



## EASTER MORN.

The dawn is breaking! In the light  
Of rosy morn falls on the hill  
Where stern, relentless, plain in sight,  
The naked cross is standing still.

The morning's glory clothes the stone,  
Whose massive form hath rolled away,  
And left the angel all alone  
To guard the tomb on Easter day.

His pierced hands aglow with light,  
Are resting now—where? angels tell:  
On Mary's head, oh! what a sight!--  
This Mother whom He loved so well.

First at His feet, then on His breast,  
Is clasped in silent-wrap embrace;  
Her heart at last has found its rest,  
Her eyes are feasting on His face.

The ways of sorrow's bitter tread--  
Transfigured now, like Eden seen;  
He is risen! all of Calvary's dread  
Is lost amid the lights which gleam.

From out His wounds those orbs of light  
Which shine in beauty like His face,  
Can heaven itself have ought more bright?  
Ah! No--those wounds illumine the place.

"My peace!" how sweet the words do fall  
From lips that erst were mute and still,  
One word alike He speaks to all,  
Sweet Peace! the burden of His will.

--MATILDA CUNNINGHAM.

March, 1894.

## FLOS CARMELI.

BY SUE N. BLAKELY.

For the Carmelite Review.

CONTINUED.



RS. STUART'S grandchild,  
"dear daughter Dorothy,"  
as she was frequently called,  
was some years older than  
Grace, having passed the  
fifteenth milestone in the  
journey of life. A narrow  
escape from drowning on the river in the  
vicinity, when she had been out in a pleasure

boat with her father, had inspired her with such a dread of vessels, both small and large, that Mrs. Stuart found it would be cruel to insist on her accompanying her across the sea, and so she was left as a boarder instead of a day pupil, which so far she had been, with the sisters of St. Joseph whose convent was not very far away. She was a brown-eyed maiden whose loving nature and winning, unselfish ways soon found an entrance to every heart. Like the saintly ELIAS, those who lived in this isolated region felt nearer to God when dwelling in *high places*: not more than a dozen Catholic families formed the circle, and the completion of a little chapel was the crowning of the hopes they had entertained for years. It was a small gothic edifice, surmounted by a glittering cross, which caught the first rays of the morning sun, whilst over its elaborately carved door was a window of richly stained glass. The exterior was a fitting introduction to the beauty within. An elegant marble altar, before which hung the "lamp of the sanctuary" whose steady light burned day and night before the tabernacle,—silver candlesticks—and altar cloths, edged with the finest of lace—slender vases, and fragrant flowers—all united to adorn the temple of God and "the place where His glory dwelleth." Statues of the Divine Mother and her chaste spouse, St. Joseph, were there, that of the Sacred Heart stood on a pedestal within the altar rail, and the altar piece depicted the Blessed Virgin presenting the scapular to St. Simon Stock, for the chapel was dedicated to MARY, and placed under the special patronage of "Our Lady of Mount Carmel." It was the delight of Dorothy to bring flowers to this beloved shrine, and one day a happy thought came to her as she and Grace were coming home from school. They were already greatly attached to each other. The older girl was of an extremely lively nature and impetuous disposition, the leader of many a madcap

expedition at school, but the darling of her companions and a great favorite with her teachers, who recognized in the ardent child a soul specially marked by divine grace. The newly made orphan could not have found a more appropriate associate. Her naturally rather melancholy disposition had been fostered by such constant companionship with her invalid father, and Dorothy was the very one to lead her to dwell upon something else than her grief.

"Grace," said she, "you never forget to gather flowers and take them to your father's grave, which is perfectly right and lovely in you, my dear little one. But you have never yet thought of taking any to the chapel. You know how very good the Blessed Virgin has been to you, and it would be only right for you to do something in return. Grandmamma allows us to gather as many as we wish from certain parts of the garden, and she would be glad to see you take them for the altar." "O! Dorothy, indeed I am sorry, sometimes I never thought of it, and sometimes I thought only the large girls could have anything to do with the altar. Now you will never have to remind me again. I am to make my first confession in October, did you hear that?" "Yes, Sister Imelda told me so," replied Dorothy, "you will not have very long to wait," and as she spoke they reached the little gate by which they always went into the garden, and in a few minutes were eagerly relating to Mrs. Stuart the various incidents of the day which was now drawing to a close.

The radiant loveliness of the September days merged into the maturer beauties of October, and Grace thinks that her papa was indeed right in saying that no other country could surpass our beloved land. She was faithful to her resolution, and whilst she never failed to take fresh flowers to her father's grave she gathered the fairest blossoms for the altar of Mary. The October forests were gorgeous with the trees decked in robes of scarlet and yellow, as those giants of the woodland reared their proud heads to the cloudless sky, and the song of the birds seemed to have forgotten its merry note and taken a deeper cadence in harmony with the solemn grandeur of the scene.

