its life and existence, as we have seen in the foregoing chapter, (3) By clothing her children with her own hands in the sacred livery of the Scapular, (4) By protecting them against all evil during life and after death. No mother could do more for her children than the Mother of God does continually for her children of Carmel.

Q. What saints were called to the Order of Mount Carmel by the Blessed Mother of God?

A. Nearly every saint of the Order was called to it in a special manner by the Blessed Virgin of Mount Carmel.

Q. Can you mention a few of them?

A. Of those who are canonized and beatified we have authenticated records, approved and ratified by the Church. I shall therefore confine myself to some of these.

The fifth lesson in the matins of the feast of St. Cyril of Constantinople, on the 6th of March, states that this great saint was admonished by the Blessed Virgin to leave Constantinople and to proceed to Mount Carmel, there to join her Order. St. Cyril, after having distributed all his possessions among the poor, took sail for the shores of Syria, and having arrived at Mount Carmel joined the Religious, whom he found there, took the habit of the Blessed Virgin — and making himself most pleasing to God by his fasts, prayers and charitable works, was deemed worthy of divine revelations.

Q. How was St. Angelus called to the Order?

A. St. Angelus was born in Jerusalem of noble parents, who had been converted from Judaism by a vision of the Blessed Virgin. The Mother of God appeared to them and exhorting them to abjure the peridy of the Hebrews and to be baptized, promising them that as a reward of their faith they would have two holy sons. She mentioned their names—Angelus and John. The two brothers became Carmelites, and St. Angelus was canonized.

Q. How did Blessed Francis, the great penitent of Sienna, receive his call to the Order.

A. The Carmelite Breviary, in the lesson of his feast, on the 17th of December, states that the Blessed Virgin appeared to Francis, and showing him the Carmelite habit, exhorted him to wear this dress by joining the Order of Mount Carmel. Francis applied to the Prior of the monastery of Sienna for admission, which was granted, and on the day of his reception, an angel brought the habit, with which he was invested.

Q. Were not St. Albert of Sicily and St. Andrew Corsini favored in a similar manner?

A. Yes; both were destined for the Order by the Blessed Virgin herself.

The parents of St. Albert, Benedict de Abbate and Joanna, after having been married for twenty-six years without offspring, made a vow to the Blessed Virgin that if their prayers were granted, and they should obtain a son, they would dedicate him to her service in the monastery of Mount Carmel at Drepani. Their prayers were heard, and before the birth of our saint his mother in a dream beheld a vision indicative of her son's future sanctity.

St. Andrew Corsini, of the old noble family of the Corsini, was also a child of prayer. He, too, had been vowed to the Order of the Blessed Virgin. His mother, before his birth, dreamed that she gave birth to a wolf, which upon entering the church of Our Lady of Mount Carmel, was changed into a lamb. St. Andrew, who in his youth was inclined to take part in the follies and vices of the young noblemen of his time, upon hearing of this consecration to the Blessed Virgin, went to the Carmelite church and before the statue of Our Lady determined to change his life and become a member of the Order of Carmel.

He entered the monastery of Florence and became one of the most illustrious saints of the Order.

Q. Why did St. Simon Stock become a Carmelite?

A. When St. Simon applied to Blessed Alanus, who was the Prior of monastery at Aylisford, in Kent-shire, to be received into the order, he told the monks that fifteen years before they came to England, while he was leading a life of a hermit in the hollow trunk of a tree, the Blessed Virgin had foretold their coming. She furthermore ordered him to join her Brothers as soon as they would be established in England. This great servant of Mary obeyed her maternal command, and as a reward for his fidelity, received from her own blessed hands many years afterwards, the great gift of the Scapular.

St. Avetannus of Limoges was advised to join the Order by an angel. On the day on which he received the habit, immediately after the ceremony, he fell into a ecstasy, which lasted for several hours, and in which the Blessed Virgin, surrounded by angels, appeared to him and assured him of her special love and protection.

St. Teresa, as is well known, had frequent proofs of the love of the Blessed Virgin for her Order. In her book of "Foundations" she ascribes the vocation and sanctity of Father Jerome Gratiano and St. John of the Cross to the Blessed Virgin of Mount Carmel.

It is impossible to mention all the instances in which holy persons were clearly and unmistakably called to her Order by Our Lady of Mount Carmel. The instances given above from the lives of our more prominent saints are sufficient to prove that Our dear Lady is the true mother of Mount Carmel.

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ANY of our readers desirous of obtaining medals of St. Albert, the patron of those in physical distress, should send their orders to the Carmelite Monastery, 134 Barrack street, New Orleans, La. We shall say more about these medals in our May number.

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IN the work of salvation, we must employ against the enemy the weapons with which he strives to destroy us.—ST. IGNATIUS.

THIRD ORDER OF
Mount Carmel.

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

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

CHAPTER V.

On Chastity.

THE vow of chastity, as understood in the Rule, binds according to the state of the person making the vow. Hence a single person is bound by it to virginal chastity, a married person to conjugal chastity, and a widow to continency. The Rule, however, does not hinder anyone from changing the state of life. This refers to both brothers and sisters of the Third Order. This vow, as is known to all, elevates and increases the merit of virtue, as its violation on the other side by thought or deed renders the sinner guilty of the twofold sin of incontinency and sacrilege. If it should ever happen that a Tertian were convicted of such a sin, he should be at once expelled. This expulsion frees him from the obligation of the Rule and of the simple vows, as the latter are made according to this Rule.

In case, however, that anyone has added to the ordinary vow according to the Rule, his own special and voluntary vow never to change the state of life, this obligation, being above and therefore independent of the vow of the Third Order, would still remain in force after the expulsion, since the intention was to bind the person until death.

It is clear, that like all the faithful, the Tertians are free to make such a vow, and it is a praiseworthy thing, recommendable, but not commanded, yet the superiors or directors should be very reserved in recommending, allowing and receiving such vows, especially in regard to girls or young widows, in order that they may not in the course of time regret

their vow and give scandal to the whole Order.

Whatever way the vow has been made, in order to guard and observe chastity as it becomes persons honored with the title of brothers and sisters of the Blessed Virgin, it is necessary never to say or do anything which does not breathe the sweet odor of chastity. They should close their eyes to vanities and their ears to unbecoming jests and merriments. They should guard their tongues against words too free, vain or ambiguous, in a word they should sweetly restrain their senses according to the advice of the Holy Ghost: "Guard thy heart with all watchfulness, because life issueth out from it."—Prov. iv, 23.

In order to preserve intact the beautiful lily of holy purity, it is moreover necessary to mortify the body by penance. However, this is to be done reasonably and discreetly, subject to the judgment of the confessor or director.

1. *All that is forbidden a or commanded by the sixth and ninth commandments of God is the subject matter of the vow of chastity. If, therefore, made by a single person, it amounts to a vow of perfect chastity as long as such person remains single. The same holds good in case of a widow as long as she is a widow. But as the Rule says, the vow does not forbid a change of life, and hence in case of marriage will not interfere with the legitimate rights of marriage, but continue to bind in every other point.*

2. *If a Tertian wishes to bind himself in this matter beyond the tense of the vow of the Third Order, due regard must be had to the distinction between the vow of virginity and chastity, as the former only binds to remain unmarried, and is consequently broken only by marriage, whilst the latter comprises all the thoughts, words and deeds contrary to purity, rendering such sins sacrileges.*

3. *No perpetual vow should be allowed to young people. The ground covered by the vow according to the Rule is sufficient to lead a holy life and see God in purity. People of mature age may make vows of virginity, or continued widowhood, after having consulted their confessor and obtained his consent.*

4. *Words and jests which would pass as scandalous in the mouth of a Tertian, whether invented by him or only repeated. Therefore all the Tertians ought to be very careful never*

to choose for their own reason, topics bordering upon this forbidden ground, otherwise they give scandal.

CHAPTER VI.

Of the Form of the Habits of the Third Order and on Dressing in General.

