



“ Help of Christians.”



MAY, 1901.

LIKE a well-known bard of Erin,
 We are "waiting for the May,*"
 With our Lady's silvery shining
 From the star-land far away.

Waiting for the snow-white blossoms
 And the wild bird's melody;
 Watching for bright summer sunshine,
 O'er the mount, and vale, and sea.

Waiting for most precious graces,
 Ever flowing from her love,
 When each fervent whispered "Ave!"
 Wafts, like incense, far above.

Mourners now are waiting, praying
 For her soothing May-time balm;
 Hearts with wistful, restless longings,
 Need most sweet celestial calm.

Sinful souls should often murmur,
 "Clement, loving, sweet thou art!"
 Plead for us, O sinner's Refuge,
 Lady of the Sacred Heart!"

Many lovers of her beauty
 Wait, O lovely May, for thee!
 O how varied are the accents,
 Like to royal psalmody!

See, it comes, like early morning,
 Lighting up her image fair,
 Bless it O most holy Mother,
 May it be a month of prayer.

Fervent with thy mystic sweetness,
 Thrilling with thy Blessed name,
 Yes! we all await the May-time,
 Like the bard of world-wide game.

A May Song.

By J. WILLIAM FISCHER.

I.

O! SING me an air—some soft, soothing lay,
While sunbeams are kissing the roses of May,
While nature is smiling and joyous in song,
And music so mirthful comes floating along,
Comes stealing from yon snowy-blossom-kissed tree.
Comes singing its sweetness for you and for me.

II.

O! Sing me the song that you sang long ago,
When pleasure unceasing and joy sweet did flow—
How youthful the singer and dear the song then!
O would that my thoughts could recall it again,
O would that again I could hear thy voice sing
That lullaby song o'er a cradle in spring!

III.

Since then many springs, yea, have smiled upon me,
Yet often the song's, ringing, glad melody
Comes floating to me through the city's lone street,
And lo! comes the patter of two little feet—
And waiting and dreaming in sorrow alone,
I long for the days, that were and have flown.

Mater Purissima, Ora Pro Me!

WHEN moonlight is creeping o'er valley and hill,
When flow'rets are sleeping, and song-birds are still,
When shadows are flitting through branch and through spray,
Mater purissima, ora pro me!

When sunrise approaches, and morning is near,
When blossoms awaken, and songsters appear
With joyous "Te Deum" to welcome the day,
Mater purissima, ora pro me.

Through brightness and dreariness, gladness and pain;
Though life prove successful, and striving seem vain;
At morning and evening my lips still shall say,
Mater purissima, ora pro me!

—AMADEUS.

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THE DEAD SEA AND THE JORDAN.*

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

Prepared Especially for the Carmelite Review,

—BY—

THE VERY REV. ALOYSIUS M. BLAKELY, C. P.,
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TO be roused from a profound slumber at 2 a. m. after having made a toilsome journey under a blazing sun during the whole of the previous day, would not, under ordinary circumstances, be hailed with satisfaction by the exhausted traveler. But there is nothing "ordinary" about a *pilgrimage*; and so, one is ready for everything (*paratus ad omnia*!), and takes everything as it comes.

These were my sentiments as I heard Brother Benedict's irrepressible bugle sounding and resounding throughout the solitary corridor of the "Hotel Gilgal" at Jericho during "the wee sma' hours" of the night, and I got up mechanically and resignedly from my downy couches as did the rest of our party, *resp.* Second thought, however, put fresh life and animation into

my wearied frame: *We were going to the Dead Sea and the Jordan!* Was not this enough to make one forget stiff joints and aching limbs?

A hasty toilet, a cup of "black coffee," and we were off. Down, down, down, our carriages rattled in the pitchy darkness, whilst our drivers uttered successively, from time to time, a peculiar cry (doubly weird to our unaccustomed ears, under the circumstances,) which was meant to do duty both as a note of warning on some danger-point being reached, and as a "make-sure" on the part of the leader of our cortege that none of his brother jehus were asleep. Back and forth, this cry was passed until dawn;—interrupting our comfortable little dozes with an uncomfortable start until we grew familiar with it; whereupon Morpheus claimed us as his willing votaries without further ado. At last a sudden reining up, with an accompanying jolt, told us instinctively that the first objective-point of our matutinal excursion had been reached. Glancing from the windows of our vehicle, we beheld, stretched out before us like a mass of molten lead, the Dead Sea. The atmosphere was heavy but quite clear; a strange, oily, slimy, mephitic-like element was noticeable in the air about us as we set foot on the sandy beach, and in a little while we beheld our clothing taking on a whitish hue and becoming very

* NOTE—Apropos of my remarks on the "Rose of Jericho" in my last letter, the following beautiful verses, which have just met my eye, will be of more than ordinary interest:—

THE SEPULCHRE IN THE GARDEN.

What though the Flowers in Joseph's Garden grew
Of rarest perfume and of fairest hue.

That morn when Magdalene hastened through
Its fragrant, silent paths,

She caught no scent of budding almond-tree;

Her eyes, tear-blinded still from Calvary,

Saw neither lily nor anemone—

Naught save the Sepulchre.

But when the Master whispered "Mary," lo!

The Tomb was hid; the Garden all ablow;

And burst in bloom the Rose of Jericho—

From that day "Mary's Flower."

—John Finley, in Harper's Magazine.

"sticky" to the touch. These phenomena were due to the bituminous and saline exhalations of the mysterious waters at our feet. We approached them, not without feelings of awe; for was it not in their depths that "the wicked cities of Pentapolis,"—Sodom, Gomorrah, etc., etc., etc.,—lay buried?

Our guide, Frère Benoit, pointed out to us, as far as tradition (?) enabled him, the sites of these several hot-beds of iniquity, and then directed our gaze towards "Mount Nebo," whose summit was just being tinged with the glint of the rising sun, and from whose heights poor Moses saw the Promised Land and then died,—having been doomed to exclusion from it, after having conducted the Israelites to its borders, and despite his forty years of sacrifice in leading them thither,—all because he showed a seeming lack of confidence (Numbers, XX. 12.) in executing one of God's orders regarding them.* But we were, one and all, engrossed with "*La Mer Morte*," and for the moment paid little heed to the good Brother's explanations. Some of our party contented themselves with looking at it from a distance; others, I among them, bathed their hands in it; and one, more venturesome than

the rest, disported himself upon its briny bosom. Had I dipped my extremities into a basin of mucilage, the effect could not have been more *gummy* than it was. Ugh! The very recollection of the sensation thus created sends a shiver through me! Nevertheless, I clutched a handful of pebbles from beneath its surface, and added them to my stock of "mementoes." Our daring swimmer tried to dive, but all in vain; the waters being so resistant, that this aquatic feat is impossible. He got a dose of brimstone sulphur, potash and of the seven other ingredients which, our American chemist, Mr. Lynch, tells us, enter into its composition, and he hastily emerged, coughing and sputtering in a way little becoming the solemnity of the surroundings. Leaving him to scale the salty incrustation that adhered to his cuticle, we set about gathering "Dead Sea Apples." When at their best (as they then were), these are of a very dark-brown color, and are not unlike a large horse-chestnut. The Holy Scriptures allude to this "fruit" in the following words: "*She (Wisdom) delivered the just man, who fled from the wicked that were perishing, when the fire came down upon Pentapolis: whose land, for a testimony of their wickedness, is desolate, and smoketh to this day, and the trees bear fruits that ripen not, and a standing pillar of salt is a monument of an incredulous soul.*"—(Wisdom, X. 6, 7.)

If by these closing words of the Wiseman, Lot's wife is designated, it is needless to say that we did not see the traditional "pillar"; though objects all around the Dead Sea are so covered and coated with a saline deposit, that one can easily imagine how that unfortunate woman—struck by the hand of God and rooted to the earth because

* NOTE—Mount Nebo, the site of Moses' death, 1451 before Christ, is also famous as the place where the prophet Jeremiah hid in a hollow cave "the tabernacle, and the ark and the altar of incense." Some prying persons who saw him do this, followed him, and wished to mark the spot, but could not find it. Thereupon the Prophet blamed them, saying: "*The place shall be unknown, till God gather together the congregation of the people, and receive them to mercy. And then the Lord will show these things, and the majesty of the Lord shall appear, etc.*" (II. Machabees, II. 5. to 8. inclusive.) Frère Lievin de Hamme, in his excellent "*Guide to the Holy Land*," states that there are the ruins of a Christian church on Mount Nebo (called by the Arabs *Djaba' Nabou*), the columns whereof, thrown to the ground, all point in the same direction. This church existed as far back as A. D. 385, and was, doubtless, erected by St. Helena, the mother of Constantine the Great.

of her curiosity—was, to all appearances, gradually transformed into salt. Our clothes were nearly ruined, and became, in a measure, stiff as pasteboard. What a time we had on our return to Jericho that afternoon brushing, rubbing and stretching them! We were not sorry, as you may easily guess, to turn our backs upon the scenes of man's abominations and of God's condign vengeance which we had just contemplated, especially as it was toward the fertile valley of the Jordan that we were to direct our faces.

All the while we were near the "Silent mass of death-like stillness" (scarcely a ripple is to be seen upon its glassy surface,) an unwonted hush pervaded our ranks; no one cared to speak, and whispered monosyllables alone were heard. But as soon as we had regained our carriages and were once more "under weigh," quite a sudden and exhilarating change came over our party. The drivers started it, and we caught the infection. The day was just beginning, the sun had risen, and all that was wanting to complete the picture was the singing of birds, the chirruping of insects and the perfume of flowers; but the feathered tribe, as a rule, shun the vicinity of the Dead Sea (cases are known of birds being overcome by its gaseous exhalations whilst flying too near its surface), just as no living thing animates its poisoned waters. And as for the cricket and the grasshopper, etc., both—the latter particularly, *for there is no grass to hop on*—are conspicuous by their absence. We made up in song and merry laughter for these various deficiencies, however, as our four-wheeled conveyances ploughed their way through the deep, slimy sand that lay between us and the Jordan. Indeed, so labored was our progress, that

I could not help recalling the words—quite apropos don't you think?—of the old plantation song, viz.: "*Jordan am a hard road to trable.*" We diverted ourselves furthermore en route by plucking "Dead Sea Apples" from the dwarfed trees on which they grow, as we passed through clusters of the latter. Once out of the noisome thicket, we were in the open country. Soon another and altogether different species of vegetation was visible—rich, luxuriant and inviting. We were in the *Eden* of the Promised Land: everywhere birds were caroling, insects humming, and breeze-laden perfumes stirring.

But, here we are on the banks of the Jordan: that river so famous both in the Old and New Testaments! Our guide is telling us that we are at the spot where our Divine Saviour was baptized by St. John the Baptist, and where the latter preached penance to the multitudes who went out to the desert to hear him. ("*Then went out to him Jerusalem and all Judea, and all the country about the Jordan: and they were baptized by him in the Jordan, confessing their sins.*")—St. Matthew, III. 5. 6.)