Mrs. Stuart with Dorothy and Grace sat one evening by the first fire of the season, which we all know has a peculiar charm of its own. The room was very large and

seemed to combine the uses of various apartments in itself. For instance, there was an open upright piano in one corner, a book case with its wealth of literature in another, a pretty writing desk was placed by one window, and a stand laden with flowers at another. The centre of the room was occupied by the table, which they had just left after having partaken of the evening meal. When the service had been removed Grace dwelt upon the great event of the day, for she had made her first confession. "And we were invested with the Scapular too." Then producing another pair she said, "Sister Imelda gave us each an extra pair; she said that we might possibly meet with some one to whom, thereby, we might be of the greatest use. There were only three of us, and so she called us her three theological virtues. We drew then, Evelyn drew faith, Margery, hope, and charity came to me." "And now you can practice it," cried Dorothy, as she glanced out of the window, having heard a step on the graveled walk, and descried an applicant for aid coming up to the house. It was along this end of the place that the road described before wound, and the abandoned mines were an occasional resort of tramps who knew Mrs. Stuart's charitable nature, and that she was never known to refuse them a meal. Knowing that the maids were not within hearing the lady answered the knock, and directing the man who presented himself where to go, she with the two girls went and ministered to his wants. He was pale and hollow eyed, and shivered in the cool autumnal night, whilst he eagerly swallowed the food provided with no ungenerous hand. A warm coat and shoes were given him, and then, with no manifestation of thanks he arose and proceeded on his way. Another half hour passed, and Mrs. Stuart, who was intent upon her book, did not observe that Grace suddenly left the room and came back with a smile upon her face. "O! grandma!" she said, "I gave the poor man those Scapulars, and he looked more pleasant, he really did. He was sitting at the foot of the old maple, but then he got up and said he must go on." Sweet confiding faith and trust of childhood.

Mrs. Stuart was somewhat alarmed, their one man (house) servant had been sent on an errand, and the men who were engaged about the house went home at night. But surely the Blessed Virgin would watch over

them, and for the present she would not even give the little "Charity" a warning word, merely saying "that was a kind act my dear, God will bless you for it," she bade Dorothy light the lamp before the statue, and be in readiness to begin the recitation of the Rosary.

It may be imagined that the wayfarer was astonished at the sudden apparition of a child flying towards him, each hand holding something as if for him. "Here is a pair of Scapulars" she said, actually throwing them over his neck, "wear them and the Blessed Virgin will not forget you, and here is something else, it is my very own. As you are so poor you can sell it, but I must go." The "something" was a gold locket, and the child's only motive in not telling that she had given it was a desire to be commended solely by "our Father who seeth in secret for the charitable act." After Grace was lost to view the man slowly arose, and with noiseless footstep gained the wide porch, and shrinking into the shadow looked for some minutes into the cheerful room. His glance lingered near the sideboard with its array of silver, then wandered towards Dorothy who was just lighting the lamp. When they began the Rosary he remembered the same devotion in a little cottage by the blue Alsatian mountains, but the sight seemed to have little effect. "A woman, a girl and a child," he muttered, "It would soon be over. But they fed and warmed me! Bah! what matters that? Luigi and Nicholas would laugh at me for a soft hearted fool—and still that angel child—no, no, I cannot, and now to tell them that they need not come." He turned away and walked swiftly towards the abandoned excavations, whence two ill looking men sprang out and eagerly asked what he had accomplished, and what time they might go for the spoil.

During his hurried walk thoughts of his ill-spent life assailed the man, what had it brought him but husks, "If it were not too late to mend" he muttered, and just then the voices of his wicked comrades sounded harshly upon his ear. "Nothing shall be done in that house" he said defiantly, whereupon a bitter altercation followed, during which his half formed resolution of repentance was brought to light. They scoffed at this, and laughed at the Scapular, which in the strange tumult of his

thoughts he had left as the little girl had placed it. "It is our Lady's badge," he exclaimed, "and wicked wretch though I be you shall not ridicule it whilst I am here," "We will not give up to you" said the older of the men with a fearful oath, "you were to lead us to the prize, go on, or you will suffer for this before very long." The man was more than a match for the other two, but in the struggle which followed, as he tried to prevent them going to the house, a knife suddenly flashed in the moonlight, a man wounded unto death fell to the ground, and two villains sped away from the fearful scene. Half an hour later Fr. Francis, who had come unexpectedly to gratify the little congregation by celebrating Mass for them on the next day, the feast of St. TERESA, was horrified to find a man dying by the roadside. He was still conscious, and need we say that the good priest completed the work which the little apostle had begun under the auspices of Mary, the refuge of sinners? When he told his friends in the morning, and dwelt upon the strange fact of the deceased having an unworn Scapular in full view, Grace burst into tears and said, "O! It was the poor man who was here last night, I gave it to him, and the Blessed Virgin must have sent you there before he died to prepare him for death."

And often in after years, when our little heroine had left their beautiful home, they would relate this wonderful instance of MARY's goodness towards those who wear her livery of the brown Scapular, to youthful listeners as guileless as was Grace herself when she took it to the man who had murdered in his heart. In the little convent of St. Joseph there is a thoughtful earnest Sister Aimee whom we can surely recognize as Grace, whilst, advancing rapidly in the science of the saints under the rigid rule of the Carmelite nuns, the ardent Dorothy answers to the name of Sister Mary Magdalene de Pazzi.

Mrs. Stuart is taking council with Father Francis as to whether she will arrange her elegant home for a hospital, or bestow it upon some religious and beneficial association, and the decision will no doubt be satisfactory to all.

But they will never know from what a terrible fate they were all saved that night through the interposition of Mary, Our Lady, and Queen of Carmel, through the powerful protection of her, who is presented for our veneration by one of her most devoted sons, under the beautiful title of Flos Carmelli.

## A Martyred Lay-Brother.

*For the Carmelite Review.*

"Nothing in his life became him like the leaving it."  
— *Malaspina.*

ON the Feast of the Annunciation, A.D. 1643, another lay-brother of our Order was consigned to the gallows. His name was Brother Peter of the Mother of God. I send a short account of his life. The sketch may interest your readers.