The habit to be worn by the Tertiaries day and night consists of a Scapular of serge or woolen cloth of darkish brown color inclining to black, composed of two parts of one foot in length and nine inches in width, without ornaments or embroidery; the two parts of which for the brothers should be united like the Scapular of the Religious of the First Order, and for the sisters by means of white or colored ribbons. It must always be worn under the clothes, but not necessarily to the body. Nevertheless, if this habit would prove inconvenient during night or in time of sickness, or for other just motives, they can make use of the small Scapular instead. The leather belt, which is blessed and put on as a sign of chastity when the profession is made, should be worn during the day at least, and under the dress.

The Tertiaries are exhorted to honor the religious habit as a sign of their consecration to God and of their adoption as children of the most Blessed Virgin.

In regard to other garments the Tertiaries should dress according to their state and condition, avoiding anything conspicuous, and the sisters in particular should dress modestly. Notwithstanding this, the Rule requires that the Tertiaries in death should wear the entire habit. Those who have the means are advised to get a habit made in time and to request their relatives to dress them in it after death.

The sisters, moreover, should know that without creating excitement they can with ease conform themselves to the spirit of the Rule, by wearing, especially in the cold season, woolen dresses conforming in color, if not in cut to the habit.

If a brother takes the habit and makes his profession it is customary to bless and invest him with a long habit of linen in lieu of the regular cassock, as also a cloak of white material on the shoulders in place of the mantle. Where there are a number of brothers they are allowed to wear these habits in processions and other public functions as a badge of the Order.

A sister taking the habit and making her profession has blessed and imposed on her shoulders the mantle of the Order and a white veil over her head.

1. *The complete habit of a brother consists of a brown cassock, leather belt, Scapular, white cloak and a rosary attached to the belt. To this is added for sisters a linen cap and white veil. We shall give the ceremonies and prayers of investment later on.*

2. *The larger Scapular, of which the VI. chapter of the Rule speaks, is generally worn as a night-Scapular, whilst during the day the Tertiaries veinate themselves with the small Scapular, worn by members of the confraternity. It may, however, be worn constantly, and should constantly remind the wearer of his election as a child of Mary of Mount Carmel and his corresponding duties. Thus even the habit becomes a scapula and a safeguard. The belt is worn according to the words of our Lord: "Let your loins be girded," and symbolizes chastity. Many wear it at night as well as during the day.*

3. *The shroud, put upon the dead, is meant for the brown habit. But the different cut of the garment and suppressed embellishments have changed the habit so as to make it unrecognizable. The Tertiaries should be careful to be clothed not only after, but in death with the habit made according to the Rule.*

4. *As to the ordinary street and working clothes, the social position of the Tertiaries has to be considered and no fashion is forbidden, if it does not violate modesty. Yet Tertiaries filled with the spirit of the Order and seriously determined to serve God and His blessed Mother will not ape every new fashion and bedeck themselves with loud colors and glittering tinsel. The exterior of a person indicates the interior. Where there is levity and frivolity in dress there is probably also levity of heart; on the other side, the heart's contempt of the world manifests itself also in a contempt for all the foolery the world is pleased to designate fashion. Simplicity and modesty ought to shape the dress.*

CHAPTER VII.

Of the Interior Habits of Virtue and of Spiritual Weapons.

Whilst the Tertiaries ought not to attach too much importance to the exterior dress and ornaments of the body, they should use every means to acquire the interior habits

of virtue, which are the ornaments of the soul.

They shall principally vest themselves with the sweetness, modesty and humility of Jesus Christ and give evidence of these virtues also in their exterior actions.

They should carefully avoid giving scandal by word or deed, and if any member offend his neighbor by injurious words, he have immediately in public or in any other way give scandal or bad example, and after repeated admonitions should not amend, the superior or director shall erase his name in order that the Third Order be not disgraced by them.

If, on the contrary, the Tertians are unjustly offended, they should remember the example of Jesus Christ, who did good to His persecutors and bestows continual blessings on all, though they offend Him more or less.

The sisters in particular should esteem and cultivate modesty in dress and conversation and should not give way to an excess of curiosity, which seeks to know and see everything new in town or country.

They shall carefully watch the life of their domestics and set them a good example in their own actions. They should be present at the christian doctrine and devote themselves to the service of God, say their morning and evening prayers and offer up to God all their actions. Especially should they foster a great devotion to the Blessed Virgin and perform all the work of christian piety with fervor and diligence.

The Holy Ghost teaches us the truth, "that the life of man on earth is a continual warfare"—Job vii., 1; "that all those who wish to live piously in Jesus Christ will suffer persecution"—Tim. vii., 12; "that the devil, our adversary, goes about like a roaring lion, seeking whom he may devour"—1 Peter, v., 8. Hence the Tertians being pledged to this spiritual warfare must be solicitous to arm themselves strongly against such a powerful enemy.

In six ways principally does our adversary endeavor to overcome our miserable humanity:

1. He seeks, by mischievous, importune and indecent thoughts, to oppress our hearts.

2. He tries to turn the affections of the human heart from God to the vain appearances of the world.

3. He strives to render our faith barren through want of good works.

4. He tempts us to presumption on our own strength.

5. He does all in his power that the sword of the Holy Ghost, which is the divine word, remain useless in the scabbard.

6. He endeavors to render our actions worthless by turning them from the right intention.

To overcome that infernal monster the Rule enjoins arming ourselves with the virtue of elasticity, thus to draw upon us the favor of the God, who wished to be born of an immaculate virgin.

Not to give place in the heart to irregular and impure thoughts, the Rule commands that the heart be strengthened by chaste thoughts and directed to the joys of paradise, for the gospel says: "Blessed are the clean of heart, for they shall see God"—Matt. v., 8. To prevent the heart from giving its love to objects not deserving it, the Rule binds our Tertians to frequent acts of the love of God and the neighbor, so that in answer to the question of our Lord, if they love Him, they may reply with St. Peter: "Thou knowest, Lord, that I love Thee"—John xxi., 15. In order that their faith may not be unfruitful for want of good works their works shall constantly correspond to their faith according to the words of St. James: "Brethren, be ye doers of the word of God and not hearers only, deceiving yourselves."—James i., 22.

That in this spiritual combat no one may rely on his own strength the rule commands all to place their hopes in the aid of our most generous God.

To triumph over all temptations the Rule wishes that all shall not only attentively and assiduously hear the word of God, but so keep it in their hearts and use it in their familiar discourses.

In order finally that the works of the Tertians be not unprofitable the Rule commands every thing to be done in the name of God and for His glory. Nor should we ask for any other reward except the one asked for by the angelical St. Thomas: "I ask not for any other reward but Thee, O Lord."

FR'S R. MAYER, O. C. C.

The Mound Builders and Copper Workers.

BY VERY REV. DOAN HARRIS.

For the Carmelite Review.

"The western hemisphere is only now beginning to be historical, yet it proves to have been the theatre of human life and of many revolutions of nations to centuries reaching back towards an antiquity as vague as that which lies behind Europe's historic dawn." — *Wilson's Prehistoric Man.*



ON June 10th, 1887, Mr. David Boyle, the Canadian Archaeologist, opened on the shores of Lake Erie, near the present town of Port Colborne, an *Ossuary* or Indian burial mound. A number of skeletons were exposed and fragments of pottery, clay and stone pipes, flint arrow heads, stone axes, gouges and beads of Wapagan were found among the bones. For more than two hundred years these relics of a once brave and populous nation, lay hidden in this huge grave, whose silent eloquence, stronger than words, told the melancholy story of a vanished people. In a hundred more years, in all probability, all save a few imperishable stone tomahawks, that the earth contains of the great nation of Attiwindarons will have entirely disappeared, returning to its parent dust. Archaeologists and students of prehistoric times almost unanimously agree that before the occupation of this continent by the American Indian another race of men more populous and civilized possessed the land. The great mounds of the Mississippi Valley, Indiana, Northern Ohio and Wisconsin, the carved pipes, the copper and iron weapons, and delicately wrought ornaments found in these mounds, the fortifications constructed on geometric lines indicating a knowledge of mensuration and engineering, point to an order of civilization much in advance of that of the Indian of history. These mounds and fortifications tell us that long prior to the obliterated forests and the Indians who roamed through them, there existed another people gifted with many of the characteristics belonging to nations of civilized tendencies. "Before the Indian hunter wandered there or

the great river valleys were overshadowed with their ancient forests, nations dwelt in those valleys practising arts and rites which involve many germs of civilization." (Wilson's Prehistoric Man, page 259.) This ancient people constructed levees to hold in check and utilize the waters of the Wabash and Mississippi for the purposes of agriculture and irrigation. The number of mounds left by them surpasses belief. More than ten thousand tumuli and a thousand enclosures have been found in the State of Ohio alone.