What thousands upon thousands of eager listeners and fervent converts in the days of our Lord's precursor must have trodden, for acres around, the grassy plots where we now stood!—"*Then went out to him Jerusalem and all Judea, and all the country about the Jordan*"! (*ut supra.*)

Was not this a vast gathering?—for Palestine was thickly populated in those days. Glorious preacher, favored auditors of this first "*Mission*"! It did not require an over vivid imagination to picture it to our minds, or to fancy ourselves present at it.

But here is Frère Benoit again, gathering us together, "as the hen

gathers her chickens under her wings." "We are going to have Mass," he says. And lo, a tent is raised and an altar erected on the very banks of the Jordan. In a few minutes we are assembled around the minister of God, who is now about to offer to the Most High, Him who is at once the high priest and victim of the New Law; Him upon whose Head the Holy Spirit descended in the form of a dove, as He stood in the stream before us and was baptized; Him, finally, before whose eyes the heavens opened, whilst the voice of His Eternal Father was heard saying (as it said, later, on Tabor): "This is my beloved Son, in whom I am well pleased." (St. Matthew, III, 17.) Only one priest of our party had remained fasting from supper-time at Jericho the previous evening, in order to celebrate on this occasion,—the time, etc., at our disposal, not admitting of more than one Mass. Some of the lay-pilgrims, however, had done likewise, and now, received Holy Communion.

The service ended, some of our Bedouin guards—not bad gastronomical artists, by the way,—prepared our déjeuner, consisting of coffee, made with water from the Jordan, hard-boiled eggs, bread and butter, jelly, etc. [I almost forgot to tell you, though, that ere we broke our fast (*"Liquidum non frangit jejuniū"*), so we didn't count the "haustus" taken prior to leaving Jericho), I, with several others, took a "dip" in the sacred waters; for I had made up my mind not to miss that, any more than I did a swim in the Lake of Genesareth. Strange to say, the member of our party who had bathed (?) in the Dead Sea that morning—he didn't "lave"

himself there, you see,—failed to participate in this refreshing plunge. Doubtless, his recent experience was enough for him. The bottom of the river is covered with a thick, greasy-like mud, black as pitch and *very adhesive*. The current, too, is very swift; and one must be on the *qui vive*, consequently, not to go farther *by water* than booked by his itinerary.]

Our morning repast over, we fell to gathering flowers, leaves, ferns, reeds, &c.; and some of us let down formidable-looking black bottles into the stream and drew them up filled with "real Jordan water," whose genuineness cannot be questioned. (I have mine still, save the small quantities I have doled out to thirsty devotees here and there.) A leisurely survey of our historic surroundings, and a delicious abandon to the inspiration suggested by the events which, under the Old and New Covenants, had transpired ages ago so near to where we were rambling, completed the details of our visit to the Dead Sea and the Jordan.

Once more the bugle sounds, and our scattered forces assemble at its call. Our tent is struck, our teams harnessed, a last fond farewell uttered to the peaceful river, flowing now as it flowed when the weary Israelites, under Josue's lead, reached its banks (though it stopped miraculously to let them cross over into the Promised Land), and as it flowed when the "New Josue," Christ our Lord, opened up the way for His elect to Heaven by sanctifying the waters of Baptism therein.

Back to Jericho we are going, where we will dine, and then retrace the "Road of the Good Samaritan" to Jerusalem.

(TO BE CONTINUED.)

ANCIENT EGYPT.

BY THE REV. F. X. MCGOWAN, O. S. A.

ANCIENT EGYPT is a land of mystery. It invites the zeal of the antiquarian, the research of the historian, the imagination of the poet, and the reflection of the Christian. From the days of the Hebrew lawgiver Moses, Egypt was renowned for its possession of every species of knowledge, of every excellence of artistic and mechanical skill, and, in a word, for its extensive culture and enlightenment. Its dark, deep and grave scholars are prominent figures in the domain of ancient history, and its monuments seem to-day to be destined to remain till sun and moon shall fade away. When other nations had not been born and other peoples had not been dreamt of, Egypt stood in the world venerable for learning and for progress. Its glory began to decline as far back as five hundred years before the coming of the Saviour, and yet the Egyptians at that remote period used not less than 20,000 volumes as popular works. Modern research has revealed to us the vast extent of learning possessed by this cultured people, whose pyramids, obelisks and ruined temples attest to what a lofty degree science and skill had attained away back in the misty cloudland of the ages.

"Egypt! from whose all dateless tombs arose
Forgotten Pharaohs from their long repose,
And shock within their pyramids to hear
A new Cambyzes thundering in their ear;
While the dark shades of forty ages stood
Like startled giants by Nile's famous flood,"

To-day all national life is hushed by Moslem brutality and foreign aggression, and Egypt once renowned as the

centre of the world's thought and activity lies sleeping beneath the shadow of her gigantic monuments, the reminders of her former majesty and greatness. Her history is a land of memory, as fruitful as the fields watered by her mighty river and like that river "forever new and old." Though Egypt was a place of most ignoble captivity for the chosen people of God and its cruel oppression was deeply graven in the national soul of Israel, it nevertheless afforded the Jews in later days a hospitable refuge and afforded them great opportunities to exercise their native commercial ability and to satisfy their innate taste for culture. Alexandria in Egypt was not only a famous emporium to whose harbor came ships from all over the world, but it was also the centre of learning to which flocked scholars from every quarter of the universe. The Jews who were a learned, as well as a commercial people, were present at the founding of the new Egyptian metropolis, and shared in its growth, renown and wealth. When Alexander traced out the ground-plan of the city called after him, he set aside a quarter for the Jews, and as the city increased in numbers and opulence, the Jews were intimately and largely connected with its important development. Under the rule of the Ptolemies who were liberal and learned kings, the Jews obtained such an appreciable position in the country that, to satisfy their religious needs, because the Alexandrine Jews were little acquainted with the Hebrew tongue, the Septua-

gint translation of the Sacred Scriptures into Greek was made for them in the reign of the first or second Ptolemy, the work having its beginning 280 B. C. Philo estimated the number of Jews in Alexandria in his time at little less than one million, and added that two of the five districts of the city were called "Jewish districts," though many lived scattered in the remaining three.

From the earliest times Egypt had been the cradle of human learning and art. "The practical results of their (Egyptian) knowledge," says Wilkinson, "had sufficiently proved the great advancement made by them, ages before the Greeks were in a condition to study or search after science." The Greeks developed and applied what they learnt from the Egyptians, and when in after years Greece degenerated as a nation, she sought an asylum in the Egyptian city of Alexandria, her marvellous culture dominating the Alexandrian school of philosophy and literature. The city, founded by Alexander the Great at a period when Greece lost her national independence and lost also her intellectual supremacy, now became the centre of Oriental life, wealth and civilization. The sovereigns of Egypt gave a particular care to this chosen place and it acquired a prestige such as had not been enjoyed by any city save imperial Rome. Ptolemy Soter (306-285 B. C.) gathered around him learned men from Greece, and laid the foundation of the world-renowned Alexandrian library, which was accidentally destroyed during the invasion of Julius Cæsar, a little more than half a century before the Christian era. It is stated in history that Cleopatra was inconsolable for this great loss, and that, to comfort her, Antony gener-

ously made her a gift of the library which formerly belonged to the Kings of Pergamus, numbering about 200,000 volumes. The intellectual movement inaugurated under the Ptolemies continued through many ages. It may be said to have begun in the fourth century before Christ and to have closed in the seventh century of the Christian era. It embraces Pagan, Jewish and Christian writers. The Alexandrian School exerted a prodigious influence on Roman literature, and it gave to Christianity able and masterful apologists.

When the Apostles were sent out into the world to preach Christ risen to the nations, they perceived in Egypt a land white with the harvest of souls. We all know how rapidly the Faith spread even in the days of the Apostles. To St. Mark, the interpreter and disciple of St. Peter, was entrusted the conversion of Egypt. He became the first Bishop of the Church of Alexandria. In the division of the vast and populous countries of Europe, Asia and Africa, which were held by him as Emperor, Augustus gave some of the twenty-six great departments to the people and Senate to govern as they pleased, without any interference on his part, but he retained under his own personal management the other fourteen provinces which he governed by officers called Rectors who were selected and sent out by himself with the permission only of the Senate. Egypt had an imperial Rector—a Roman Knight—especially chosen by the Emperor and invested by him with royal dignity, furnished with a military force and commissioned to subdue, rather than govern the country. Tacitus gives us the reason of this special arrangement for Egypt when he says that this

province was looked upon as a province that "superstition and luxury had made turbulent and fickle, and that was entirely unacquainted with the laws, and unused to the mode of government of Rome."

It was, doubtless, a particular and important work on St. Peter's part, to train his disciple, the Evangelist Mark, for the latter's hard contest with the singular paganism that obtained in this singular and mysterious country. It is believed that St. Mark was an Egyptian by birth, a native of Cyrene, and he must accordingly have had some knowledge of the bewildering maze of errors that had entwined themselves around the olden civilization of Egypt and had crept into every species of knowledge and culture. Paganism reached its topmost mark of insanity in Egypt, and vice had progressed to such a degree with it that, as Wilkinson tells us, leprosy and elephantiasis were enervating and destroying the once abstemious and healthy Egyptians. We marvel at the excesses to which superstition went in a country formerly noted for its enlightenment and skill. Almost everybody, according to Dodwell, in Egypt was a minister of the gods. Besides the regular attendants on them, all the embalmers and medical men were ministers of the temples; schoolmasters enjoyed the same privilege. Everything was adored in Egypt, even the beasts in the field and the vegetables in the gardens. Yet the temples were surpassingly beautiful and rich. Clement of Alexandria gives most brilliant descriptions of them; he says that "they were situated in the midst of consecrated groves and pastures, decorated with porticoes, enriched with colonnades, glittering with rare marbles and elegant paintings, gold

and silver, electrum and variegated gems from India and Ethiopia and curtains of gold cloth." But, he adds, "No god was found within, but a cat or a crocodile, or a serpent sprung from the soil, or some such brute animal: when the Egyptian deity appears he is found to be a beast rolling himself on a purple coverlet." Modern research has proven that the accounts given by ancient writers have not been overdrawn, for in the excavations made in later days, as Kenrick tells us, the embalmed bodies of these former gods of Egypt have been found: bulls, cows, sheep, dogs, cats, hawks, ibises, serpents, beetles, in short, the whole zoology of Egypt except the horse and the ass. Egypt had wofully fallen from the glory of the days when Plato and Eudoxus sought for knowledge in the schools of Heliopolis, 370 B. C. St. Mark who was very successful in his evangelical mission soon had occasion to consecrate other bishops in Egypt, especially for the beautiful district of Cyrenaica (called also Pentapolis) of which he was a native and in which he passed two years of his Apostolic life. When the Emperor Hadrian visited Egypt in A. D. 130, he found several Catholic bishops there, as he mentioned in his well known letter to Vopiscus. The infant Church met, however, with some opposition in Egypt. The Jews raged against Christianity as furiously in Lower Egypt, Libya and Pentapolis as they did in Jerusalem, and the Jewish revolt against Hadrian (A. D. 115) with its devastation of the provinces operated for some time against the progress of the faith. At a very early period Gnosticism, which had many adherents, interfered with the founding of churches and the establishment of bishoprics. Despite these obstacles,