His death occurred in Dublin, of which he was a native. In 1643, He was first a servant to the Calced Carmelite missionaries. After a time, in consequence of his goodness, he became a lay-brother. The attempt made by the Catholic army to gain possession of Dublin, being unsuccessful, the fury of the bigoted inhabitants of the city burst forth in revenge and retaliation against the Catholic inhabitants thereof. The members of the Religious Orders, always objects of the hatred of the heretics, were now especially sought for, on suspicion of being concerned in the insurrection. Several were put in prison and others were put to death. During these events the Carmelites were driven from their convent, which was changed into a theatre. Many left the city, others remained to give what help they could to the Catholics. Brother Peter remained. He escaped his pursuers till March, when he was taken and cast into prison with many others. Here, owing to the tortures he underwent, he became ill. The Catholics were very anxious for his release, but this only accelerated his death. The heretics, thinking him to be some one of importance, adjudged him guilty of the awful crime of being a monk, and one who should be consequently exterminated. Brother Peter was condemned to be hanged and word was sent to him to that effect. He was to be executed on the 25th of March. The good monk, who was sick at the time, received the news with great joy, and congratulating the Mother of God on the great dignity to which he was to be raised on her feast, asked her intercession, and raising himself from his bed said, "From the cross, and not from the bed, I must go to heaven."

But presently he was overwhelmed and convulsed with the fear of death, as if the Almighty, who is the strength of the weak, withdrew His arm for an instant, thus to show his servant how indispensable is His

help to weak mortals in the hour of trial. Brother Peter, prostrate in the agony of his soul before God, confessed his utter helplessness, and implored the divine assistance. He did not pray in vain. His fellow captives besought him to return to bed, thinking the heretics might abandon his execution, at least for a time. Their advice was made use of by God for the perfecting of His work. The Almighty now poured an abundance of fortifying grace into the soul of His servant, and gave new and marvellous speech to his tongue. "Why, my friends, do you counsel me such a thing? Encourage me rather, weak and cowardly man as I am; urge me to the combat and pray to God for me that He may bring me forth victorious from the prison of this rebellious flesh. I must die for Jesus Christ; I must die now lest perhaps the delaying of death should imperil the victory. He will give the victory; He will anoint the soldier, and I, in the feebleness of my heart, will confess to His name, to whom victory is due." Having thus addressed them, they recited together the Rosary and Litany.

He now possessed tranquillity of soul, made frequent acts of virtue and made a voluntary oblation of his life to God. With cheerful countenance he met the band of satellites that came to conduct him to the scaffold. He was too weak to walk, and leaned on their arms for support to the place of execution. A Protestant minister accompanied him and interrupted him in prayers by telling him to invoke Christ, and not the Blessed Virgin, who, he said, hears not prayers. He besought him to abjure Popish superstitions, and thus open to himself a way of glory. "I have been reared in the Roman Catholic faith," he said, "which is the only true faith; in it I am resolved to die; cease your silly talk about the Mother of God. I agree with all Catholics and will ever differ from you and yours." The minister spun out a number of texts of scripture, after the usual fashion of heretics, only to be interrupted by Brother Peter, who told him he did not know what he was saying, but he believed he was counselling heresy.

The remaining portion of this martyr's life is so interesting, that I will leave it till your next issue, as I do not like to curtail it, as I should do, having taken up too much of your valuable space already.

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

## St. Elias and the Carmelites.

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

CONTINUED.



**S**YMPATHIZING with the grief of one whose kind hospitality had tended to alleviate his own afflictions, and pained to see the stroke of judgment enter the abode, where he would fain have witnessed nothing but prosperity, the holy Prophet of the Lord took from the afflicted widow the body of her son, and, carrying him into an upper chamber, laid him upon the bed where he himself used to repose. Well did St. Elias understand the efficacy of fervent prayer to, and intercession with, Almighty God; and on this interesting occasion he employed it so successfully, as to obtain from Him who hearkens to the prayer of the faithful and the humble, a restoration of the soul that had departed from the child, to animate again the lifeless clay. The ear of God was open to the supplication of His servant; life and health re-vivified the pallid countenance; and the exulting Prophet raised from the couch the object of his faith and intercession, and descended with him to his mother, who received this unexpected boon of mercy with the liveliest joy and heartfelt thanksgiving.

The trial, though acutely painful during its continuance, was in the end productive of results the most important to the poor widow. It led her to closer self-examination, and thus discovered to her more of what was in her heart; while it afforded a most glorious demonstration of the power of the Almighty in the resurrection of her son, and such an attestation of His presence with His servant, as assured her, that the words he uttered were the dictates of the Spirit of merrily truth.

As the forbearance of the Lord is ever slow to punish, so His mercy tempers all His chastisements, and graciously proportions the correction to the strength of those whom He designs not to destroy, but to reform. The land of Israel had endured the scourge of famine (a visitation which its sins had brought upon it) for upwards of three years; and was reduced in consequence

to the most painful state of suffering, when the Almighty intimated to Elias that He intended to withdraw the judgment, and to refresh the parched and barren land with rain. The king and his infatuated people, during this long calamity, had sufficient proof that it was in vain to worship idols that could yield them no assistance; and that it was alike perverse and foolish to provoke a Being who could thus control the powers of nature, and at his pleasure cut off those supplies which were essential for the comfort and support of life. But they were yet to be prepared more fully for an humble and effectual return to Him, to whom they owed allegiance, and whose name they had dishonored by their foul revolt.

The Prophet Elias, who had been the minister of God in the infliction of this judgment, was now commanded to come forth from his retirement, to go and meet King Ahab, and to prepare still further to assert the claims of the offended Majesty of heaven.