After a careful study of these works it is impossible to resist the conviction that the builders possessed considerable knowledge of the science of defence. Their number and magnitude, the regular lines on which they were constructed lead up to the conclusion that the builders were a very numerous and powerful people.

The great mound of Cahokia, a truncated pyramid between East St. Louis and Alton, is ninety feet in height, while its squared sides are seven hundred and five feet respectively. On the south side of this mound was a terrace one hundred and fifty by three hundred feet, approached by a graded way. Its flattened summit was two hundred by four hundred and fifty feet, and in its construction marvellous ingenuity must have been used. This mound could not have been built without a knowledge of the regular scales of measurement and instruments for determining the angles, squares and circles. Furthermore, if the tablet that was found in a mound in Iowa be genuine, and many good authorities claim it to be so, then the Mound Builders must have possessed an alphabet or held intercourse with a people who did.* They also, it would appear, possessed an accurate system of weights, for from the arms of a skeleton found in one of their tumuli, were taken bracelets of copper of uniform size weighing precisely four ounces. Again take their defensive earthworks, the most extensive of which is probably that at Fort Hill, Ohio. This stronghold is on the summit of a hill five hundred feet above the bed of the river which flows by its sloping defences. The wall measures more than a

*North American of Antiquity — page 28.

mile and a half in length and encloses an area of forty-eight acres in extent, covered a few years ago with gigantic trees. One of them measured twenty-one feet and another twenty-three feet in circumference.

Lyell in his "Travels in North America" writes that eight hundred concentric circles were counted in one of the trees near this mound, and he is of the opinion that more than a thousand years have passed away since these works were constructed.

The authors of the "Ancient Mounds of the Mississippi Valley," who, acting under instructions of the United States Government, made very accurate and elaborate surveys, tell us that the earthworks of this prehistoric people are not only accurate squares and perfect circles, but are, in many cases, of corresponding dimensions, each square being 1,089 feet a side and the diameter of each of the larger and smaller circles a fraction over 1,709 and 800 feet. They add that this correspondence could not be the result of an accident, but goes to prove that these ancient people possessed a standard of measurement, means of determining angles, instruments and a knowledge of their use. The most advanced Indian tribes since the discovery of America showed no such intellectual development as that possessed by these people.

"The most skillful engineer of our own day," writes the author of "Prehistoric Man," "would find it difficult without the aid of instruments to lay down an accurate square on the scale of some of those described, enclosing an area four-fifths of a mile in circumference." Circles of moderate dimensions might indeed be constructed, so long as it was possible to describe them by a radius, but with such works measuring five thousand four hundred feet or upwards of a mile in circumference, these ancient geometers must have had instruments and minute means of measuring area, for it seems impossible to conceive of the accurate construction of figures on such a scale, otherwise than by finding the angle by its area, from station to station, through the whole course of their delineation. It is no less obvious from the correspondence in area and relative proportions of so many of the regular enclosures, that the Mound Builders possessed a recognized standard of measurement, and that some peculiar significance, possibly of an astronomical origin, was

attached to figures of certain forms and dimensions. That they possessed a crude knowledge of military engineering is evident from the remains of their fortifications, walls and ditches. How, for example, shall we account for the existence of their graded ways like unto that at Pickettown, Ohio? Here an avenue has been excavated leading up to a considerable height, terrace after terrace and having a length of eighty feet and a width of two hundred and fifteen. From the earth taken from this approach, high embankments were constructed on each side of the ascent, which a few years ago were covered with trees of an enormous size. Further on earthworks were thrown up which, in their construction, point to a knowledge of defensive engineering.

Clark's Work on the North Fork of Point Creek in the Scioto Valley embraces in its main defences, and uniform rectangular outworks, an area of one hundred and twenty-seven acres. Here the bed of the river was changed to allow the builders freedom to carry out the original design and to admit of the completed circuit of the walls. When in 1842, excavations were made in these works, valuable remains of ancient art were brought to light, including fragments of carved ivory, many pieces of sculptured, coiled serpents chiseled out of stone and overlaid with sheet mica and copper. Mr. Squires remarks that the amount of labor expended in the construction of this work was immense. The embankment measures three miles in length, and a careful computation shows that including mounds, not less than three million cubic feet of earth were used in its construction.

On the Little Miami River, Ohio, is a work having a circuit of four or five miles, an embankment twenty feet high and an enclosed area that would give protection to sixty thousand men. The great mound of Miamisburg is sixty-eight feet high and eight hundred and fifty-two feet in circumference, while the Grave Creek Mound of Virginia is seventy feet high and would require a chain one thousand feet to girdle its base.

"We have seen mounds," writes the American Topographer Flint, "which would require the labor of a thousand men employed on our canals with all their mechanical aids and the improved implements of their labor for months."

TO BE CONTINUED.

—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. Satali, the Most Reverend Arch-
 bishop of Toronto, and many Bishops.

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

VOL. II. FALLS VIEW, April, 1894. No. 4.

EDITORIAL NOTES.

A FEW bound copies of volume I of this magazine can be had by writing to us.

We want some respectable Catholic lady to travel as the representative of the CARMELITE REVIEW. A very reasonable salary will be paid.

In sending cancelled postage stamps to us be sure to write your name and address on a slip of paper and enclose the same in the parcel sent. Otherwise we do not know whom to credit for the favor received.

The month of April is specially set apart for devotion to the Holy Face of our Lord. It is a means given us to make reparation to God for all the blasphemies and insults offered to Him. Let us practice this devotion.

"The life of James A. McMaster, Esq.," late editor of *Freeman's Journal*, will appear in our next number. This interesting and only complete biography of the great journalist has been compiled from many sources, after a year's patient labor, under the editorship of the Reverend Mark S. Gross, brother of the Most Reverend Archbishop of Oregon. Father Gross gratefully acknowledges having received much valuable aid in the work from the well-known Catholic author, Rev. M. Mueller, C. SS. R. The life will be published for the first time in the CARMELITE REVIEW.

THE moral status of society cannot be improved by the wholesale methods proposed by journalists or statesmen. The true remedy can only be found in the venerable Church of God, whose experience of centuries enables her to act quietly, effectively and systematically.

THERE is no color line in the Catholic church. Our colored brother — "God's image in ebony," — is anxiously looked after by holy Church. All that is being done for the Afro-American deserves our charitable and substantial sympathy. The work done at Rye, N. Y., is a practical one. *St. Basil's Home Journal* published at the institution there should be a welcome visitor in every Catholic home.

It is a healthy sign to see so many charitable Catholics throughout the United States and Canada interesting themselves in Father Dougherty's home at Mount Loretto, Staten Island. Those who help along the *Homeless Child* are laying up for themselves imperishable treasures in heaven. The good St. Joseph will not forget such generous benefactors.

THE confessor of St. Teresa, the Venerable John of Avila will probably be declared Blessed this month. This saintly Spanish priest was born in Andalusia in the year 1500. Forty long years of his life were dedicated to missionary work. He has left to posterity some books on the spiritual life which show forth the piety and holiness of the author.

ADVANCE sheets of the Catholic population statistics, appearing later in some church directories, were graciously forwarded by the publishers to most of the Catholic journals. Some of the editors were enthusiastic over the great progress of the Church, while others took a more gloomy view, still harping on "our lost millions." Taking a middle course between these optimistic and pessimistic comments, it is our opinion, that, although we regret, alas! the loss of many souls from the true fold, the figures are exaggerated. On the other hand we think that the Catholic population exceeds the annual stereotyped grand-total of the directory.

AN interesting series of papers on some of the burning questions of the day will soon appear in this magazine. By way of dialogue the writer will review from a theological standpoint such subjects as "Taxation," "Labor and Capital," "Sabbath Observance," "Public Schools," "Church Union," "Marriage," "Temperance and Prohibition," etc.