Christianity had spread so widely that at the beginning of the third century, a Council was held (235) which consisted of twenty bishops. The utter degradation to which the popular religion of Egypt had sunk appealed very forcibly to men of intellect, and their dissatisfaction urged them to give careful study to the new tenets preached by Catholic apostles and to embrace the belief which could only satisfy the cravings of the human heart. We have already referred to the fame of the Alexandrian School, which lost none of its prestige in the early days of Christianity, but rather became the parent of numerous Christian apologists. At the time of the Council of Nice, no church or city was more renowned for its mathematicians and astronomers than Alexandria, and accordingly the Fathers of that great Council intrusted to the Patriarch of Alexandria the work of forming and regulating yearly the calendar of the whole Catholic Church, by fixing precisely the time for observing Easter. The Church patronized learning from the beginning. St. Jerome does not hesitate to say that St. Mark himself gathered around him distinguished scholars, thus instituting a custom which was long prevalent in Alexandria of making that patriarchal See the centre of learning, sacred and profane. In the quarter of Alexandria known as Rachotis was the library of Mark Antony, stolen by him from Pergamus and presented to Cleopatra. This splendid library was at the disposal of the Alexandrian scholars, and though much reduced by wars, remained for the benefit of students till the time of the Moslem invasion under Omar, who gave orders to have the public baths of the city heated by its books during the space of six months, A. D. 614.

The great Catholic school, or, as some ancients call it, the Academy of Alexandria, flourished all through the earliest ages of the Church under a long series of illustrious teachers. We make but short reference to a few of them. One was Pantænus, an Athenian, or, according to Tillemont, a Sicilian. Clement of Alexandria, says of him that he was "a Sicilian Bee, that, roving through all the gardens of the Prophets and Apostles, gathered honey from the fairest flowers." Having been sent as a Missionary, A. D. 200, to revive the faith planted by St. Matthew in Arabia Felix, he found there a copy of St. Matthew's Gospel written in Hebrew letters, no doubt for the use of the Jews who filled and governed that country. Another great light of this School was Clement of Alexandria, called the Stromatic, from his learned miscellany written under the title of *Stromata*. He was a man of high culture and profound learning who did not, in writing against the Pagans, follow the plan of Hermias, that is, of ridiculing the philosophers and exposing their contradictions, but produced arguments which, seemingly unaggressive, appealed to the best impulses of human nature and which, couched in elegant style and pure diction, traced the relations between Christianity and the history of the world before the coming of Christ. Athenagoras also taught in the Alexandrian Academy, and he wrote a temperate and dignified *Address* to Marcus Aurelius in which he outlined a general defence of the Christians, dwelling particularly on the charges of Atheism, the eating of human flesh and the incest made against them. Origen was another glory of the Alexandrian school, and possessed an influence superior to all other apologists. He was

only eighteen years of age (A. D. 203) when he was made the successor to Clement as head of the Alexandrian Catechetical School. He was thoroughly Greek in culture, refined, lofty-minded, and when he disclosed to his disciples the hidden truths of Holy Writ, he did it with so much clearness and ease, that "he appeared, while speaking, to be under the influence of Divine inspiration, and to gain a clear meaning of the sacred text through the assistance of the Spirit of Prophecy." His language possessed so great a charm for his disciples, that they were accustomed to say of him: "His is the soul of David united with that of Jonathan." He was very successful in converting Pagans and bringing back heretics to the Church. He fell into some errors and was deposed from his office as head of the Alexandrian School. He then became an exile, but even in his exile, he was great, founding a school at Cæserea, which threatened to eclipse the glory of the Alexandrian Academy. He had as disciples in this school Gregory Thaumaturgus and his brother Athenodorus. In his old age, with vigor of mind still unimpaired, he gave to the world his incomparable Refutation of Celsus, a philosopher of the Eclectic School, who attacked the divinity of Christ and called the events of the Saviour's life mere fictions. Origen's work against Celsus threw terror and dismay into the camp of the anti-Christian philosophers, and was everywhere appealed to, in the early ages, as a complete and triumphant refutation of the falsehoods, calumnies and abuse of the enemies of the Church. One of Origen's disciples was St. Dionysius, born in Arabia Felix, who became head of the Alexandrian School in 221; he was made Patriarch of Alexandria in 247. He

has been styled by St. Basil Dionysius the Great, and St. Athanasius calls him the Doctor of the Catholic Church. He held a public disputation in Arsinoe with Coracion, the chief of the Millenarians, and he so completely routed this heresy that it fled forever from Egypt. Didymus of Alexandria, who lost his sight when he was four or five years old, learnt the alphabet from tablets with raised letters, and became so deeply versed in all sciences, divine and human — arithmetic, geometry, astronomy, the philosophy of Aristotle and the eloquence of Plato, as one of his disciples, the historian Theodoret says—that he was admired by Athanasius the Great, and all of the wise men of the Church in his day, and finally appointed to take charge of the celebrated Academy of Alexandria. We close our list of the great teachers of this renowned School with the name of St. Athanasius the Great. During the life-time of this illustrious Doctor, the Church was rent with many heresies, which successively called forth a development of Christian doctrine. Controversies arose regarding some of the fundamental articles of Catholic belief, and often the very life of the Church was in jeopardy. In the East, the contention turned on the nature and object of the Church, on the *divinity* and *humanity* of *Jesus Christ*, and on the divinity of the Holy Ghost; in the West, the main question regarded *Christian anthropology*. Of all the saintly defenders of the Catholic faith in the East, none surpassed in heroic devotion, unflinching courage or majestic learning St. Athanasius the Great. The enemy against which he battled with consummate skill was Arianism which would, if it had been successful, have destroyed the fabric of Christianity.

Arius, a proud, ambitious man, who had been excommunicated while yet a deacon on account of his connection with the Meletian Schism, made an open attack on the divinity of Christ by maintaining against his ordinary, Alexander, Bishop of Alexandria, that the doctrine of the *eternal* generation of the Son of God from the essence of the Father was erroneous and that there was not a perfect equality of nature in the Father and the Son. As time passed, this arrogant heresiarch gave his errors a more definite form. He held that the Father alone is *not begotten*, and He alone exists of Himself. If such is the character of the *Divine Being*, such the condition of *divine unity*, then the Son must have been begotten, is not eternal, and began his existence in time; he is consequently but a creature, more exalted indeed than others, because brought forth by the free will of God, before any other creation took place, that he might take upon himself the office of Creator of the world. There, then, was a time *when the Son was not*. Arius maintained the possibility of the Son to sin. He developed his theological system to such an extreme as to make the whole work of Christ's redemption consist merely in His *teaching* and in the *example* of His life. Arianism spread with frightful rapidity, and its followers became so numerous that Bishop Alexander had to have recourse to some authoritative means to meet the increasing danger. A synod was convoked at Alexandria, A. D. 321, and Arius and his adherents were anathematized. The Ecumenical Council of Nice, (A. D. 325) was principally convened to condemn Arius, and it condemned his writings, ordering them to be burnt. Athanasius who, on Alexander's death, was selected to fill the see of Alexandria, was the most

powerful antagonist of Arianism, and though he had to bear the hardships of five successive terms of exile, he fought resolutely until he powdered into nothingness this fearful hesesy which aimed at the downfall of the Catholic Church. His defence of the divinity of Christ was a masterpiece of scriptural and theological demonstration, characterized by close reasoning, remarkable lucidity and exactness, and wonderful illustration. The enemy was well equipped and mighty in number and influence, for St. Jerome exclaimed as he looked at the ravages of this foul heresy: "The whole world groaned, and marvelled to find itself Arian." St. Athanasius died May 2nd, A. D. 373, but before he departed this life to receive the crown of Justice so well earned in fighting the battles of the Church, he had the gratification of seeing the cause of truth triumphant and the divinity of Christ proclaimed throughout the world.

Egypt was also famous in the earliest days for the number of holy hermits and virgins who lived in remote and desert places, consecrated to works of asceticism and silent prayer and contemplation. They formed verily an army of Christians who hallowed most horrid solitudes by their extreme penances and prayerful existence. They inhabited the desert of Thebais in Upper Egypt; and in Lower Egypt "the desert of cells," filled with hermits' abodes; "the desert of Nitria," forty miles south-west of Alexandria; and eighty miles beyond Mt. Nitria "the desert of Scete" which hideous wilderness reached over to the western branch of the Nile, and took its name from a town called Scete, on the borders of Libya. These monks had led a secluded life from the earliest days. Philo, the Platonizing Jew, in his book

on the contemplative life, declares that there were monks and nuns in Egypt in the time of St. Mark the Evangelist, and Eusebius and other writers have no doubt that these were converts to our holy faith from among the Jews. During the persecution of Decius, (A. D. 249-251), there were many Christians who fled into the desert and voluntarily remained after the storm had blown over, becoming thus the forerunners of the anchorites and hermits which spread so numerous through Egypt. Paul of Thebes was a notable and illustrious type of these holy solitaries. St. Paul lost his parents when he was but fifteen years old, but was ever a devout, God-fearing youth and proficient in Greek and Egyptian learning. When the Decian persecution broke on the Church, Paul concealed himself, but hearing that his brother-in-law determined to betray him to obtain his estate, he fled to the desert. He found many caverns in a huge rock which were said to have been lurking places for money coiners in the days of Cleopatra, and he chose a cave in this deserted place for his dwelling, near which were a palm tree and a clear spring, the former affording him leaves for raiment and fruit for food, and the latter supplied him with water for drink and other uses. He was twenty-two years of age when he entered the desert, and though he intended at first to remain in it only until the persecution passed, praising God and doing penance, he subsequently resolved to mix no more with men or human affairs, but rather to devote his life to mortification of his senses and prayer with God. Until he was forty-three years of age he lived on the fruit of the palm tree, but from that time till his death, he was, like Elias, miraculously fed with bread brought