In Samaria, the city where the kings of Israel had fixed their government, the miseries consequent upon the famine were severely felt. Paleness and sorrow were pictured on every countenance; while many daily pined away with hunger, through the want of the productions of the earth. The innocent cattle, grievously sharing in the general suffering, stood in the parched-up pastures, suffering for want of grass and water to sustain their feeble and exhausted frames. King Ahab, wicked as he was, could not behold the wretchedness by which he was surrounded, without feeling sensibly this distress. Anxious to mitigate in some way the evil, and preserve, if possible, the lives of useful animals, he formed the resolution of personally inspecting the country, and to examine whether in the mountainous and marshy districts any springs or streams might yet be found, or whether the secluded and once fertile valleys might not still afford some scanty verdure for the sustenance of domestic animals. With this determination, he associated with himself the steward of his household, whose name was Abdias; a man whose piety, humanity and zeal for God, bore testimony that the light of truth was not entirely quenched, even in an atmosphere so dark and troubled as that which surrounded King Ahab's court.

In order that no portion of the land might be left unexplored, the king divided it into two districts; one he committed to his faithful servant, and the other he resolved to search himself. They commenced their journey, taking opposite directions; nor had they travelled far, when Abdias, to his great surprise met with St. Elias, whom he recognized immediately, and, filled with reverence towards the holy Prophet, the minister by whom the judgment of the Lord had been executed, he paid respect to him in the most humble manner, by falling prostrate at his feet. Scarcely able to give credit to his senses, that it was really Elias, whom his master had been so long seeking for in vain, alarm was added to amazement, when the Prophet bade him go and give intelligence to Achab, that he had found the man whom he so anxiously desired to see. Well knowing how intensely the flame of wrath burned in the breast of the king against Elias, on whom he falsely charged the miseries which his people suffered, and not supposing that the Prophet Elias would expose himself to its effects, he dreaded lest the disappointed malice of his wicked master should wreak itself on him, who having given him such important information, should afterwards permit the object of the king's hatred to elude his grasp. He therefore earnestly expostulated with Elias, not to bring into so imminent a peril, a man who, from his youth, had feared the Lord, and had exposed himself to hazard by affording succour to the persecuted Prophets of the Lord, when through the hatred of their enemies they were condemned to suffer death. The saint listened patiently to this remonstrance, and then at once removed the fears of Abdias by assuring him that he would certainly disclose himself to Achab on that same day.

Achab had been forced to bear the stroke of chastisement, by which his soul had been perplexed and irritated, but his heart remained unchanged, and pride disposed him rather to impute the cause of his distress to others, than with a contrite and humble heart to acknowledge that it originated with himself. Full of these angry and unhallowed feelings, he surveyed the holy Prophet with a dark and wicked countenance; and in the bitterness of wrath exclaimed: "Art thou he that troublest Israel?" Armed with the dignity of con-

scious virtue, Elias calmly and intrepidly repelled the charge; and clothed with the authority of God's ambassador, retorted on the impious and apostate king. He, as the minister of heaven, had merely been the instrument of vengeance; while the idolatries of Achab and his wicked family were the true source of all the miseries into which the country had been plunged. But that the point might be decided, whether he had charged the king and all his people falsely with rebellion, and had pronounced a merely natural calamity to be a visitation of Divine displeasure,—that it might now be ascertained beyond controversy, whether the idols of the Gentiles had just claims to worship, or whether there was any God but the God of Israel,—he asked that all the rulers of the people might be summoned, with the numerous priests and false prophets who belonged to the idolatrous court of Achab and Jezebel; and he, standing alone, the servant of the Most High, would make a test, by which the claims of the contending parties to truth and justice might be made known.

Constrained by a superior influence, the king assented to the proposition of Elias. Mount Carmel, near the coast, was the place selected by the Prophet as most favorable for this purpose, and thither, obedient to the mandate of their sovereign, the votaries of his false worship came. The sun, adored under the name of Baal, was the deity to whom this impious king of Israel was most zealously devoted; and the number of false prophets drawn together on this great occasion was not fewer than four hundred and fifty men. Four hundred more dependent on the bounty of the queen, who led the worship of her favorite idol—Astarte—or the Moon, the female divinity of the Phœnicians, who practised their wicked rites in the deep shades of consecrated groves,—these, with associates of inferior orders formed the vast train of interested supporters of idolatry. To the people, whom the royal summons had assembled, and on whom the Prophet looked with pity, as the infatuated victims of the crimes and vices of the court, he zealously addressed a warm expostulation on the guilt and folly of that indecision which had disgraced them for so long a time. Their hesitating conduct was both dishonorable to God and disgraceful to themselves; and so the wiser plan would be to bring the question to an issue, and ascertain to whom to give a preference, than to worship God or Baal with an undivided heart.

TO BE CONTINUED.

## The Catechism

OF MOUNT CARMEL.

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

### CHAPTER II.

#### *The Patronage of the Blessed Virgin.*

**Q.** Who is the special protector and patroness of the Order of Mt. Carmel?

**A.** The Blessed Virgin Mary.

**Q.** Has the Blessed Virgin ever given any proof that she considers the Carmelite Order as being under her special care?

**A.** Yes; she not only, as we have seen, calls the Carmelites her brothers, but she has given the most wonderful proofs that she loves the Order with uncommon affection, and is anxious for its welfare.

**Q.** Give us an example?

**A.** It was at the express command of the Blessed Virgin that the Rule of the Order was confirmed by the Pope, and the Order recognized as the Order of the Blessed Virgin.