THE Apostolic Union of secular priests is gaining strength in this country. "Union is strength," reverend brethren of the clergy! Love and respect for the priestly vocation will be augmented, more souls will be saved, and personal sanctity more easily attained. The members of the Union participate in all the good works of the religious Orders, including the Order of Mount Carmel.

THE fact of a Religious in Chicago offering up her life on behalf of a pest-stricken patient was heroic. This incident was made prominent by the papers, but there are many such cases which do not appear in print. The priest, monk or nun who would not gladly lay down his or her life for duty's sake would be a rarity. This is the best argument against anti-Catholic fanatics. "By their fruits you shall know them."

THE learned and eloquent Father Harris, of St. Catharines, author of "Early Missions in Western Canada," has, at our request, prepared a series of interesting articles for the CARMELITE REVIEW. In the present number the very reverend Dean treats of "The Mound Builders and Copper Workers." This will be followed by a paper on the Indian tribes who formerly possessed the lands in the vicinity of Niagara Falls, in which are included the grounds on which now stand the foundations of the Hospice. Such an interesting subject treated by so able a writer will be an intellectual treat for our readers.

"ENGLISHMEN have long since learnt to look back with shame on the part they played with Joan of Arc" is the sentiment lately expressed by the London Times. An open confession is good for the soul, and herein is verified the old gospel adage that

"He that humbles himself shall be exalted, and he that exalteth himself shall be humbled." The fact of holy Church raising the heroic Maid of Orleans to the altar and calling on all nations to call her "Blessed" is a thousand times more valuable in our eyes than all the titles or decorations which have been, or ever will be, conferred by the proudest monarchs.

THE old Shrine of Our Lady of Peace at Niagara Falls is to be spared from destruction. This historic old edifice will, we hope, for many years cast its shadow on the towering walls of the adjoining Hospice, and many a pious pilgrim will seek peace and comfort at the feet of Our Lady's statue. The venerable Archbishop of Toronto, the Most Rev. Dr. Walsh, has a great devotion to Our Lady, and His Grace is anxious to see the pretty little sanctuary undergo the much needed renovation.

WE are the grateful recipients of "Suzanna's Credo" the organ of St. Gabriel's Confraternity. There are many Catholic young women in the country who could put their leisure moments to good account by associating themselves with this admirable society whose object is to put light and sunshine into lonesome hearts. The members are, as it were, angels of consolation to those who know not the solace of a friend. Mrs. Mary A. Spellissy, the energetic secretary is willing to give any information about the confraternity. Her address is 3414 Spruce st., Philadelphia, Pa.

LETTERS from Jerusalem give touching particulars of the arrival of the Legate from the Holy See and of the Eucharistic Congress. His Eminence Cardinal Langenieux made his entry into Jerusalem surrounded by over 500 priests and 32 Bishops, among whom were 18 Oriental Bishops, Mussulmans, schismatic and heretics, who witnessed the cortège. The sympathy shown was universal, and everything inspires hope that the Eucharistic Congress will contribute powerfully to the so much desired union between the East and the West. His Holiness Leo XIII gave a truly providential impetus to this movement, and we form the ardent hope that this great Pontiff will assist at its triumph.

THE GREY FRIAR.

BY EUGENE DAVIS.

For the Carmelite Review.

Oh! say, have you seen this friar grey,
Like a sombre shadow, pass this way?
A round dark hat on his shaven head,
A thick veil over his features spread,
Through which pierced eyes that were full of faith,
Yet white like those of the skeleton death,
Solemn he strode this bleak highway—
Oh! say, have you seen this friar grey?

Around his loins was a belt whose fold
Circled a robe that was sore and old,
While the Rosary beads from the cincture swung
Just as if each of them had a tongue,
Murmuring Ave; and he too prayed
With his dumb lips turned to the skies o'erhead,
As he glided along at the dawn of day—
Oh! say, have you seen this friar grey?

Oh! say, have you seen this friar grey?
He walketh the path of the righteous—
Barefooted he crossed wide wastes of snow
Full oft in the night, with the Host aglow,
Close locked to his breast, for the shriven soul
That both borne the cross and both reached the goal—
True to his mission of merry alms
Is the hero-heart of this friar grey.

Good sir, I have seen him—your friar grey:
He has gone to the churchyard in whose clay
He buries the dead at the dawn of day.

ST. JOSEPH.

"He ad Joseph."

FROM THE FRENCH OF ABBE BELET.



WHEN we think of the blessed citizens of heaven, the saints of God, the first reflection which arises in the mind is that they are crowned with sanctity and radiant with glory, the degree and grandeur of which we cannot picture to ourselves. Our first impulse is to render unto them the veneration which, as glorified servants of God, they merit from all faithful children of the church. But there is one saint who merits our honor and veneration in a special degree, one who shines forth with a luster far brighter than that which surrounds his holy associates, one whose place in the heavenly mansions is a celestial throne by the side of Jesus and many whom He so dearly loved and faithfully guarded upon earth.

This dear saint it is whose feast the universal church lovingly celebrates this year during the present month. However great may be our devotion to the various saints of God, however unbounded our confidence in their intercession before His throne, we should "go to Joseph" in preference to all the rest, we should have recourse to *him* with the sweet assurance that he will obtain our request. How could it be otherwise when he is so near the source of all power and grace?

One of the saints has expressed herself in the most forcible manner in regard to the efficacy of his intercession. St. Teresa declares that she *never* asked anything from St. Joseph which she failed to receive. This we may attribute to the great *confidence* with which she presented her petitions. Let us imitate her example and "go to Joseph" with an assurance that we will be heard.

It should not be a subject for wonder that St. Teresa possessed so ardent a confidence in the power of St. Joseph to help her. What is far more astonishing is that in every Catholic breast should be wanting the same perfect confidence in the nursing Father to the Son of God. What were the motives which inspired St. Teresa with the firm conviction that she would be heard? They are the very same which should animate the faithful children of the Holy Catholic Church!

We invoke the assistance of the saints because they, having already "entered into the joy of the Lord," behold God face to face, and are forever united to Him. Our confidence is increased in proportion to the motives we have for believing that God has glorified them beyond the other blessed citizens of heaven, in accordance with the vocation to which they were called whilst upon earth.

Our confidence augments also through the consideration of the merits which, aided by divine grace, they have acquired during their earthly pilgrimage, and is forcibly renewed when the saints to whom we offer up our petitions are those whom God has designated as intercessors for the faithful in a special necessity or in some favored land.

Now, in regard to the glorification accorded to the dear saint whom we love to honor during this month with additional honor, could we gaze into the glorious vista

of paradise we would behold him, with many, by the side of Jesus Himself! This elevation proves the intimate nature of the union between God the Father, God the Son, God the Holy Ghost, and St. Joseph. How could the Eternal Father refuse to hear the prayer of him whom He selected to be His representative upon earth? How could the divine Son be unmindful of the petition of him to whom, as His foster father, He was submissive whilst upon earth? How could the Holy Spirit be deaf to the requests of one so honored by Him as to be made the guardian and spouse of MARY, who was worthy to become the mother of God?

Let St. Joseph but express the least desire and Mary will unite her prayers with his before the throne of her divine Son. And that Son will accede to their requests. I have said that our confidence in the intercession of the saint increases in proportion to the merits they have acquired before God, in their service to Him, whilst they lived upon earth. The merits of all the other saints were not to be compared to that of St. Joseph, his entire life having been wholly consecrated to Jesus and Mary, each one of his works, his sufferings and labor, his aspirations assumed a value, the greatness of which it is not given us to conceive.

We do not know all the good accomplished by the blessed citizens of heaven as they trod the rugged path which led to bliss, and it is not advisable to place one above the other, nor to pronounce upon their place in their celestial abode, but that does not apply to St. Joseph. In speaking of him we may most unequivocally place him far above all the rest!

That he was perfectly just we are assured by the words of Holy Scripture. He was a mirror of perfection, a mirror upon whose shining surface not the faintest blemish could be discerned. The Blessed Trinity, the Triune God, would regard him with love, and graciously listen to his petitions.