him every day by a raven. His complete separation from men and the world make him unknown to men for the ninety years he passed in this solitary place, but God was pleased to make his servant known a short while before his death. St. Antony who was at this time ninety years of age was sorely tried by a temptation of vanity, as if no one had served God so long in the wilderness as he had done; the tempter pictured to him that he was the first example of a hermit who had given himself, by withdrawing from the world, absolutely to God. He was soon disabused of his idle fancy in a dream in which Almighty God commanded him to go and find a worthy, perfect servant of His, who dwelt in a more remote part of the desert. The venerable man set off on his journey the next morning and having passed through many adventures, some of which were very astonishing, he succeeded, after two days and a night of wandering, in discovering the lonely dwelling place of St. Paul. St. Paul who had from above an intimation of his approaching death, begged St. Antony to return to his monastery and bring to him the cloak which St. Athanasius had given him (St. Antony) in order that his body might be wrapped in it. St. Antony obeyed the holy hermit's order, and while on his journey from his monastery to St. Paul's cave, he saw the holy man's soul carried up to heaven by the angels. Two lions came from the desert, as if mourning, and scraped a hole in the ground large enough for St. Antony to bury St. Paul's body. St. Paul is generally known as the "first Hermit." St. Antony, who was born of wealthy Catholic parents, A. D. 251, went into the desert of Upper Egypt, or Thebias, in 270, and remained there in the

practice of the highest counsels of perfection, until his death, at the age of 105 years, A. D. 356. A young sister, who left home with him, entered a nunnery, "a house of virgins," so it is called by St. Athanasius the Great, in his beautiful life of St. Antony. To those who associate the idea of monasteries and nunneries with "the dark ages," the fact of a nunnery flourishing in Egypt, as far back as the year of grace, 270, will be somewhat astonishing. During his life St. Antony labored earnestly and effectively in the defense of truth and for the peace of the Church. He saw in a vision the future trials of the Church, and with tears in his eyes spoke of them to his brethren. St. Antony was alive to the needs of the persecuted Church, and he quitted his solitude during the persecution of Maxamim (A. D. 311), and appeared in Alexandria where he strengthened the courage of the despondent Christians and comforted their hearts by his eloquent words. He returned to the desert accompanied by many who wished to be his disciples. A great worker of miracles and the object of reverence and admiration, he was ever humble and retiring. He governed an immense body of monks who emulated one another in the practice of piety and virtue, and who united to their prayerful life manual labor, with the results of which they gave assistance to the neighboring poor. As we have seen, these holy men who forsook the world to lead ermetical lives were scattered up and down the country, dwelling either in their own cells apart, or in a number of cells together, called a "Laura," and they were all brought under one Rule of Pachomius, who, in the year 340, established at Tabenna, an island of the Nile, in Upper Thebais, a community of monks, all living un-

der a common roof, and soon after this establishment included eight monasteries. SS. Ammonius and Macarius the Elder also established monastic communities on the Nitrian mountains in Upper Egypt, and in the desert of Scete, where they were still more thoroughly organized by Macarius the Younger. We obtain an idea of the extent to which the monastic spirit attained in ancient Egypt, when we read that St. Pachomius was the superior of *nine thousand* monks, while his sister governed a large number of monasteries for nuns. The great body of monks and hermits were laymen in these early ages, and for many centuries were not considered as forming a part of the ecclesiastical body, of which later on they became bright ornaments and supporters. Of course, there were many priests in the deserts who served the communities. The great St. Macarius of Alexandria had *five thousand* monks at Nitria under his direction. Rufinus visited (A. D. 372) fifty monasteries in the vast desert of Nitria, and of these four still remain entire in this wilderness, while the ruins of many others strew the desert-tracks all along the west side of the line of the Natron lakes. What a beautiful lesson of charity these holy Cenobites of the desert give us! As they abstained from flesh-meat and wine, and were content with little else besides bread and water, yet spent a large portion of their lifetime in manual labor, making mats and baskets and such wares as could be produced from the palm-tree leaf and bark, they always had the means of affording ample relief to the poverty-stricken; and, in fact, as they never retained anything of all the fruit of their toil, they were in the habit of loading ships with means of assistance for the poor and the destitute and sending them to

all quarters of the globe. What splendid charity was this! St. Augustine bears witness to this fact (*De morib. Eccl. Cath.*) The great Macarius so loved the poor that the most difficult temptation he had to overcome was the oft-recurring thought of quitting the desert to minister to the sick and the helpless in the hospitals at Rome.

Such was ancient Egypt when faith and learning lived in her cities and her solitudes. How this once mighty land has fallen! Once she was powerful, mighty and prosperous. But the blight of schism, aided by the violence

of barbarians, cankered and destroyed her national life. Heresy drove the Church into exile, and as in the case of Constantinople, the Moslem foe subjugated a disunited people and overran mercilessly the country. All hope, natural and supernatural, seems to have departed from Egypt's echoless shores. Hope shall never again dawn on her, until the Church returns, as is our Holy Father's prayer and desire for all the Eastern countries, to lift her from her desolation. From the See of Peter, Africa, like Europe, must draw her life, happiness and hope.

This Way to the Hospice.

There seems to be some confusion in the minds of many as to the way of reaching the Hospice of Mount Carmel. It is impossible to open up a bureau of information for hundreds of anxious enquirers. In the first place carefully examine the map on the back cover of this "Review." Before you start ask your agent for a copy of the Michigan Central time-table. If he has no copy you can get one by dropping a postal card to the General Passenger Agent, 299 Main St., Buffalo. Hence,—

1. If you come from the West via the Michigan Central, tell the conductor to let you off at Falls View station.

2. If you arrive from the West via the Wabash or Grand Trunk lines, get off at Niagara Falls, (Clifton), Ontario, and ask for the trolley to Falls View via Lundy's Lane. We are at the terminus of this line.

3. If you alight at Niagara Falls, N. Y., take the trolley to the railroad arch-bridge, cross over, and take the Falls View trolley at the Canadian end of the bridge.

4. If you prefer, you can also take

the trolley which follows the River south. It is not the most convenient route, but you can enjoy the scenery. Tell the conductor to let you off at the Monastery Crossing.

5. If you come from the East by any of the great trunk lines be sure to connect at Buffalo with the Michigan Central Express via Niagara Falls, N. Y. Do not get off at the latter place. Cross the cantilever bridge and get off when you arrive at Falls View, Ontario.

6. If you come via Lehigh Valley trains come through to Niagara Falls, Ontario, and take trolley to Monastery. It is a yellow car.

7. If you come by trolley from Buffalo tell the conductor you wish to connect with car to Falls View, via Lundy's Lane.

8. If you want to get here by the shortest and most convenient way, ask at the Central Union Station, (Exchange St.,) Buffalo, for the trains which run over the Niagara Division. In short, ask for Conductor Miles' train to Montrose Junction which is near Falls View, and but a few steps from the Hospice.

Two New Carmelite Martyrs.

Blessed Denis and Redemptus.

THE LIFE AND HISTORY OF THESE HOLY CONFRERES OF OURS, RECENTLY RAISED TO THE ALTARS, IS FULLY DEVELOPED IN THE FOLLOWING DECREE OF BEATIFICATION PROMULGATED BY HIS HOLINESS, POPE LEO XIII:—

FOR A PERPETUAL REMEMBRANCE—LEO XIII, POPE.

Vast and fruitful was the field in East India open to the laborers of the Catholic Church. There could they exercise their zeal, distinguish themselves for virtue and acquire brilliant renown. But it was a field of such character that unless watered by the blood of martyrs, it would neither receive or give growth to the seed of the Gospel. Such a fact excited in religious men of high aspirations the hope of gaining the martyr's crown, and missionary labor in the Indies was generously undertaken by them. And so, only a few years after the soil of nearly all India had been made fertile by the sweats of St. Francis Xavier, did stout hearted ministers of Christ win glory to God, bring salvation to many, secure for themselves the most signal praise for their meritorious actions, and the crown of martyrdom.

The famous Order of Carmel did not lack interest in the work, and to-day is a joyful witness to the enrollment among the Blessed of two of her noblest sons: Denis of the Nativity and Redemptus of the Cross. Their virtues and glorious deeds offer to the world, as an auspicious opening of the twentieth century, a salutary example for imitation.

Denis was born at Honfleur, in France, in the year of Redemption 1600. His parents were Peter Berthelot and Florida Morina. Their ambition was to make virtue and piety reign in

their home. In holy Baptism Denis was named Peter, after his father, and as a child gave much promise for the future. His character was singularly fitted for a life of virtue and, at an early age he devoted his attention to the service of God. It is related of him that before he had reached his sixth year, he would sometimes flee, without the knowledge of his parents, to the nearest church for the sake of some pious exercise, and there, on his knees, by humble prayer and supplication would fervently seek and obtain God's favors. When more advanced in years he applied himself assiduously to the study of those branches, which then formed the customary training of the young; and afterwards devoted his entire energy to mathematics and the science of navigation. Having completed this course with highest honors, he made long voyages at sea; he remained at sea even while attending to the management of his affairs, and frequently visited the best known ports of Italy, Spain, France, England and America. He always set at the helm of his vessel and with heart and mind ever fixed on God, he corrected, when ever the occasion was opportune, the habits of the sailors, oarsmen and deck hands; he reminded them of their duties as Christians, and his own conduct was a model of those virtues which he taught them. Blasphemous use of God's holy name, cursing and swearing

gave him the greatest displeasure, and an expression uncommonly shocking made his countenance glow with indignation, and threw upon the offender so stern a look that he did not again venture even to breathe a word in Peter's presence.

Peter at first entered the service of Holland, but, as he, being a Catholic, did not wish to be subject to an heretical government, he shortly afterward entered the military service of Portugal. In this capacity he gave striking proof of bravery and ability and was quickly promoted to the rank of Captain and cosmographer. The Portuguese were at the time building and fitting out a large fleet, and Peter was accordingly given command of many of the vessels. In the service of Portugal he traversed many seas, and always guided his own vessel in person. More than once he joined battle with the Turks and always defeated them, for the prudence and determination of the commander, coupled with the burning zeal of a champion of the Catholic Faith, allowed him to neglect no means which experience and unflagging courage put at his command, and to shirk no danger in effecting the suppression and discomfiture of the bitterest enemies of the Christian name. But amid the noise of battle and the shout of victory the voice of Divine Grace was not silent. It called Peter to the contemplation of the things of Heaven, it summoned him to a life of peaceful solitude. Accordingly, when, on one occasion, his fleet put into Goa, a city of India provided with a convenient harbor, it chanced that while there he paid frequent visits to the city and secretly went to see the Jesuit fathers who lived there. He manifested to them the state of his soul and declared that he had long desired to lead a

monastic life, affirming at the same time that God's will in the matter was sufficiently clear to him. He begged them not to be reluctant to receive him into their Society. But the Superior of the Society, knowing Peter's importance in the Portuguese navy, and that he was the Royal Cosmographer, partly apprehended that his reception into the Society would be an injustice to the Regent. Peter was unshaken in his purpose and made application to the Prior of the Discalced Carmelites. With some difficulty he obtained in the end the favor he had sought in vain from the Society of Jesus.

When the Regent became aware of the fact he grew very angry and bitterly complained to the Vicar of the Monastery who had received Peter. The Vicar modestly replied that as Peter, by right of birth and residence, was a citizen of France, he was not bound by the law of Portugal, and consequently was free to remain in the state of life he had chosen; he promised, however, in Peter's name, that, should occasion demand, Peter's assistance would not be denied the Portuguese. The Regent was satisfied, and Peter, having accomplished his purpose, put on the habit of the Discalced Carmelites and began his Novitiate.