**Q.** When did that happen?

**A.** It happened in the year 1216. St. Cyril, of Constantinople, was General of the Order at the time, and the Carmelites were on the point of coming to Europe. In 1215, the Lateran Council had passed decrees that no order should be tolerated unless its rules were approved by the Holy See. The rule of the Order of Mt. Carmel, written by St. Albert, Patriarch of Jerusalem, had not as yet been sanctioned by the Holy Father. The enemies of the Order raised a persecution against the Carmelites under this pretext, and tried to hinder Pope Honorius III from approving and confirming the Carmelite Rule, and even went so far as to demand its entire abolition. The Pope, in order to settle the question, committed the matter to two ecclesiastics of his Court, who were to examine the claims of the Order and report to him. Now it so happened that both were hostile to the Order. When they saw that they could show no valid reasons against the demands of the Order, they took recourse to procrastination, and thus delayed, as far as was in their power, the action of the Holy See. The Blessed Virgin, Queen of Heaven,

appeared to Pope Honorius one night, accompanied by angels, and with severe majesty addressed him in these words: "The Order of Mt. Carmel and its members are under my care and protection. Let it be known to thee that it is my will that thou givest no hearing to the importunities of its enemies, on the contrary, I desire that thou favor this Order, confirming immediately its title, and approving its rule. It is not to be contradicted what I command, nor should there be delay in what I am resolved to promote." Then, to prove that the apparition was indeed a heavenly one, she told him, "that the two councillors, who judiciously had tried to injure the good of her Order, should in punishment both die miserably that very night."

**Q.** Did the events prove the truth of the vision?

**A.** Yes; the Holy Father, on awakening out of sleep, found that the two councillors had died suddenly during the night, as the Blessed Virgin had foretold. He therefore, at once sent for the Carmelites, assembled the Cardinals, and related the wonderful vision. He warmly praised the holy Order, which enjoyed the special love and protection of the ever-blessed Mother of God. He issued several bulls confirming the title of the Order of the Blessed Virgin of Mt. Carmel and its rules, and enriched the Order with many privileges. In order to perpetuate the memory of this miraculous apparition of the Blessed Virgin, the solemn feast of Our Lady of Mt. Carmel was instituted, and the 16th day of July dedicated to its celebration.

**Q.** Did any other Popes testify to this special patronage of the Blessed Virgin?

**A.** Pope Gregory XIII, in his bull, *Et Laudes*, says: "The Holy Order of the Blessed Virgin of Mt. Carmel was brought forth by that most glorious Virgin, and she has endowed it with her own name." Pope Urban VI grants an indulgence in the following words: "To all the faithful who give to the Order itself—or to the brothers of the same Order the title and name of Order—or Brothers of the most Blessed Virgin of Mt. Carmel—provided they are in the state of grace, we hereby and for all times grant an indulgence of three years and as many quarantines."\*

SIXTUS IV., JULIUS II., and many other Popes use similar expressions.

Q. Is it proper then to call the Blessed Virgin the Mother of Mt. Carmel?

A. Certainly, the Holy See setting us the example. Our Lord Himself called the Order of Mt. Carmel the Order of His Mother, Father Joseph Fernandez, a Spanish Jesuit, narrates; that Our Lord one day appearing to St. Teresa, cheered her with these words: "Console thyself, for thou shalt see the *Order of My Mother* greatly increase during thy lifetime." All the great saints of the Order continually invoked the Blessed Virgin as "Mother and Glory of Carmel," "*Mater et Decus Car- meli*," as it is still done every day in all Carmelite communities, with the approval of the Holy See.

\* NOTE.—In the first chapter, it was erroneously stated that only five days of indulgence were granted to those who call the *Order of the Blessed Virgin of Mt. Carmel* by its glorious title. The indulgence is one of three years and three quadrantes, as stated in the above Chapter II.

#### A MODEL ACADEMY.

PARENTS desirous of giving their daughters a thorough education at reasonable rates should not fail to consult the advertisement of Loretto Abbey, which appears elsewhere in this number. The course of education given in this well-known institution is a thorough one. Nothing pertaining to the moral, intellectual or physical training of the pupils is overlooked. Such an institution deserves a much wider recognition. THE CARMELITE REVIEW takes great pleasure in recommending the school of Loretto Abbey at Toronto to parents and guardians throughout the United States and Canada.

CATHOLICS should be proud of their religion. It is the faith that gave strength to the martyrs in the midst of their sufferings; the faith that kept its myriad of virgins undefiled; the faith that has civilized the world; the faith that has uplifted mankind, abolished slavery, established peace, promoted progress, extended education, interested the fine arts and tried to make earth the ante-chamber to heaven. And the best way to be proud of it is to practice it.—CATHOLIC YOUTH.

#### Venerable Joanna of Toulouse



ON the last day of March, 1286, there died in France the Venerable Joanna of Toulouse, whom the Carmelites are about to ask the Holy See to declare blessed. But little is known of her life. She was born in the town whose name she bears, at the beginning of the thirteenth century. She was, it is said, related to the renowned family of the Count of Toulouse. In her young days she had a great love for prayer, and despised worldly things. When the Carmelite nuns were established in Toulouse she was anxious to join them. Her wish was fulfilled. She received the holy habit of the Order from St. Simon Stock himself. Her love for holy purity and devotion to our Lord's Passion was so great, that in the picture handed down to us this venerable servant of God is represented holding a lily in one hand and a crucifix in the other. Her death was most precious in the sight of the Lord. She died on March 31, 1286. She was buried in the Carmelite Church in Toulouse. Many miracles were wrought through her intercession. In 1471, Bernard de Rosier, Archbishop of Toulouse, ordered the relics of Venerable Joanna to be moved and placed in the choir chapel. An inscription over her tomb reads: "In this chapel is the body of the holy Sister Joanna." She was honored in this chapel up to the time of the Revolution. When the church was destroyed, the remains of the venerable Carmelite were transferred to the Cathedral of St. Stephen, where they now rest. During the past century the faithful have obtained many favors from God through the intercession of His servant Joanna. It is to be regretted that the details of her life are so few. She was born and lived during these terrible days when southern France was overrun by the Albigensians. When the cause of her beatification is taken up a very interesting biography will, we hope, appear of the holy Carmelite Sister.