Our confidence in the intercessions of the saints becomes greater in proportion to the wonderful acts recorded of them in the story of their lives. Who, amongst all the saints, could present the record of St. Joseph? He had for his mission at Nazareth the guardianship of the whole world, for he protected the Master and Creator of the world to whom nothing is impossible.

In all temptations, then, let us go to St. Joseph, in every necessity let us seek his powerful aid, in every spiritual and temporal ill let us invoke him, but always with a child-like confidence that he will obtain our request. And all the more since he is now the "patron of the universal church" will he help us at the hour of death, that we may have the happiness, like him, of dying, not physically indeed, but spiritually in the arms of Jesus and Mary.

S. X. B.

Shrines OF OUR Lady

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

CONTINUED.



THE origin of pilgrimages dates back to antiquity. Moses commanded the Israelites to go three times a year to the place chosen by God, there to celebrate the Feast of the Lord, Deut. xvi, 16. After the building of the temple, Jerusalem became the goal of these annual pilgrimages. We know that Jesus made this journey in company with His Mother and Saint Joseph. Even strangers journeyed thither, so we read of a certain eunuch of Queen Candace, who was afterwards baptized by the Apostle St. Philip. In the days when the Judges ruled over Israel, the pious couple, Eleana and Anna, went to pray to the Lord at Silo, and the fruit of this prayer was the Judge and Prophet, Samuel.

After the descent of the Holy Ghost, the Apostles, following the behests of their Master, went forth to preach the Gospel to all nations. Christianity spread rapidly. Ere long, however, the persecutions began. The blood of the holy martyrs flowed in streams. Their places of worship were destroyed. But even in the midst of persecution, at the risk of their lives, the Christians were found going to the Catacombs, there to celebrate the sacred mysteries, and to pray at the tombs of their martyred brethren, especially at those of the Apostles.

When liberty had been restored to the Church upon the accession of Constantine the Great to the Imperial throne of Rome, when magnificent basilicas were erected by this emperor and his mother, St. Helena, at Jerusalem, Nazareth, Bethlehem, and other spots sanctified by the presence of our Lord, or His Mother, we find that numberless Christians at once journeyed to these shrines there to pray and bewail their sins.

Next to the places sanctified by the birth, life, sufferings and death of our Saviour, none enjoyed greater celebrity than did the shrines of our Lady. Around her churches,

altars, and images, did the faithful throng, so eminent did they feel of finding relief in spiritual and temporal necessities through her powerful intercession. We find images of the Blessed Virgin in the catacombs, some crude, others having more claim to artistic consideration, but all going to show the place held by Mary in the esteem of the early Christians. In those early days there were already spots that were dedicated to Mary in a more particular manner. Pope St. Calixtus I. had a chapel erected to her in one of the most populous districts of Rome, called "Maria Transpontina," on the farther side of the Tiber, A. D. 224. When the temples of Pagan Rome were destroyed, magnificent churches of our Lady took their places. It may be affirmed with truth that nowhere is the Blessed Virgin more deeply venerated than in sunny Italy, where she is only spoken of as the "Madonna."

When the Germanic nations overturned the huge fabric of the Roman Empire, when in the flush of their success they looked upon themselves as superior beings to whom all the world owed homage, they yet learned to bend their knees before the image of the Blessed Virgin, and honored her as their mistress.

Now, as prayers were heard and miracles wrought at the tombs of the martyrs, so the same must be affirmed of these shrines of our Lady. Hence, we can safely maintain that this manner of venerating Mary is as ancient as the Church itself. The beginnings were small, as were those of the Church, but in the course of centuries it grew to be an immense tree, extending its branches to all parts of the earth. The Church has at all times approved of this peculiar manner of honoring Mary, being well aware that it satisfied a necessity of the human heart. How often do not the cares and anxieties of life weigh heavily upon us, and we seem to sink beneath their burden. We seek for a change, but whither shall we go? The rich of this earth go to foreign lands, and after spending much time and much money, they return with perhaps a greater sense of their misery than before. The case is quite different with true Christians, especially with those whose means are limited. Their only consolation is found in their religion; hence, they only seek help in places where faith, as it were, speaks to them; they go to

places where they know that God was pleased to manifest His goodness in granting petitions, and where they hope for a like boon.

We feel the weight of our sins; we know that this weight will be lightened if we confess penitently; we know that every priest has the power to thus help us. But perhaps we have reason for seeking another to minister to our wants, we go to one of those shrines where Mary is venerated, and find what we seek.

We find many who have lost the use of some limb; others who suffer from incurable diseases. After having in vain tried human means we bethink ourselves that Mary is called "Health of the Sick"; we go to her and place our case in her hands, and how many have returned cured of all their ailments?

Pilgrimages, however, not only satisfy a want of our nature, they are likewise an open profession of our faith. This really needs no proof, it is self-evident. Now, whatever has been said in the last number of this Review, regarding devotion to the Blessed Virgin, and the position occupied by her in the Church of God, of the power of her intercession, is nothing else but what the saints have said of our heavenly Mother, and as such it ought to be regarded. It was my intention to be enabled to say to you: Behold! how highly the saints honored Mary; how they loved and venerated her; imitate them, walk in their footsteps, and you shall not go astray; you shall participate in the same favors that were showered so abundantly by our Mother upon these her faithful children. We must bear in mind that true progress in virtue can only be made if we be true clients of Mary. In virtue of our Christian vocation we are bound to strive after Christian perfection, but this we can achieve only by the help of Mary, it is one of her privileges as "Queen of Saints" to lend us a helping hand on our way to heaven. Yes, indeed, the saints became such only through Mary. She brought them to Jesus, she united them with Him who is the way, the truth, and the life. Her heart was for them the entrance to the heart of Jesus. It is through her that we also shall dwell in the Heart of Jesus. Mary will teach us the greatness of that love which prompted the Son of God to descend into her most pure womb, to suffer and to die for us. Mary will teach us to perfectly comprehend the mystery of the Cross, beside which she stood to give testimony to the Divinity of the precious blood shed thereon. In short, take away Mary, and we have no reason to look for salvation. Without Mary we would have no saints, because we would not have Christ, the Saviour, who gives us power to become children of God. Without Mary we will never become saints, and the gates of heaven will be closed against us forever.

TRUE CULTURE.

For the Carmelite Review.



ATTHEW ARNOLD'S appeal for light has been echoed from point to peak throughout the civilized world. John Henry Newman's prayer for the light to lead him on, for the way was dark and he was far from home, has become a part of our common thought. The universal acceptance of that sentiment which underlies the words of men like these, men who stand intellectually head and shoulders above their fellows, and who are thus enabled to see further than their contemporaries see, is a general acknowledgment which convinces us that the cry for light comes from the heart of the human race. When John Henry Newman found the light he gloriously proclaimed that fact by the testimony of his life. We unfortunately have grown into the careless habit of following some blind leader thereby neglecting the truth that is ours, and recalling the words of St. John, "He came unto His own and His own received Him not." Not in the world of morals only do we lose the best, but in the realm of beauty as well, for beauty and right doing are inseparable. In the Christian ideal we find the highest type of culture, but most of us ignore the possible man or woman within ourselves, our individuality, but content ourselves with the fleeting fashions of the day. America is a rapid country, and the twentieth is a century of haste; to counteract the restless atmosphere about us, let us strive after that repose of mind and soul which characterized the saints. Great men and women do not waste their energies, should they do so they would not be able to attain the object of their desires. Life to them is earnest and serious, their pleasures are derived from simple enjoyments, from intellectual recreations. Why cannot we follow in their footsteps, and find our happiness in the rest that is theirs? Can any of us read of the charming home life that Mrs. Craven depicts for us in a "Sister's Story" and not sigh for a reflection of its simplicity amid our unquiet American society? Half a century ago there was