Not long after this event, Holland, with a large fleet besieged the Port of Goa, and the Regent, remembering the promise, called for Peter's aid. Persuaded by the Vicar of the Monastery to comply with the demand and undertake the defence of the besieged city, Denis at once got himself in readiness. He hastily mustered the soldiers, gave them instructions, began the conflict, and for three days fearlessly kept up the struggle. He used neither shield nor buckler, nor helmet, nor cuirass to repel or weaken the

blows of the weapons of war, but clad in the woollen garb of a Carmelite, bare-headed and holding aloft in place of a sword the Cross of Jesus the Redeemer, he stood in the front of the battle and opposed the enemy where they pressed the attack in densest column. He saw to everything, helped those laboring under the attack, roused the weak-hearted by word and example. The enemy finally raised the siege and the Port was saved.

The whole city turned out to greet Denis, but unawares he hastened back to the cloister. There, in the friendly quiet of solitude and tranquil peace, with renewed fervor he entered again upon his probation, which the war had interrupted. It was completed in a few months and he made his solemn vows. He was then ordained priest, and, with great cheerfulness of soul, occupied himself at first in the labors of the Sacred Ministry. He looked upon himself as the possessor of no rights, but as God's property by special contract, and so, with an abnegation of will hardly credible, he labored for God's glory, the welfare of the Carmelite Order and his neighbor's salvation. At that time the Regent of Goa sent an Ambassador to Atchem, the chief city of the island of Summatra, Francis Sozo de Castro. De Castro had the greatest esteem for Denis, on account of his great experience as a seaman, and selected him to be his spiritual director and companion. Denis gracefully accepted the position, and the Superior of the Monastery appointed as his assistant Redemptus of the Cross, a member of the same community.

Redemptus was of Portuguese extraction. His name, prior to his entrance into Religion, was Thomas Rodriguez de Cuencha. Little concerning his life

and character has been preserved to posterity. It is said that in his youth Thomas was a marine in this country's service, and that he undertook a long voyage to India. Afterwards he rested from the hardships of a wandering life by entering the Carmelite Monastery at Tatta. Here for a while he performed admirably well the duties of a janitor; afterwards the Superior of the Monastery at Goa appointed him custodian of the church. The diligence and piety displayed in the discharge of this function, won for him great praise. He was a highly educated man, courtly and gentle in his manner. He was loved by all, and so his appointment as companion to Denis met with opposition on the part of his brethren. They sought reasons to prevent, or at least delay his departure. But the desire and hope of martyrdom had entered the heart of Redemptus. He grew sanguine, the more he realized the fitting opportunity for the fulfilment of the longings of his heart, offered by the place for which Denis was bound, and he looked forward to the time when he would suffer martyrdom.

The day at length dawned when Denis and Redemptus, prepared for everything, in company with the Ambassador left the Monastery for the Port. In tears they embraced their weeping companions and bade them farewell forever. They boarded the ship, which was about to weigh anchor, and experienced sailors as they were, used to the hardships of the sea, courageously set out on their long and doubtful voyage. Denis steered the ship through the dangers and vicissitudes of the voyage, and brought her into the Port of Atchem. The King, intent on violating the law of nations, used dissimulation. He sent members of his court to welcome the visitors.

They were informed that they would be honored by him in a manner befitting an ambassador and guests. Deceived by the liberal invitation, the Ambassador and his entire suite were entrapped in the snare. They entered the city and were suddenly surrounded by savage bands of Turkish soldiery, bound with chains and thrown into prison. The King ordered all individually, to be distributed as slaves to the leading men of the kingdom.

Denis was thrown into a receptacle used for the drainage of filth and offal. To Redemptus, without a morsel of food, was given the care of oxen. In this way the servants of God dragged out a wretched existence. The ministers of Mahomet visited them at times, and endeavored to persuade them to desert the Christian faith and accept a life of freedom, wealth and honor. They urged them to exchange an uncertain good for one that was certain, but the fortitude of the Carmelites was unshaken in its constancy, they ridiculed the seductive invitation, they answered that they would not abjure their faith, God's greatest gift, nor forfeit the goods of eternity for the sake of what is fleeting and perishable; that they valued the unending joys of heaven above the torture and death of the body.

Their answer was taken to the king and he ordered all—the two Carmelites and about sixty Catholics—to be condemned to death. An exception was made in behalf of the Ambassador and a few of his household. The sentence of death was pronounced, and Denis and Redemptus were dragged to the place of execution near the sea. A disorderly multitude, curious to witness the spectacle, followed.

The martyrs, wasted with hunger, covered with filth, bound in chains,

a sight to move pity, with cheerful hearts went slowly forward. They arrived at the place of butchery, and falling upon their knees, with hands lifted to heaven begged God's help in that supreme moment. Redemptus of the Cross, already dying of hunger, received a mortal wound and expired. Denis of the Nativity, displaying the Cross which he had used in battle, strengthened the faith of his companions in martyrdom, and, in the act of encouraging those who were wavering in their last struggle, fell, covered with wounds. Thereupon a soldier, who was a renegade to the faith, smote him on his bare head with a sword and divided it in two.

Thus did the invincible heroes suffer a glorious martyrdom for Christ, and give proof of the Divinity of the Religion for which they shed their blood. News of their martyrdom quickly traveled from the remote parts of Asia to Europe, and the great reputation for holiness which the two Carmelites already possessed, increased and became more wide-spread. In due time the inquiry of the Ordinary and that of the Apostolic Officials were made, and other requirements of law complied with. The investigation of the martyrdom of its cause, and the signs or miracles was then begun. The investigation was conducted with great care, and at its conclusion the Cardinals present and presiding officials, rendered their decision. We, however, delayed the confirmation of the decision by Our final judgment, until We had earnestly prayed the Father of Light, to illumine Our mind on a matter of such moment. Finally on March 24th of this year, 1900, We ordered the decree regarding the martyrdom, its cause and the signs confirming it, to be published. For the purpose, however, of completing

the series of acts required by law, in a general assembly of the Sacred Congregation of Rites held in Our presence on March 27th, the doubt was raised: "Since the martyrdom, the cause of the martyrdom, and the miracles or signs which render the martyrdom manifest have been approved, can the process of the Beatification of the servants of God be with safety begun?" All present unanimously replied that it could with safety be done. Believing, nevertheless, that help from above should be implored, We did not then and there pronounce Our final judgment in so weighty a matter.

And so on the eighth day of April of the same year, 1900, after offering the Holy Sacrifice, We decreed that the process of conferring the honors of Blessed in Heaven on the two Martyrs, could with safety be begun. We therefore, acceding to the petitions of the Discalced Friars of the Carmelite Order, by our Apostolic Authority, in virtue of these letters, permit the Venerable Servants of God, Denis of the Nativity, and redemptus of the Cross, to be honored hereafter with the title of Blessed, and their images, adorned with rays of light, to be exposed for the public veneration of the faithful. We also grant, in virtue of the same authority, the privilege of reciting in their honor each year, the Office and Mass of the Common of Martyrs, with proper prayers approved by Us, according to the tenor of the Rubrics of the Roman Missal and Breviary. We further grant, that the Office and Mass may be said in all the churches of both Orders of Carmelites, Discalced and Calced, by all who are bound to recite the Canonical Hours. Finally, We grant the privilege of solemnly celebrating in the churches of the Carmelites, the Beatification of the servants

of God, with Office and Mass of the rite of greater double. We order, however, that the solemnization shall take place on a day designated by the Ordinary, within the first year after the solemnization in the Patriarchal Vatican Basilica.

Wherefore, all Apostolic Constitutions and Ordinations, and decrees forbidding public cult without Papal approbation, and all else to the contrary notwithstanding, it is Our will that printed copies of these letters signed by the Secretary of the aforesaid Congregation and strengthened with the seal of the Prefect, shall have the same authority in every respect in judicial discussions, which the letters themselves would have when produced as the manifests of Our will.

Given at St. Peters, Rome, under the Ring of the Fisherman, the 15th day of May, 1900, in the 23rd year of our Pontificate, Leo XIII, Pope.

Prayer.

O God, Who by Thy wonderful Providence, hast led through the dangers of the sea to the palm of Martyrdom Denis and Redemptus, grant that in the midst of the changes of the world and worldly desires, we may remain faithful unto death in the Confession of Thy Name. Through Our Lord, etc.

Secret.

BE propitious, O Lord, to our supplications, and through the intercession of Blessed Denis and Redemptus turn the hearts of us all to Thee, so that delivered from worldly desires we may follow Thee alone with a pure mind. Through Our Lord, etc.

Post Communion.

STRENGTHENED by Thy Sacraments and delights we pray Thee, O Lord, that we who rejoice over the triumph

of Blessed Denis and Redemptus, may by their patronage attain to the joys of eternal life. Through Our Lord, etc.

In answer to the request of very Rev. Fr. Dyonysius of St. Teresa, Postulator General of the Order of Discalced Carmelites, (which request was made through the Pro-Prefect of the Congregation of Sacred Rites) His Holiness, Pope Leo XIII, has been pleased to grant, that a solemn Triduum in honor of the Blessed Martyrs Fr. Dyonysius of the Nativity and Brother Redemptus of the Cross, may be held in the churches and public oratories of the Discalced Carmelites, and also of the Calced Carmelites, within one year following the solemn Beatification at the Vatican which took place on the tenth of June, 1900.

With the permission of the Most

Rev. Archbishop, this Triduum was celebrated at the Carmel of Boston, 61 Mt. Pleasant Ave., May 6th, 7th, and 8th, 1901, with Masses of the Blessed, according to the concession in the foregoing Brief of Beatification.

His Holiness grants to all the faithful, male and female, who, after confession and Communion, shall visit a church or oratory of the Carmelites during the Triduum and there spend some time in prayer for the intention of His Holiness, a plenary indulgence once during the Triduum. To those who, with sorrow for their sins, visit the above mentioned churches or oratories and pray for his intention, he grants an indulgence of one hundred days, which may be gained once a day during the Triduum. These indulgences may be applied to the souls in Purgatory.

A Miraculous Cure.

An esteemed priest thus writes to the Editor of The Carmelite Review :

During the week running between June 10-17, 1900, N. N. a girl about 12 years old was taken sick. By June 21st her condition became alarming, and on the night of this day about 10 o'clock she was removed to the hospital in an ambulance. Her case being very dangerous, I heard her confession and gave her Extreme Unction. At midnight the doctors performed an operation and found that she suffered from appendicitis, and that her bowels were paralyzed and had turned almost black. Her case was pronounced hopeless and the doc-

tors said the child would not live until morning. One of the Sisters who assisted the doctor at the operation declared that the child's bowels were frightfully discolored, and that no hope need be entertained of her recovery. I had invested the child with the Scapular of Our Blessed Lady of Mount Carmel on the day of her removal to the hospital, and promised publication in the Carmelite Review and several masses of thanksgiving in case of her recovery.