DESIRE nothing, ask nothing, refuse nothing; this practice contains all perfection.—ST. FRANCIS DE SALES.



## The Catholic Dictionary and The Brown Scapular.

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



**T** has always been our desire to avoid domestic controversy in the *Mouth*. Against those without we are ever ready to take up our weapons, and, albeit in friendly form as far as may be, to drive back the enemies of the church.

But we have no desire to enter on any of the disputes respecting most points of canon law and ecclesiastical history, moral or dogmatic theology, which stir up interminable strife. The time and efforts of the combatants, the energies which might have been employed with advantage against heretics and unbelievers, have often ere now been wasted on fruitless wrangling, to which at last the Holy See itself has had again and again to put an end by imposing silence on the disputants. Even where the disputed point is one of real importance, involving weighty issues, it is outside the province of a Catholic magazine intended for general circulation to be a partisan in a contest, which may be necessary, but is always to be regretted. But there are exceptions to every rule. There are occasions when we are compelled, however reluctantly, to attack those to whom we desire to show all honor and respect. There are subjects on which we cannot keep silent, even though we are forced to assail writers to whom in other respects the Catholic body owes on many grounds a debt of gratitude, and who have done good to the Catholic cause. Slowly and unwillingly we enter on the task, slowly and unwillingly in so far as it is always painful to say a word against those whom we recognize as friends, those whose loyalty cannot be questioned, and whose learning and ability give weight to their words. But yet not slowly and unwillingly, when we forget the personal qualities of those whom we assail, and look to the question on which they have laid themselves open to attack. Not slowly or unwillingly when the privileges of one of the greatest of the religious orders of the church are impugned, and the veracity of its members called in question. Not slowly or unwillingly when a slur is cast upon a devotion

dear to Catholic hearts, a devotion, which an ever widening experience proves to have been under God's mercy, the means of saving innumerable souls. Not slowly or unwillingly when the point involved affects, either directly or indirectly, the honor due to the Holy Mother of God. *Amici vestros, unguis amica Maria*. The title of our article will explain the reasons we give for our mingled reluctance and anxiety to write it. The *Catholic Dictionary* supplies a want long felt among all English-speaking Catholics. Its articles are in general full of solid information and prudent discretion. They display a wide knowledge of history and canon law, and for the most part a sound theological temper. They put before the world information on Catholic matters which was scarcely attainable before by ordinary English readers. The articles are written, generally speaking, in an impartial judicious spirit which no one can fail to admire. The authors of the work are men highly esteemed, and justly esteemed, for their literary ability and historical knowledge. But there is one article in the book which sadly disfigures the volume in which it is found. The article on the Brown Scapular is one which we read with pain and with dismay. We should not like to say that it deserves any theological note of censure, but certainly if we read it alone and apart from the rest, we should cast aside the volume as the work of a "weak-kneed Catholic," — weak-kneed not only as regards his practical devotion and loyalty to what the church approves, but feeble in the extreme in his power of historical criticism. Nay, it is more than this, it is inaccurate and unfair; it makes statements at variance with truth; it displays an ignorance of the facts of the case; it is careless and inexact throughout; it is based on the condemned writings of a disloyal and bitter enemy of the Holy See. There seems to be (we do not say there is) in the mind of the writer a secret dislike to, and suspicion of, the Scapular as an encouragement to popular superstition, and this even while he coldly praises it and admits that no Catholic can doubt its piety and utility. He seeks to rob it of that quasi-sacramental character, which invests it with such a practical value in the eyes of the faithful, and treats it only as a visible mark of devotion to Mary, a sign that the wearer in-

tends to "live a Christian life, and so by living in Jesus Christ to prove himself worthy to have Mary for his Mother." But it is no longer a gift from Mary's own hands giving him, who carries it, a *claim* to her protection; it is no longer supernatural in its origin. The promise that one who wears it faithfully, and dies with it upon him, will not be allowed to fall into the flames of hell, is pooh-poohed as a bit of superstition or at least unreliable under the light of modern criticism. The further promise of escape from Purgatory on the Saturday after death, under certain conditions, which are not difficult to fulfil, is dismissed as a clumsy forgery. There is no sufficient evidence that Our Lady appeared to St. Simon Stock at all; there is no reason for thinking that she made any promise to him respecting it. There is no proof that the Scapular dates from him. The only contemporary life of the Saint cannot be found. If it exists, the story of the apparition seems to have been interpolated. The Sabbatine Bull of John the Twenty-Second is a forgery; that of Alexander the Fifth is another forgery to cover the former. The Carmelites are at the bottom of it all. They have simply thrown dust in the eyes of the faithful. They refused to show this precious life to the Jesuit who asked to see it. They forged, invented, interpolated recklessly and without scruple, for the glorification of their Order, and succeeded at last in imposing on the Catholic world and obtaining the general acceptance of the story of the Brown Scapular and of the extraordinary privileges that it carries with it. All this is not stated plainly and explicitly as we have put it, but it is the legitimate and necessary influence from the assertions contained in the article. If no other reason led us to refute the statements made, our love and veneration for the great Carmelite Order would be more than a sufficient motive. We cannot sit quietly by and see them insulted in such fashion as this. But we have a further motive for writing, one which we know every Carmelite in the world would wish to see preferred even to the honor of his own illustrious and venerable Order. Any attack on the Scapular is an indirect attack on the power and privileges of the Holy Mother of God. Under plea of applying to a popular superstition the laws of enlightened criti-