in France a group of gentle people who were the result of generations of faith and culture. Patriotism and Christianity had become a part of their very bone and sinew and they were ready for brave deeds. Through the letters and chronicles of these men and women we are brought into an ideal society. The ideal is ours, cannot we carve it out of our daily lives? The sculptor patiently moulds the soft and yielding clay beneath his fingers, chipping and clipping the mass until perfect proportion is reached. Christianity keeps our lives in the pliable condition of the artist's clay, cannot we chip off the foolish fashions and smooth away the bad taste? We need only the ideal that guides the sculptor's hand, and the energy that lifts the arm. If we cultivate a sense of the suitable, and of simplicity it will open a new world to us and make life doubly worth the living. Can we recall Eugenie de Guerin as she spread the linen on the grass to bleach, without paying a tribute to the girl who made that act most gracious by her refinement? This high type of womanhood is not limited to race or country, to position or color, but is as various as Christianity, for it is but the result of Catholic principles coloring the soul. Our Lady of Mount Carmel is the first ideal, this admirable type but her reflection in the human soul. The autobiography of Mary Howitt, which was given to the English public a few years ago, presents the life of a noble woman, who nourished in her soul the ideal, until her latter days were crowned by her entrance into the great Catholic family. To a life of quaker simplicity, she brought rare good sense and brightness and she won for herself a place by the side of our charming people. Mankind is divided into classes and types, which are reproduced from generation unto generation. One's ambition gives the keynote to one's character, and thus to one's future. The emulation of the men and women who have so attracted us, was toward the light, their ambitions all were high. They belonged to the nobility of individual worth, a royalty that is accepted by all republics. Alphonse de Lamertine was of this group, his confidences reveal a boyhood's home, that to the Philistine would appear contemptible, but to the artist would suggest all that is most charming. The vision is most touching of

his dearly beloved mother in the path "where she used to walk at sunset, telling over the beads that fixed her thoughts on God, while her heart and eyes were fixed on her children." Montelambert and Lacordaire were of this company and with the latter as an instructor arose Frederick Ozanam, the founder of the society of St. Vincent Paul, Xavier and Joseph de Maistre, Madame de la Ferrounays with her family and Russian daughter-in-law Alexandrine, Lady Fullerton, and Emily Linder with the artist Overbeck and his contemporaries were all at home there. Kathleen O'Meara, the lamented Brother Azarias, Father Isaac Hecker and James Alphonse McMaster belonged there, and in a special manner link our present life to those, who have gone before us. The type is ours, the age is ours; shall we longer pay allegiance to Dame Fashion, who so quickly leaves us, when the possibility of a nobler life is ours? A life of beauty and simplicity, of fashions and manners that are for all time.

Let us appreciate the fact that money is not the test of good taste, that the best picture is not the brightest one, and that goodness and true refinement go ever through the world hand in hand.

Buffalo, N. Y. JOSEPHINE LEWIS.

PETITIONS.

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

Miss M. A. D. requests prayers for resignation and for the preservation of her mind's health.

A young lady convert, who made a novena to Our Lady of Mount Carmel to ascertain her vocation, hereby according to promise, renders thanks to Our Lady for having favorably answered her petition and rendered possible her entrance in a religious community.

Our readers are asked to pray for the following intentions: A temporal and spiritual favor; restoration to health; prayers to St. Joseph for a reader's intention; for a family; for a brother addicted to intemperance; for several who neglect their Easter duty; conversion of a husband; for a father who is a bad Catholic; help in several wants.

A Tertian asks prayers in the Review for the conversion of a son who does not go to church any more; another Tertian asks that her son may be prayed for, who is negligent about his religious duties; another Tertian asks prayers to get rid of scrupulosity; another Tertian returns thanks for prayers heard.

OBITUARY.

Prayers are asked for the late Denis Joseph McGrath. The charitable prayers of our readers are asked for the repose of the souls of two of our benefactors and subscribers, Mr. and Mrs. Mary A. Kearns, who died at Detroit.

Prayers are asked for repose of the souls of: Peter Koebel who died Feb. 23rd; Michael Delaney who died at Paterson, N. J.; Daniel Drobny; Edward Pollard, one of our subscribers; Mrs. Maurice Neagle; Otto C. Geromann, son of Mrs. Agatha Geromann of Buffalo, N. Y.

Rev. Mother Teresa Josephine Mary of the Sacred Heart, professed of the Carmel of Arignon, foundress and first prioress of the Carmelite Nunnery, founded at the base of Mount Carmel at Syna, died Jan. 10th, 1894, aged 48 years, 29 having been spent in religion. She died fortified by the last sacrament of the Holy Church. Her obsequies were performed by the Carmelite Fathers. The remains of the venerated Mother were interred in the crypt of the Monastery. R. I. P.

To a Carmelite Nun, on Her Holy Profession Day.

For the Carmelite Review.

The angel child, did smile on thee,
When to the world thou breathed farewell;
And kindly whispered, "Come with me,
Where sister-spirits love to dwell."

How peaceful is this sacred spot,
Where no intruder breaks thy rest!
Those aching ears are now forgot,
Whose pangs once tore thy anxious breast.

The little birds in Carmel's shade,
Unite their voices with thy prayer;
Proclaiming through the wood and glade,
How happy they who linger there!

And in thy poor and humble cell,
Unlocked with angel of worldly pride;
Angels unseen around thee dwell,
To shield from harm Christ's favored bride.

Hope welcomes thee with cheering voice,
Chasing away each anxious sigh;
And bids thy positive mind rejoice,
At visions of eternity.

While bent in holy prayer each day,
The circling years to thee will seem,
As swift they rise and glide away,
But like sweet childhood's blissful dream.

Nor yet thy friends dost thou forget,
Though distant far, midst toil and care;
But sheltered in thy safe retreat,
Thou breathest for them a sainted prayer.

In Carmel's shade then keep thy rest,
Till on glad wings thou soar above;
To join the spirits of the blest,
Mid raptures of celestial love.

M.

A Temple of Learning.

From nearly every view-point at Niagara Falls the visitor's gaze is attracted by a lordly pile standing gracefully on the cliffs overlooking the great cataract. It is Loretto Academy, the fame of which has spread from ocean to ocean. As a school it ranks among the first. The healthfulness of the climate in the vicinity is proverbial. The academy is easy of access, Falls View station of the Michigan Central railroad being near the entrance. The course of education is of the highest grade. All available means are made use of to form the cultured christian lady. Write to the Ladies of Loretto, for a copy of the *Niagara Rainbow* published by them, which will give you all information, and do not overlook the advertisement of the academy appearing elsewhere in this magazine.

What Came of an April Shower.

For the Carmelite Review.

BY SUE K. BLAKELY.



T was a lovely day in April, and all nature rejoiced that the long dreary winter had at last, although with various fierce and angry blasts, given place to weather which left nothing to be desired.

The little city with its grand old trees, pretty lawns and picturesque dwellings, over which the dark green ivy hung in graceful profusion was indeed a goodly sight, and the deep azure of the sky which formed its canopy was absolutely without a cloud. But, without a moment's warning the scene was changed; a warm south wind swept over the place, dark clouds chased each other with a speed which fashioned them into one fantastic shape after another like a dissolving view, and finally came a typical April shower. It was a quiet street and comparatively few pedestrians were abroad at the time of the shower. Those who were fortunate enough to have umbrellas opened them with evident satisfaction, whilst others, braving the rain, hastened to their several destinations. There was one exception, however, for upon the portico of the nearest dwelling a young girl had hurriedly sought shelter, and stood with ill concealed impatience alternately looking at the sky and consulting her little watch as to the hour. Seventeen sunny years had passed over her head, and left upon her the impression of the brightness which we always associate with that blithe and glad-some period of life. Waving brown locks, and laughing eyes of scarcely lighter hue, a nose which, being too retrue to suit her girlish fancy, gave her as much cause for sorrow as did Amy's in Miss Alcott's "Little Women," and pouting lips made up as pleasant a picture as one would care to see. Add to it the freshest of dainty spring toilettes, and the reader will obtain a very good idea of Miss Kitty Clarendon, as she stood there, herself the personification of an April day. A little later there came down the street a lady, who, despite her last season's raiment, and carefully preserved

attire, walked along with an undefinable air of doing the locality and surroundings a favor by selecting them for her promenade. She was evidently rapidly ascending the thirties and looked fully her age, which the baptismal record would have whispered was thirty-four. This perhaps was in consequence of a recent illness and the various inconvenient circumstances inseparable from an impecunious condition, for a favored child of fortune Eleanor Southwell most certainly was *not*. She was rather tall, and the paleness of her fine intellectual face was brought out more vividly by the intensely black hair which waved above her brow, whilst the troubled look in her dark eyes betokened that all was not well within her heart.