On Friday the child lived, to the surprise of the doctors and sisters. I was able to give the child her first Holy Communion as Viaticum. When

she had received she remarked that now she did not care if she had to die. This was Friday, June 22nd, the feast of the Sacred Heart. In the evening vomiting again set in. The doctors pronounced it fecal vomiting and said it was the beginning of the end; the child would die before morning. The distension of the bowels became so great that the wound was forced open repeatedly. The vomiting lasted from Friday evening until late Sunday night. There was not one who knew of the case that was not surprised at the child's vitality. Sunday night one of the Sisters gave the child the Water of Lourdes, and invoked the gracious help of our Blessed Lady. All interested in the case had been praying incessantly for the help of the Blessed Virgin. A number of promises were made. I for myself could not help but feel the child must die. Her eyes had lost their lustre; she could hardly speak; all was against her. But I hoped for her recovery. I begged for it for the sake of the Doctor, a non-Catholic, who had shown every kindness in his power to the Sisters.

On Sunday night after the Sister had given the child a drink of Water of Lourdes a sudden change took place. On Monday the doctor was surprised beyond measure at the change and declared that the child would recover. Other attendant physicians at the hospital had declared positively the child

must die. The attendant physician on seeing the change, declared that no medical skill could have accomplished that cure. He declared positively to me and a great number of others that the cure was a real miracle, since the long and severe strain of the vomiting, and such as it was, must of necessity prove fatal. Besides the condition in which the bowels had been found, the unusual distension that had forced open the wound so often; all were moments sufficient to prove fatal in any case.

The progress made by the child in recovering was marvellous. On Wednesday night the child was to be removed from the hospital only a very heavy rain prevented it. On Thursday she was taken home.

I am rather late in redeeming my pledge to our Blessed Mother to publish this cure for which I had prayed that the light of the true faith with all its grace might be given to the non-Catholic physician in attendance. I beg of the Carmelite Review to thank our blessed Lady and her divine Son for this cure, and to beg and petition for the conversion of the physician who had this case in his care.

I wish also to thank for several other graces received through the intercession of our Blessed Lady of Mount Carmel.

The doctors, the sisters, and all who were acquainted with the case, declared it a miracle:

A very dainty booklet has been gotten out by our esteemed Carmelite Sisters of Baltimore for the Solemn Triduum in honor of the newly beatified Carmelite Saints, Denis and Redemptus. Nor are the venerable Sisters of Boston behind in their typographical tributes to our beatified

brethren. We are glad to see a Carmelite represented on the program of preachers. We thank the venerable Superiors of the divers convents for invitations to be present, but we regret our inability to be present, as holy poverty, the printer and parochial calls prevent any prospective perigrinating.

Summary and General Declaration

—OF THE—

RULE OF THE THIRD ORDER

—OF THE—

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

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

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

CHAPTER VI.

Of the form of the Habit of the Third Order and about dress in general.

The habit which the Brothers and Sisters of the Third Order of the most Blessed Virgin should wear day and night, consists of a Scapular of serge or woollen 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 should for the Brothers 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 outer garments, but not close to the body. Nevertheless, if this habit should prove to be inconvenient during sleep or in time of sickness or for other just motives, they can make use of the other smaller habit which is used by the greater part of the faithful.

It is in accordance with the Rule, and recommended by the statutes to wear, during the day at least and under the dress, the leather belt which is blessed and placed on the body in taking the habit, as a sign of chastity, when they make their profession. Finally, the brothers and sisters are exhorted to honor the religious habit, as a sign of their consecration to God and their

adoption as the children of the most Blessed Virgin. In regard to the other garments which everyone wears according to each one's state and condition, they should avoid all singularity, and the Sisters in particular should jealously guard their modesty.

Notwithstanding this, the Rule wishes that if a Brother or Sister dies, they should wear the entire habit; those who have the means are advised to get in time a habit made for themselves, and to instruct their friends that they desire to be dressed in that habit after death.

The Sisters should, moreover, observe that, without exterior show, they can with much ease conform themselves to the spirit of the Rule, especially in the cold seasons making their exterior dress of woollen stuff, so that it may be in color like that of the Religious of the chief Order, if not in form.

Yet it is true that, if a brother takes a habit and makes his profession, it was always in use to bless and put on him a long habit of linen in the place of the regular cassock, and a cloak of white material on the shoulders, representing the mantle, which garment, if there are many Brothers or if they happen to be present at public processions, they can wear, as other societies are wont to do.

If a Sister takes the habit and makes her profession, it is customary to bless and impose the mantle of the Order on her shoulders and a white veil over her head: but this is only done in order not to deviate from what the Rule and ceremonial of the Third Order enjoins.

CHAPTER VII.

Of the interior habits of Virtue and of Spiritual Weapons.

Whilst those professing the Third Order ought not to attach too much importance to the exterior dress and ornaments of the body, they should use every effort to acquire those interior habits of virtue, which are the ornaments of the soul.

They should principally vest themselves with the sweetness, modesty and humility of Jesus Christ, and should not only cultivate these virtues interiorly, but also show them in their exterior actions.

It behooves them to avoid giving scandal by words or deeds, and if any one of the Brothers or Sisters should, as a matter of course, wound his neighbor by injurious words, behave immodestly in public, or in any otherwise give scandal and bad example, and, being admonished repeatedly, should not amend, the Superior or Director shall erase his name from the Confraternity, that it may not be dishonored by the bad example of such a person.

If, on the contrary, the Brothers and Sisters should be unjustly offended, they ought to remember Jesus Christ and His gentleness, who did good to those who were persecuting Him and bestows continued blessings on all, although he is offended by all, more or less.

The Sisters particularly should esteem modesty in dressing, in conversing and speaking, and should not give way to

that excess of curiosity which seeks to know and see everything happening in city or country.

They should use great diligence that their domestics live in the fear of God, and in their own actions give them good example. They should be present at Christian Doctrine and apply themselves to the service of the Church.

They should be fervent in saying their morning and evening prayers and offer up to God all their actions. They should have a particular devotion to the Most Blessed Virgin and perform their other works of Christian piety with zeal and diligence. It is the truth taught us by the Holy Ghost, "*That the life of man on earth is a continual warfare.*"—Job VII., 1., and "*that all those who wish to live piously in Jesus Christ will suffer persecution.*"—Tim. VII., 12., and "*that the devil, our adversary, goes about like a roaring lion, seeking whom he may devour.*"—1 Peter, V., 8. Therefore, both the Brothers and Sisters of Third Order, who make profession of this spiritual warfare, must be solicitous to arm themselves strongly against so powerful an enemy.

In six ways he principally endeavors to overcome our miserable humanity.

1st. He seeks by mischievous, importune and indecent thoughts to oppress the hearts of the faithful.

2d. He makes the greatest efforts that the human heart may turn its affections away from God, and be taken up with and given to the vain appearances of this world.

3d. It is his desire that, through want of good works, faith should remain unfruitful.

4th. He tempts those engaged in this warfare to presume on their own strength.

5th. He does all in his power that the Divine Word should remain un-

used and unfruitful.

6th. Lastly, he strives by all means to render human actions worthless in God's sight, and especially by striving to make them proceed from wrong motives.

Hence, to overcome that infernal monster, the Rule enjoins that everyone professing the same, be continually armed with the virtue of chastity, thus to draw down upon themselves the favor of God, who wished to be born of an Immaculate Virgin. Not to give any place in the heart to irregular or 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 pure of heart, for they shall see God.*"—Matt. V., 8. To give no chance to the enemy to overcome the heart by inciting it to love unworthy objects, the Rule prescribes that every Brother and Sister should continually make acts of love to God and towards our neighbor, so that at any time being asked by our Lord if they love him, they can answer with St. Peter, the Apostle: "*Thou knowest, O Lord, that I love Thee!*"—John XXI., 14. To the end that the faith of those professing the Rule may not become unfruitful through lack of good works, it ordains that their works be corresponding to their faith, and this, with constancy, well-grounded on the words of St. James, who says: "*Be ye doers of the word of God and not hearers only, deceiving yourselves.*"—Jam. I., 22.

In order 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, it wishes that each one shall not only hear the Word of God, and that atten-

tively and diligently, but keep it also in the heart and use it in familiar discourses.

In order that the works of the Brothers and Sisters may not be unprofitable, the Rule finally commands everything to be done in the name of the Lord and for His glory; nor should they ask for any other reward than that which the angelical St. Thomas asked for: "*I do not ask for any other reward besides Thee, O Lord.*"

CHAPTER VIII.

Of their dwelling-places and of the flight from the world.

The Rule in this chapter forbids, AS FAR AS POSSIBLE, familiar conversation and intimacy with worldly persons, and much more the rambling about the town or country, the visiting of theatres, balls and profane festivities or entertainments, and our Sisters, in particular, are exhorted to love retirement and solitude. Hence they should endeavor to regard their own house or room as the guardian of their innocence and as the proper place to converse with God and receive His graces.

We say *as far as possible* because many persons of divers stations cannot always seclude themselves, and hence these should seek to regulate their conduct according to the suggestions made to them by their own confessor, or Director. On the other hand, it may be observed that, in regard to the theatres, especially in our times, there is no need of belonging to a Third Order for any one to stand aloof, since every good Christian is bound by duty of conscience not to frequent them, inasmuch as, usually, the representations given are far from conducive to good morals or religion.

Visits of charity and of courtesy between the Sisters themselves, and also

to other persons, are by no means prohibited in the Rule. They are permitted to be present at honest and sober recreations which occasionally take place between neighbors and relatives, in order to cherish Christian friendship. It is also permitted to go to the wedding feasts of their relatives, kinsmen or friends, supposing that nothing violates honesty or modesty.

When it happens that they have to make a journey of considerable length or have to be absent from their ordinary dwelling places, they shall beg the blessing of their Superior or Director, or, in default of these, that of their own Confessor.

CHAPTER IX.

Of the Divine Office and other Prayers.

One of the chief obligations which the Tertiary Brothers and Sisters by their profession take upon themselves, is the daily recitation of the Office :—namely, those who know how to read have to recite the *Little Office of the Blessed Virgin*, and, if priests, they satisfy their obligation by reciting the Divine Office.

All those who are unable to read must say, in place of Matins and Lauds, *7 Pater Nosters* (Our Father's) and *Hail Mary's*; for Prime, Tierce, Sext, None, Vespers and Compline, respectively, *3 Our Fathers* and *Hail Mary's*. After the *Our Father* of each hour has to be added a "*Glory be to the Father*," etc.