cism, one of the most faithful sources of devotion to Mary is impugned. It thus becomes the bounden duty of every Catholic to protest against the appearance in a Catholic Dictionary of an article anti-Catholic in spirit, and to re-assert in unmistakable terms the honor due to the most holy Scapular, which the whole Christian world regards as the personal gift of Mary to her children, carrying with it privileges almost miraculous to those who wear it as a pledge of their devotion to her. If we are rather late in the field, it is because it is only recently that our attention has been called to the article on the Scapular and that we have discovered the tainted sources from which its argument is derived. We shall not attempt to quote in full the article which we are impugning. We shall merely give the more objectionable passages contained in it. The *Catholic Dictionary* is on the shelves of most educated Catholics, who can verify for themselves the accuracy of our quotations and the absence of any sort of garbling or misconstruction of its words. It first repeats "the story told" of the origin of the Scapular, of the appearance of Our Lady to Saint Simon Stock, and of her promise made to him that "no one dying in this Scapular shall suffer eternal misery." The Sabbatine Bull of John the Twenty-Second, the vision that was its occasion, is next mentioned, and the two apparitions are then discussed separately. We shall confine ourselves at present to the former of these questions, postponing to a further article the celebrated Sabbatine Bull. What we have to decide is whether there is sufficient evidence to justify or compel our acceptance of the story of the apparition of our Blessed Lady to the English Carmelite in the thirteenth century, and to give us full confidence in the assurance made to him that the Scapular that she placed in his hands should ensure the salvation of all who are wearing it at the moment of their death. Now, the devotion to the Brown Scapular turns in great measure on the reality of this apparition. If it cannot be depended upon to save its wearer from hell, then it sails under false colors among Catholics. If it cannot be shown that such a promise was really made, if there is ground for supposing that the whole thing is an invention and a pious fraud, the Brown Scapular ceases to merit

the implicit confidence it receives from the faithful.

[TO BE CONTINUED.]

[NOTE.—Very probably a new and revised edition of the Catholic Dictionary will soon appear. The excellent defence of the Brown Scapular, by Father Clarke, is worthy of re-publication now, since many copies of the last edition of the book has been widely circulated in this country.—Ed. C. R.]

### PROTECTED BY THE SCAPULAR.

DURING the late war between the Spaniards and Rifians at Melilla, on the northern coast of Africa, there was an incident which has just been recorded, that adds another to the long list which proves that the Holy Scapular is truly "a safeguard in danger." A captain in one of the regiments, named Porras, was struck on the breast by one of the enemy's bullets. He was thought to be mortally wounded, but to the amazement of his fellow soldiers, he escaped unhurt, since the deadly missile had struck the Scapular he wore, leaving the image thereon of Our Lady of Carmel intact and uninjured. The other soldiers were very much moved thereby, and a large number of Scapulars were at once distributed throughout the regiment.

### KIND WORDS.

AMONG the many encouraging letters from our readers we quote from that of a prominent attorney in Ohio, who says:—"I cannot refrain from saying that the new dress of the Review is a great improvement upon the old, and the contents of the same, a generous treat for the small sum it costs per year."

### EXCHANGES.

THE highest standard of excellence presented in the first number of the *Niagara Rainbow* leaves that pretty journal outside the range of criticism. The pupils of Loretto have endeavored to issue an ideal college paper, and in the first number the fair editors have been more than successful. That the *Rainbow* may meet with the patronage which it deserves, is the wish of the CARMELITE REVIEW.

### Shadows of the Cross.

For the Carmelite Review.

Standing by the lonely monarch,  
Gazing on this own sweet child,  
What are these dark shadows stealing  
O'er thy spirits, Mother mild?

Do I then see the shady elives  
And the gleam of moonlight fair,  
To molder round the kneeling Saviour  
In His agony of prayer?

Does the form of infant beauty,  
In its quiet peaceful rest,  
Seem as clothed with crimson raiment  
Like the grape in vintage pressed?

Are the leafless branches weaving  
In the silent midnight air,  
Emblems of thy thorns, O Mother,  
Twining with thy Jesus' hair?

And the sighing of the night wind  
As it sweeps the snowy strand,  
Does it whisper words of pleading  
Murmured by the dying Lord?

Clasp Him in thine arms, sweet Mother!  
While His creatures round Him sleep,  
Vigil, near the starlit heavens,  
In the cave at midnight keep.

Like the calm evening Angel,  
Speak to Him in words of love,  
Strength will come, to thee, sweet Mother,  
From the Father's heart above.

And around those Paschen emblems,  
Which His lowly crib enclose,  
Rays of golden Easter glory,  
Will with hopeful gladness shine.

Teach us, O thou patient Mother!  
Thus to brighten all our shade,  
With the hope of coming gladness,  
In "the day the Lord has made."

—ESPERAN DE MOUR.

WHEN Jesus is present nothing seems difficult; but when Jesus is absent everything is hard.—THOMAS A KEMPIS.

POVERTY is a blessing which contains in itself all the blessings of the world, for it is supremely rich and powerful.—ST. TERESA.

OUR divine Master desires that we accept generously, after His example, the little sacrifices of our daily life.—M. FOUQUE DUPARC.

ONE of the greatest joys of the soul in eternity will be to contemplate the greatness of God in the variety of rewards which He dispenses to His saints.—ST. CATHERINE OF SIENA.

—THE—  
**Carmelite Review.**

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

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

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

VOL. II. FALLS VIEW, MARCH, 1894. NO. 3

EDITORIAL NOTES.

THIRTEEN Tertiaries of the Order of Mt. Carmel are commemorated as "venerable" during this month.

Two Plenary Indulgences can be gained on March 25th, one on account of the Feast of Easter, and the other on account of the transferred Feast of the Annunciation.