She glanced at the occupant of the portico as she passed, went on a few steps, hesitated and finally coming back, went up and addressed her: "If you are going my way," said she, "and will accept the shelter of my umbrella, I will be glad to offer it, for the rain does not seem inclined to cease." "I will be more than glad to accept," said Kitty, with alacrity, "and thank you ever so much for thinking of me. I am on my way to the station, but perhaps you are not going so far." "My way lies beyond that," replied Eleanor, and the two proceeded silently on.

But it was not in Kitty's nature to remain quiet for any length of time, and she soon had imparted various items of information to her companion. "I was to spend a few days with a friend of mine in the city, and this afternoon we went out to make some calls; but on passing the post office we enquired for letters and I found one from mamma telling me positively not to come home until I was sent for. So, knowing something must be the matter I would not even go back to change my dress, hoping to be in time for the 3.10."

TO BE CONTINUED.

THE words of the Holy Scripture are full of sweet consolation to the chaste, prudent and humble spirit.—VEN. DE BLOIS, O.S.B.

God has preserved you so far; only keep yourself faithful to the law of His providence, and He will assist you at all times, and where you cannot walk He will carry you.

St. Elias and the Carmelites.

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

CONTINUED.



A WAVERING mind is equally an object of commiseration or disgust. Offensive as its veering and unsettled notions are to God, they are no less painful and distracting to itself. Conscience, that interior monitor and certain and severe reprove, embitters the false pleasures which the world may offer; and the pure solid joys of piety are of too noble and refined a nature to occupy a worldly and unstable mind. Convinced by this inward monitor, which seconded the strong remonstrance of the holy Prophet, not one among the guilty Israelites stood forth to offer either vindication or reply. Breaking the general silence, the sainted Elias came forward as the champion of the Lord, and offered to decide the contest between them and Baal, although above four hundred of the pagan priests were present, and he alone remained the only prophet of the Lord. The test which he proposed afforded every possible advantage to the worshippers of Baal. They were to choose two bullocks, one for themselves to offer up in sacrifice to their god; the other for St. Elias, to be by him presented to God, the Creator of heaven and earth. But to these sacrifices no fire was to be brought either by him or them. Here the appeal to the decision of the controversy should be made to heaven. The god who honored the devotions of his worshippers, and as a token that their offering was accepted, should send down fire from heaven to kindle and consume the victim,—he, who should thus answer the appeal made to him, should be acknowledged as the true and only god.

The wisdom and justice of this proposal of St. Elias appeared evident to all. It was at once agreed to; and that it might be executed speedily, he urged the priests of Baal to prepare their sacrifice without delay. As they were many, he gave them the advantage of the first appeal to their deity; nor could they have desired a test more favorable to the powers which they supposed him to possess. Enshrined in their imaginations as the ruler of the element of

fire, had Baal been so in reality, he could have easily declared himself by the appointed sign. But all was disappointment and vexation to the poor deluded followers of this imaginary being. They prepared their sacrifice, they offered their petitions, they performed their rites, they frequently and loudly called upon the name of Baal, but there was no response; no voice vouchsafed to grant them a reply; to move Baal, they chastised themselves, they lacerated their bodies, danced round and leaped over his altar with a diabolical frenzy, and exhibited contortions such as demons only could delight in or inspire.

Having from morning till noon employed themselves in this degrading and unavailing labor, at length the Prophet Elias urged them, by sarcasm and irony, to use still more exertion, and to cry still louder, in order to awaken their sleeping deity, or to recall his notice to the wants of his faithful votaries. With reiterated earnestness, they recommenced their barbarous ceremonies, which still continuing ineffectual, Elias, at the time of offering up the evening sacrifice, commanded all the people to draw near to him. The ruins of an altar, dedicated to Almighty God, still remained on Mount Carmel; this was re-built, he prepared his sacrifice, and laid it on the altar with some wood, then having formed a trench around it, and to prevent the most remote idea of deception, he ordered water to be plentifully poured upon the victim. This was done three times, until the water, flowing from the altar, filled the trench around it; a wise precaution, rendered necessary by the artifices of the heathen priests, who frequently imposed false miracles on the people, and therefore would willingly have imputed to the Prophet of the Lord the frauds so often practised by themselves.

With the confidence, the fervor, the simplicity of one accustomed to hold intercourse with heaven, Elias then approached the altar, and addressed his supplications to the God of Abraham, of Isaac, and of Israel. Zealous with zeal for the glory of God, he entreated Him in humble prayer, on this occasion, to assert the honor of His Eternal Majesty, to vindicate His faithful servant, and convince and convert the people by the display of His omnipotence, in answering by the appointed sign. No

long-protracted and painful rites were now necessary. In an instant flames of fire descended from heaven, consumed the sacrifice, with the wood, the stones, of which the altar was constructed, and licked up the water that flowed around it in the trench. Awed by a miracle so manifest, the people fell upon their faces amazed, confounded, terrified, and with a loud voice exclaimed, "The Lord He is God! The Lord He is God!"

The controversy being thus decided, the priests of Baal, who had artfully seduced the people into all the crimes and horrors of idolatry, were sentenced by Elias to be put to death. The law of God pronounced this punishment on such offenders; and Ahab, under present circumstances, did not attempt to shield them from their fate. "Elias brought them down to the torrent Cison, and killed them," and not one escaped.

This great change in the public feeling was followed speedily by the removal of the judgment with which the nation had been visited. "Elias said to Ahab; Go up, eat, and drink; for there is a sound of abundance of rain. Ahab went up to eat and drink, and Elias went up to the top of Carmel, . . . and he said to his servant: Go up, and look towards the sea. And he went up, and looked, and said: There is nothing. And again he said to him: Return seven times. And at the seventh time: Behold a little cloud arose out of the sea like a man's foot. . . . And behold the heavens grew dark, with clouds, and wind, and there fell a great rain. And Ahab getting up went away to Jezrahel: and the hand of the Lord was upon Elias, and he girded up his loins and ran before Ahab, till he came to Jezrahel.

This little cloud, which the prophet saw rise from the sea, he knew also signified the glorious Immaculate Virgin Mary, who was to spring forth out of the infected and bitter sea of our corrupt nature, without any corruption; and like an auspicious cloud, being overshadowed by the virtue of the Most High, was to water this barren world with the heavenly rain of the expected Messias. There and then, as it is believed, by the express command of Almighty God, he instituted the Order of Mount Carmel, which was to be specially dedicated to the honor of this Sacred Virgin. Many holy Fathers, as SS. Athana-

sius, Jerome, Augustin, and others assert that Elias was the author of the monastic state.

A course of sin renders the mind so dark and obdurate, that good impressions, though made with difficulty, are soon easily effaced. This was now the case with Ahab, the unhappy and degraded king of Israel. On his return from Mount Carmel, he related to his impious wife, the contest of St. Elias with the priests of Baal; the victory of the Prophet and his subsequent infliction of the penalty of death on the transgressors of God's law. Exasperated at the great dishonor done to the idol Baal, and at the punishment endured by the promoters of his worship, the impious queen dispatched a messenger to Elias, in which, with solemn imprecations on herself, she vowed, that before that time to-morrow to inflict on him the evil he had brought upon her priests. Although a witness to the miracle which had attested their delusion and hypocrisy, and accessory by his non-resistance to the fate of these idolaters, yet Ahab did not control the infuriated Jezabel, when she thus denounced the Prophet of the Lord. Timid and selfish in his spirit, he had neither grace nor virtue to uphold the truth, nor courage in the hour of danger to defend his own associates in iniquity.