It would be praiseworthy and according to the spirit of the Rule, if every Brother and Sister would recite the Office or Rosary at certain distinct and determined hours, imitating the clergy; that is, the Matins and Laud the foregoing evening or early in the morning; the First (prima), the

Third (tertia), the Sixth (sexth), and the Ninth (nona) hours, before noon; Vespers and Compline in the evening;—but as our Brothers and Sisters may have necessary occupations, not allowing them to dispose of the hours of the day at their good pleasure, they should not grieve on that account and not fear to be wanting in their duty, if it sometimes happens for just motives that they have to recite their Office all at one time. They should chiefly have at heart the recitation of their prayers not with the lips only but to accompany them with the affections of the heart, so that they may not merit the reproof pronounced by God through Isaiah and by Christ applied to the Pharisees, "*These people honor me with their lips, but their hearts are far from me.*"—Matt. XV., 8.

In order to occupy their minds with holy thoughts they many offer up to God the seven hours or parts of the Office as a thanksgiving for the seven principal benefits, namely :—of Creation, Preservation, Redemption, Baptism and Vocation to the true faith, Justification and gratuitous remission of sins, the inestimable gift of the Blessed Sacrament of the Altar and of grace to receive Him so many times in Holy Communion, and the Vocation to the Third Order, this being an easier way to obtain salvation.

Three times a year they should say the Ternary for the departed souls in Purgatory, and in each Ternary they should, on three different days, pray for the departed souls of the Order—amongst whom are numbered the Tertiary Brothers and Sisters,—also for their relatives and friends and benefactors, including those who are buried in the Carmelite churches or in the cloisters or graveyards annexed, as is the practice in the whole Order.

The first Ternary is to be said in the month of January, between the octave of Epiphany and Ash Wednesday exclusively.

The Second Ternary, between Low Sunday and Ascension Thursday.

The Third Ternary in the month of October before All Saints.'

He that is able to read shall recite on the first day of every Ternary the Vespers and the first Nocturne and the Lauds of the Office of the dead ; on the second day the Vespers and the second Nocturne, together with the Lauds ; and on the third day the Vespers and the third Nocturne with the Lauds. He that is not able to read has to recite on each day of the Ternary the Rosary of Obligation in two parts ; one the usual Office and the other for the dead, saying the "*Requiem aeternam*" instead of the "*Gloria Patri*."

On the 15th day of November, or on the 16th, if the 15th falls on a Sunday, the suffrages are offered up for all the departed of the Carmelite Order, the Tertiary Brothers and Sisters included ; those, therefore, that can read, should recite the whole Office of the Dead, and those unable to read must say the whole Rosary, of fifteen decades with the "*Requiem aeternam*," and on the following Sunday or during the Octave they shall receive Holy Communion for the same departed souls in Purgatory.

As it is very advantageous and in a certain manner necessary for every Christian to give some time to mental prayer ; it is much more so for those persons who, in a special way, have consecrated themselves to the divine service and aim at perfection ; on this account the rule enjoins that they should employ at least half an hour in this pious exercise, in the morning when

the mind is more quiet and free from other thoughts. Nor are they to be excused on reason of their domestic occupations, for even whilst we are working the mind can be occupied by some holy thoughts and derive great benefit therefrom.

All those persons who can read and have leisure moments are also exhorted to read some spiritual book ; for it is certain that both meditation and spiritual reading must be considered as food for the soul, that it may not faint in devotion, but rather wax strong so as to be always victorious in the spiritual combat.

This, however, must be done upon the advice of the confessor, who, knowing the condition of the penitent, will point out to him the best means of practising such exercises without being wanting in other duties.

Before sitting down to their meals at table they shall recite a *Pater, Ave and Gloria*, and likewise as a thanksgiving afterwards.

CHAPTER X.

Of frequenting the Sacraments and of hearing Holy Mass.

The frequenting of the Sacraments of Penance and Holy Eucharist is one of the most powerful aids to the attainment of that perfection after which the Tertiary Brothers and Sisters are striving. For this reason the rule wishes that, ordinarily, they should approach them *once a week* ; but more particularly on the principal feasts of Our Lord Jesus Christ, of the Blessed Virgin and on those of the other saints of the Order ; but this is not a matter of absolute obligation, but of devotion, and always remains subject to the direction of their spiritual father or confessor, to whom alone it belongs to judge of their fitness to receive, more or less frequently, Holy Communion.

The Rule wishes also that the Tertiary Brothers and Sisters hear Mass *every day* with the greatest devotion possible, except they have some just motives for which they may be dispensed ; they can then avail themselves of that to observe silence, and to make the meditation or to devoutly recite the Office.

Notes on Books and Other Things.

BY THE EDITOR.

Admiral Dewey, during the months after his victory at Manila and before the arrival of the United States Commissioners, found that he could obtain the most reliable information with regard to the Philippine Islands and, the natives, from the Jesuit fathers in charge of the observatory at Manila. The Commissioners asked the Jesuits to arrange all the data with reference to the Philippines and allow the United States Government to print them. This is the origin of two volumes (in Spanish) which have just been issued from the Government press in Washington, entitled "EL ARCHIPIELAGO FILIPINO, being a collection of Historical, Geographical, Statistical and Scientific Data concerning the Philippine Archipelago, collected by the Fathers of the Society of Jesus in charge of the Observatory at Manila." Of the 1,500 sets of the work (consisting of 2 Vols. and Atlas) thus issued, 500 were reserved by the Government for its own use, and 1,000 were given to Father Algue to be sold for the benefit of the famous observatory at Manila of which he is director. Of these latter, 200 sets will be disposed of by Father Algue from Manila: the remaining 800 sets have been placed for distribution with his agent, the Rev. John J. Wynne, 27 and 29 West 16th street, New York City.

Let us all join in spirit the triduums being held this month in honor of the new Carmelite Saints Denis and Redemptus, new flowers in the prolific garden of Carmel.

During the Pan-American year, as it is called, a large number of guests are expected at our new Hospice. We have plenty of room, but be sure to let us know when you are coming and by what route. Our institution has every comfort and modern convenience, and you will feel as safe and free as at home. Our rates are extremely low considering our great outlay. We are situated near the Falls and you can enjoy the scenery and get a new lease of life. Whilst free from the noise and bustle of the city, we are in touch with the whole country by railroad, telephone and telegraph. You can see the Pan-American Exposition buildings from the Hospice observation windows.

The oath taken by the new king of England is one that out of respect for the feelings of many good, loyal Catholic Englishmen, ought to be done away with. It is now nothing as an esteemed contemporary remarks but a sham in itself while it is an insult to all Catholics. When it was first put in force it had a very definite object in view. The law was the work of bigoted persons. They wished to make it impossible for a Catholic to become a sovereign of England. But even the most bigoted must admit that today it is a gratuitous insult to Catholics.

We regret that last month that circumstances, over which we had no control, caused the omission of our usual Notes, Petitions, Obituaries, etc. We remembered all in our masses and prayers.

We are deluged with many questions about the Jubilee. The conditions are:

1. Sixty visits to the parish church or those designated by your Bishop.
2. Prayers for the intentions of the Holy Father.
3. Confession.
4. Holy Communion.

For further information ask your pastor, or get one of the little books sold at ten cents by Messrs. Herder of St. Louis; Benziger of New York, Cincinnati and Chicago; Kilner of Philadelphia; Catholic Union Store of Buffalo, and Sadlier of Montreal.

It has been a source of great spiritual joy to witness the large numbers of the faithful in divers dioceses taking part in the Missions. The harvest should be a great one and the zealous pastors are to be congratulated. The missions conducted by the Carmelite Fathers in the United States and Canada were satisfactory to all concerned, particularly those recently held in the dioceses of Pittsburg, Dubuque and Cincinnati.

"Another warning regarding the importance of punctation is afforded by the newspaper report of a brief lecture by an army officer." says The Ave Maria. The report quotes the officer as saying: "The military service requires little prayer to God, and a strict attention to the orders of a superior." What the officer said was this: "The military service requires little: Prayer to God, and a strict attention to the orders of a superior."

It is folly to attempt to please everybody. It matters not in which direction a man faces he must of necessity turn his back on half the world.

America is still awaiting the beatification of a couple of new saints in the person of the holy Bishop Neumann of Philadelphia, and his saintly Redemptionist confrere Father Seelos of Pittsburg. In the meantime we must be content with a saint brought under the stars and stripes by the sword—Saint Philip the Martyr—patron of the Philippine Islands which awoke to the sound of Dewey's guns on May 1, 1898.

The Pope never dies. Nevertheless, we must all earnestly pray for our Holy Father, Leo XIII., that he may live to see the days of Peter, which for the aged Pontiff are casting their shadow before. Hence our motto this and every following month is "*Oremus pro pontifice nostro Leone*,"—let us pray for our pontiff Leo!

The Editor of the Carmelite Review gratefully pens thanks to the many friends, far and near, who so thoughtfully remembered him with festal greetings on the first day of this glorious month of the Queen of our Carmel. The floral offering "From the pupils of Loretto" was much appreciated.

One of the conditions to gain the Apostolic blessing given by a priest who has faculties to impart the same to the Rosary, is that those who wish to gain the blessing must carry their Beads with them, or keep them in their room, or in some place near them. But this does not apply to the Scapular. *You must wear that.*

The coat of a horse is the gift of nature. The coat of a donkey is often the work of a tailor.

Our stock of "Home Annuals" for 1901 was exhausted last month.

Last month we overlooked an interesting event which lately took place in the Boston Carmel, namely the reception of Miss Mary G. Coyle of Pittsburg, Pa., now known in religion as Sister Gabriel of Our Lady of Sorrows. Archbishop Williams officiated at the beautiful ceremony. The candidate has a brother, Father Edwin, of Our Lady of Sorrows, a Passionist, who entered in Baltimore, and is now on the missions in South America, at Sarmiento Retiro San Pablo. There are many priests and religious in the family. Her cousin, the Rev. William Kittell, is Chancellor of the Diocese of Pittsburg. The preacher on the occasion was the venerable Jesuit Father Langcake. His sermon was first of all an eloquent exposition of what a religious vocation really is. The preacher spoke of the young man who asked of Our Lord, "Master, what shall I do to possess everlasting life." Our Lord bade him keep the Commandments. But the man who had kept all these from his youth up, urged the Master further, receiving this counsel: "If thou wouldst be perfect, sell all thou hast, and give it to the poor, and come follow Me." Everlasting life is for all who keep the Commandments; but to those who seek perfection amid the renunciatory of the religious state, Christ has promised not only special honors and joys in Heaven, but a hundred-fold compensation for their sacrifices, even in this world. Nor is the sacrifice measured by the standards of worldly value. Some have given up fortunes, yes, kingdoms. But most have not had these things to give. St. Peter himself had little to leave, when he "left all" to follow Christ. Still the humblest gives up his or her freedom and prospects, and the magnitude of this offering in God's sight, is to be

guaged by the magnificence of the reward. God never lets Himself be undone in generosity. Father Langcake concluded with congratulations to the novice and prayers for her perseverance.

Some one has said that if all books treating of religious subjects were destroyed, still it would be more than sufficient for us if we had the story of the Passion of our Lord. It is an inexhaustible mine. We have a host of works treating this subject. It is the theme of every preacher. We have now an excellent work in two volumes which we think, clothed in modern language, will be found adapted to the exigences of our own day. It is a book of which will prove useful to all who desire to lead a virtuous and devout life, and follow our Lord. It contains over one thousand pages and is arranged for every day of the ecclesiastical year. These "Meditation on the Life, the Teaching and the Passion of Jesus Christ" as they are styled, are from the pen of the Franciscan Father, Augustine Ilg. The translation is a good one, and the whole work is finished and complete under the editorship of Rev. Richard Clarke, S. J. The net price of these two excellent volumes is three dollars and a half. The publishers whose enterprise has given English speaking Catholics this boon are the Messrs Benziger Brothers.

"The Echoes" from "The Pines," Chatham, Ont., is a splendid publication. The Easter number was a typographical and literary gem.

Guests can leave the Hospice after breakfast, enjoy a day at the Pan-American Exposition, and be back at the Hospice for supper.

In this glorious Eucharistic age there is already a host of excellent books written or compiled by pious souls whose desire is to enkindle in every heart a love for Jesus in the Holy Tabernacle. We have had treatises on the Holy Mass and Frequent Communion in which the authors have brought forth every possible argument to urge Christians to never miss an opportunity to assist at the adorable Sacrifice and to often partake of the Bread of Life. Sad to say many only appear before Jesus veiled when the Sunday obligation forces them to do so. It is left to a few chosen souls to come into the holy presence whenever a chance offers itself. Now we have a beautiful little work on visits to the Blessed Sacrament, entitled, "Before the Most Holy." The pious Religious who brings forth this works does not do so merely to satisfy a desire to get into print. She has a real message. It was written under protest, so to speak, as Father Thurston the Jesuit remarks. The author is Mother Mary Loyola of the Bar Convent, York, England. The price of the handsome little work is forty-five cents. Write to B. Herder, St. Louis, Mo., for a copy.

Rosaries blessed by a Dominican Father, having faculties from the General of the Dominicans in Rome, have not only the Indulgences of the Rosary Confraternity but also all the Indulgences of the Brigittine beads. To gain the last named no meditation is required. The Editor of the Carmelite Review enjoys the privilege of imparting these great indulgences through the sons of Dominic, and the same can be said of other confreres of ours. We shall be only too glad to indulge beads sent to us by clients of the glorious Queen of the Holy Rosary.

A charming book for all the year round, and a dainty volume for a gift is *Milly Aveling*, the latest and certainly the best work ever written by the late Sara Trainer Smith. (Published by Benziger Brothers, New York, price 85 cents; post paid.) It is the story of a well-bred Catholic family and of an invalid "outsider" as brave and patient as was the gentle author, herself a sufferer cheerily climbing the hills of pain. It is a story for boys as well as for girls. If Milly and Helena Frank are splendid ideals of Catholic girlhood, surely Tom Netterly, who takes the burdens of youth and of age upon his young shoulders, is quite as attractive heroic metal. It is delightful to realize that the last story of Miss Trainer-Smith is a sustained work of such uniform excellence that it is likely to become a classic in American Catholic literature. Much of her work was too sketchy to last, but *Milly Aveling* should prove to be an enduring memorial to the genius of the most modest of authors. It is to be hoped that it will be added to the library-shelf of every Catholic family. The book is bound in sea-blue and white, with marine designs.

Canon Guerra, who has endeared himself to many in his excellent treatise entitled, "The Confessor after the Heart of Jesus," does not intend to give us a theological treatise. He aims to treat of the virtues a good confessor must necessarily possess in order that he may be after the heart of Jesus. The author speaks to the heart rather than to the head of priests. Father Van der Donckt has deserved well in his excellent translation and adaption to our times. B. Herder, of St. Louis, furnishes the book.

All lovers of historical truth will hail with joy any reliable document covering the turbulent times which witnessed the birth of the so-called "Reformation." Janssen's *Geschichte des Deutschen Volkes*, (Janssen's History of the German People), is an opportune, reliable and interesting work. We have the second volume, the first part of which treats of some of Luther's true and pseudo friends in which is painted a living picture of things as they appeared to an unprejudiced mind. The second and third part of the second volume has captured our undivided attention. It is an X-ray view of the times and persons who figured so boldly in the 16th century. The central character is the learned and saintly Carmelite Doctor, Aloysius Postina. Having drawn pleasure, instruction and edification from this work, we earnestly pray that the same be soon done into English for the benefit of our readers who have not the good fortune to be familiar with the German language. This work is published by Messrs. B. Herder, 17 South Broadway, Saint Louis, Mo.

By an oversight on our part the interesting sketches of Very Rev. Father Blakely were crowded out of our March number. This is our first opportunity of explaining matters. The esteemed clergyman, whose lectures and writings have interested so many in America, is prompt in despatching his copy, and is, perhaps, too lenient with the printer and his accomplices.

Those who appreciate a good story treating of Kentucky in the early eighties should read Henry S. Spalding's "Cave by the Beach Fork." Benziger Bros. publish it.

Father Klauer's new revised edition of the Baltimore Catechism, which is complete in three numbers, is self-commendatory. It gives practical ways and means of indelibly implanting Christian doctrine in the minds of dull as well as bright children. The books are worth a trial. They are given out by a priest who has had practical experience with Catechism classes and ought to know the defects of the multiplicity of theoretical books on Christian doctrine. Father Klauer's cheap little books are graded. No. 1 sells at \$2.50 per hundred; No. 2 at \$3.50 per 100; and No. 3, (representing the Manual for use in elementary schools in its entirety), is put at \$15.00 for a hundred copies. The publishers, Messrs. Benziger Brothers, 36 Barclay Street, New York, N. Y., or their houses in Chicago or Cincinnati, will promptly fill your order when you write them, and will be glad to send samples to prospective buyers and up-to-date teachers of the most sublime of sciences.

Priests and seminarians looking for a book treating of the "Month of Mary" which is appropriate to the spirit and requirements of priestly life, should by all means get the new edition of Father Renandet's work adapted to the use of ecclesiastics. It costs but forty cents, and can be had from W. H. Young & Co., (27 Barclay St.,) New York.

The regular article by *Enfant de Marie*, Some notes on new books, and "petitions" are reluctantly omitted this month, and we beg our readers to be indulgent with us.

Boys' and Girls' Department.

"Live Pure: Speak True: Right Wrong!"

LAST week I heard a fine lecture on the "New Conchology" given by Mr. Bryant Walker, a prominent Detroit lawyer. The word 'conchology' is an interesting one and those of our students who do not know it, will be amply repaid by looking up the derivation in the dictionary. When the meaning of the word is clear, I think we shall be inclined to turn to "Conchology" in the Encyclopædia.

Having become familiar with the parts of the shell, we shall want to know something about the animals that live in those beautiful homes.

Mr. Walker took up the study of conchology as a relaxation from the duties of his profession, and he is now considered one of the best authorities in this country on fresh water and land shells. So those of us studying physical geography conchology will be a delightful study. Many points in the history of the structure and former physical conditions the earth that geology cannot completely prove, have been made clear by a study of conchology.

Unlike many of the sciences conchology offers no extraordinary difficulties to the beginner. As an out-of-doors study, it is equally as fascinating as botany, or ornithology. It is hoped that in a short time the State of New York may be induced to make provisions for a systematic study of the shells and shell formations in the state. At present, Michigan is the only State

where such government action has been taken.

Speaking of Ornithology reminds me that the study of birds is one that our boys and girls ought to like. Of course, the country is the best place to study birds; but, the suburbs and those sections of the city near large parks, offer every opportunity.

Last summer, a class of High School boys and girls, accompanied by their teacher, wheeled out to the park, several times a week. Reaching the park shortly after sunrise, they succeeded in gaining a surprising amount of knowledge concerning the various birds. With cameras and kodaks, they were able to get good pictures of their feathered friends, which were often used by the principal in his weekly talks about birds.

Aside from the pleasure and knowledge derived from this study, it has been remarked that children interested in bird study never rob a nest of its eggs. Instead, they watch with earnestness the daily lives of the parent birds, who are not more delighted than their boy and girl friends, when the shells open, and the young birds clamor for food.

Have you ever tried to draw pictures of the birds we see every day? The drawings filled in with the colors peculiar to each bird, help wonderfully to make us alert to every detail in the birds' costumes. These drawings help too, to strengthen our faculty for ob-

serving points of resemblance and difference in the form and color of the birds. We shall learn also that all birds do not build their nests alike, and that neither do they all use the same kind of materials. Glancing at a nest, some boys and girls can tell what kind of bird built it. We cannot learn too much concerning the birds and animals about us. Natural history is a study that brings out the sympathy and kindness in our natures, and leads our thoughts to dwell thankfully upon God's tender care towards his creatures. If our Heavenly Father "considers even the fall of a sparrow" why should we stone any bird, or rob it of the clothing and ornaments God has given it?

Facts gathered from our own observation are much more valuable to us, than those learned from books. Often individual students discover bits of information that may never have come under the observation of very learned men. For this reason, we ought to write down in a note book, kept especially for that, everything we learn about the birds.

It would be a good plan to write upon the cover "Birds I Know," and then, allowing about six pages to each, head one chapter "The Robin," another "The Sparrow," "The Swallow," "The Canary," "The Wood Pecker," "The Blue Bird," and so on.

Under each chapter, write briefly all you know about the bird.

Draw a picture of each. Tell at what hour in the early morning you have heard them singing and chirping.

Tell how late in the evening you have heard them chirp whistle or sing.

What kind of food they like. In what kind of trees they build, and why.

What other places they select, if they do not build in trees.

Draw a picture of the nest. Describe the nest.

Tell how the male and female bird differ in size and color.

Write down any little experience you may have had with certain birds.

Tell how the parents feed the young birds.

Tell how the parents teach the young birds to fly.

Draw a picture of young birds in the nest.

Write down the day and date you first noticed each particular bird in the Spring.

Write down the day and date you last saw each particular bird, as Autumn glided into Winter.

Each year add to these chapters.

Scientific men consider no item too trivial for not, proving it is true scientific men, in making their notes, write a small, neat, and very plain hand.

The Easter number of "Echoes from the Pines," came my way recently, and it recalled with great pleasure, a few days spent at "The Pines" last October. The best thing that can be said of the "Echoes" is that it reflects faithfully the happy lives and earnest work of the students. The articles are just such one would expect school-girls to write. They are short, and bearing the stamp of originality, are very readable. The "Notes" are brim full of fun; judging from the severe criticisms expressed in the column devoted to "Music." The Saturday musicals are serious affairs.

As the sight of the old apple orchard, the shady maples, and the weird pine grove come to my mind, I realize that "The Pines" offers wonderful inducements for bird study. I wish that my friends there, many of whose names in "The Echoes" recall the cordial hospitality shown to the stranger from Buffalo, would add to their note books, "Birds I Know"

MARTHA MURRAY.