Knowing well the temper of this degraded woman, St. Elias judged it better to retire from the impending storm. Firm as he was, and zealous for God and his country, yet his spirit, under this renewed affliction, sunk into temporary discouragement. Quitting the land of Israel, he travelled towards the south of Canaan, under the dominion of the king of Juda; but there, thinking that the eye of merciless revenge would soon discover him, he thought it better not to remain. Not wishing to involve another in the danger with which he himself was threatened, he left his servant, and retired alone into the wilderness; where, weary and dejected, he availed himself of solitude to give expression to the grief, which, in a moment of despondency, appeared to weaken his spirit, and to relax the steadfast temper of his soul. A wish to die, apparently proceeding rather from impatience of the ills of life than from a view to the enjoyment of the blissful vision of the Deity, escaped the persecuted Prophet as he sat beneath a juniper tree, whose shade protected him from the oppressive heat of the mid-day sun. The best and most learned men are but imperfect judges of the wisdom of unerring Providence. This trial under which the great Prophet Elias sunk with more than usual depression, was in the end divinely over-ruled for more than common benefit, and was made the interesting means of introducing him to new proofs of eternal goodness, from which resulted a more intimate and hallowed fellowship with Almighty God.

TO BE CONTINUED.

The Catholic Dictionary and the Brown Scapular.

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

CONTINUED.



It is true that the wearing of the Brown Scapular still gives a share in certain privileges attached to the Order of Mount Carmel, but if the chief of all these privileges turns out to be a fraud perpetrated by the Carmelites themselves, we can scarcely expect that much reliance will be placed upon the efficacy of the rest. It becomes a symbol of devotion without anything tangible and trustworthy attaching to it, except a vague and undefined impression, that the wearer is in some sort of way under Our Lady's protection. To place an absolute reliance on it, to cherish it with loving and undoubting confidence in its efficacy, to regard it as a pledge of our perseverance, the mark whereby Our Lady will recognize us as having a certain claim to her all-powerful intercession at the hour of death, becomes a silly superstition. It may even generate a false presumption, and encourage the sinner in false hopes and most dangerous expectations of a help from Mary that she has never promised to give. The sinner may persuade himself that he is safe of his salvation, if only he wears to the last this magical scapular, and thus put off repentance until too late, on the ground that his Scapular will prevent his falling into the fires of hell. The general tendency of the article we are discussing is to crush, or at least to discountenance, this "idol" of confidence in the Brown Scapular. It would have us throw to the winds the idea that we may rest assured of the salvation of those who die with the Scapular around their necks. It allows the piety and utility of the institution, and that is a visible token that the wearer owns himself one of our Lady's children, but the words of Bossuet to this effect are quoted, in which he takes care to add that Mary will be our Mother "if we live in our Lord Jesus Christ"—a pious sentiment, the truth of which is undeniable, but in which we read between the lines that Scapular, or no Scapular, Mary will not answer for the safety of the sinner.

Benedict the Fourteenth, is also quoted as admitting that too many abuse these symbols, or badges, by a misplaced confidence in them. Now, it is perfectly true that such an abuse of the Brown Scapular is theoretically possible, and in the controversy with heretics various Catholic writers are careful to point out that unless in the heart of the dying sinner there is present the love of God and contrition for sin, nothing in the world can save his soul. If a Catholic continues in a state of sin up to the moment when the soul leaves his body, to hell he must go, Scapular or no Scapular. If he has not made that act of submission to God and aversion from sin, which is the condition of eternal salvation, the Scapular will not act as a charm. Nay, the very graces it carries with it would only increase his damnation by reason of his greater guilt in rejecting them. We must be very explicit on this point, else we should justly lay ourselves open to the charge of what would really be a most degrading and demoralizing superstition. To suppose that aught can avail to deliver from hell save love to God and faith in Jesus Christ, would be a most abominable and damnable doctrine. We must not allow any mistake as to this. But this is not the point at issue. The question is not whether a Catholic wearing the Scapular and dying in sin would lose his soul. Every one must admit that he would. The real question is, whether a Catholic, who wears the Scapular up to the moment of death, does die in a state of sin. This is the real meaning of our Lady's promise—that every one who dies with this Scapular upon him, shall previously obtain from God the grace of contrition: that his devotion to the Holy Mother of God, evidenced in his wearing of her badge and livery, shall earn for him such good dispositions at the hour of his death, that in virtue of them, through the merits of our Lord and Saviour Jesus Christ, he shall be received into the Kingdom of Heaven. It may be objected that this too is a demoralizing doctrine, that it encourages men to sin, because, forsooth, by wearing the Scapular, they can ensure their conversion before their death. They can indulge in every possible vice, and yet need not fear, since saving grace can be obtained, and Heaven can be purchased by the very simple device of putting on a little bit of

brown stuff in honor of the Mother of God before they die. We answer to this, that it is equally demoralizing to teach the sinner that every one who makes a genuine act of contrition at the last moments of his life, will certainly enjoy the eternal bliss of Heaven, whatever may have been the abominations of his past life. Yet every Catholic knows full well that this is true. How is it that this is not an encouragement to sin? For the simple reason that Catholics know that a just God watches over us, and that he who abuses the mercy of God to continue in sin, will in the end fail of obtaining that necessary contrition. If a man trusts to a death-bed, repentance will probably never take place. The sinner will be struck down of a sudden. He will have no time for repentance, or delirium or insensibility will creep over him before the arrival of a priest—or it may be that he will in punishment of his presumption, have lost the power of making an act of contrition at all—or even if he make one, some subsequent temptation will overcome him, and the devil will regain his victim before the last moment comes. Now it is just the same with any one who should abuse the privilege of the Scapular. If God has granted this privilege to Mary, He will not allow His Holy Mother to be insulted by her Scapular being made an excuse for sin. To trust presumptuously to it is no less dangerous than to trust presumptuously to a death-bed repentance. The Scapular, in which the sinner trusts, will somehow disappear. The strings will break and he will lose it, and will not take the trouble to provide himself with another. Very often he will himself tear it off under the influence of an evil conscience and a heart hardened against God. Somehow or other, when the hour of death arrives, it will be gone. The vanished Scapular will be, through his own fault, the just punishment of continuance in sin. As a matter of fact, we do not believe that there is any practical danger of Catholics having any undue confidence in the efficacy of the Scapular. We certainly have never encountered an instance. The tendency is quite the other way. One of the strongest practical arguments in favor of the privilege attaching to it, is that a continuance in sin almost always carries with it the voluntary or involuntary abandonment of the Scapular. We could quote

instances without number which have come under our own experience. Often a Catholic who intends to commit mortal sin, will deliberately take off his Scapular. Bad he may be, but not so bad as to insult the Holy Mother of God by wearing her uniform while he is outraging her Divine Son. More often the indifference to holy things, which is one of the effects of sin, will make him careless, and one day he will forget or neglect to resume it after it has been taken off. Somehow or other, and many of my readers will confirm the truth of what I am saying from their own knowledge, the abandonment of the Scapular is one of the most certain signs which accompany willful persistency in wrong doing, and a determinate resistance to the grace of God. All this does not prove that we *must* believe in the efficacy of the Scapular; it only proves that we *may* believe in it with the most implicit confidence, without laying ourselves open to the charge of superstition or encouraging a dangerous abuse. But it proves more than this, it proves that there is a certain connection between the presence of grace in the soul and the wearing of the Scapular, and between the loss of grace and the loss of the Scapular. This at least points to the further conclusion that he who wears it to the end will either retain or recover the grace of God before he dies; and this again confirms the fact of the apparition and of the promise made, which we shall now proceed to establish on sufficient and more than sufficient evidence. But first of all we must do the disagreeable work of demolition. We cannot reconstruct till we have cleared the ground of the rubbish accumulated by the *Catholic Dictionary*, which dismisses the positive evidence in favor of the apparition as follows:

As to the fact of the apparition to Simon Stock, it is accepted by Benedict the Fourteenth, Papebroch and Alban Butler, on the faith of a "Life" of the Saint by Swaynton, who was his secretary, and wrote the story of the apparition at his dictation. A fragment of this "Life" was produced from the archives at Bordeaux, and printed by one of the Carmelites, *viz.*, Cheronensis. We may observe that the Carmelites refused a sight of this "Life" to Papebroch. (See Bollandist, Acta S. S., Mail, tom. iii.) This paragraph is quite inaccurate (to say the least), both in its facts and in its insinuations.

TO BE CONTINUED.