On the 3rd of March it will be just five hundred and sixty seven years since the holy See confirmed the famous Sabbatine Indulgence, granted to the Order of Mt. Carmel.

If the contemplation of the Five Wounds of our Lord moves us not to compunction during the days of penance, there yet appeal to us the Seven Sorrows of a tender Mother.

AN article on the "Catholic Dictionary and the Brown Scapular," by Rev. R. F. Clarke, S. J., appears in this number. Its appearance at present is very opportune. It is published by request and cannot fail to be interesting to our readers.

THE Feast of St. Joseph will not be celebrated on March 19th, this year, which falls in Holy Week. It will be kept on April 4th. The Patronage of St. Joseph will be

held on the 15th of the same month, so we shall have two feasts of our holy patron during April.

OUR esteemed contemporary the *Ave Maria* struck the right note when it called a halt to the "Multiplicity of Devotions." The time-honored devotions of the Catholic people, the Brown Scapular and the Rosary, have been made less prominent than they deserve to be by the propagation of almost endless kinds of devotions.

THE first thing the critical reader expects in a school paper is that the articles therein be the work of the pupils themselves. In addition to this, if the matter is select, edifying, and instructive, and the mechanical get-up of the magazine faultless, you have an ideal student's paper. These journalistic qualities are found in the *Leaflets from Loretto*.

"If asked what, as the result of my experience, is the greatest pleasure in life, I should say it consists in *doing good to others*," was the sum of the philosophy of the late George Washington Childs, as expressed in his biography. May these few words, full of thought and so true, almost hot from the lips of the great philanthropist strike deep root into the hearts of those who adore at the altar of the important pronoun "I," and devotionally pass over that question in the book of Genesis which asks:—"Am I my brother's keeper?"

THE Council of Nice decided in the year 325 that Easter should be celebrated on the *Sunday following the full moon which happens on or near March 21st*.—According to this, Easter can occur as early as March 22nd. The feast is never later than April, 25th. In 1913 Easter Sunday will be on March 23rd, and in 1940 on March 24th. This year, as in 1883, Easter occurs on March 25th. This day, when, as elsewhere sings our poet, "all of Calvary's dread is lost amid the lights which gleam," is likewise our Lady's day the feast of the Annunciation. "When our Lord's day falls in our Lady's lap, then England will meet with a great mishap," is an old saying. Will it be verified this year. Grave signs are not wanting.

It may not be amiss during these days of Passiontide, to warn our readers against the many spurious prayers in honor of Our Lord's Passion, which have found a wide circulation. Such prayers have been sent to us and our opinion has been asked as to their orthodoxy. Our advice is to consign such prayers to the fire if they have no approval of any bishop appended to them. Peddlers of devotional articles should receive a wide berth when they present themselves to the devout faithful. They deserve no ill-earned coin or hospitality.

AN EVENT of note mentioned in late Roman letters in some of our exchanges, was the celebration of Holy Mass according to the different rites at Rome on the Feast of Epiphany. We might add to the insufficient report of the correspondents, the fact that the Carmelite rite had likewise its turn on that memorable day. We shall have occasion in a future number of the REVIEW to show in what our liturgy differs from the Roman rubrics. An encyclical letter of the Holy Father will probably be made public this month. In it the Pope will endeavor to facilitate a union of the eastern schismatics with the mother church, and will doubtless urge that the Greek rite be retained, so we can soon hope to see an addition to the Epiphany services in the Eternal City.

MANY a sermon will be preached again this year exhorting luke-warm Catholics to perform their Easter duty, nevertheless, many will neglect this serious obligation. It may be the "last chance" for a great number. The Easter peace and joy which the CARMELITE REVIEW wishes to its many friends can only be purchased by a sincere confession, fervent purpose of amendment, and a devout reception of the Holy Sacrament of the Eucharist. Will any of our readers neglect this solemn duty? We hope and pray that there will be none. On Easter-Tuesday Papal Benediction will be given in all Carmelite churches. It is to be regretted that so few of the faithful avail themselves of this great spiritual favor granted to them by the Holy See through our fathers. May this year prove an exception by an increased attendance at church, on March 27th, next.

#### PETITIONS.

PRAYERS are asked for a son for years addicted to intemperance.

Mrs. E. M. R., in sore distress, wants the prayers of the readers for a satisfactory termination.

Prayers are asked for repose of soul of Susan Jamison, who died on February 1st, at Frederic, Md.

Prayers are asked by M. C., of Dunkirk, N. Y., for a recovery of health, and a restored memory.

Prayers are asked for the repose of the soul of Mrs. Catherine Glendenning for the conversion of a husband—and for a father who neglects church.

Prayers are asked for a boy suffering from catarrh; a deaf sister; for a boy's success in studies; for a girl's success in studies; to keep two children in good health; for a husband, to keep him from dangers and accidents.

A Tertian asks prayers for: Employment for a person in need; conversion of several persons; better practice of religion; recovery of health; for person in danger of losing a hand; for person afflicted with continual headaches.

#### A GRATEFUL LETTER.

Dear Reverend Father:

I must write you a few lines to let you know how happy I am since I last wrote to you. My brother, who has neglected his duty for eight years, has made the mission and gone to Holy Communion. I gave him the Scapular you kindly sent me for him some time ago, and soon after his conversion was wrought.

Very respectfully,

M. S.

At Carmelite Monastery, New Baltimore, Pa., have been received Scapular names from the Francis Residence, Joliet, Ill.

We should follow no other path but that of Jesus Christ, even though we be at the pinnacle of contemplation; for we walk with safety in this road. The Lord is the source of all blessings. He will instruct us if we study His life; it is the best model we can propose to ourselves.—ST. TERESA.

THIRD ORDER OF  
**Mount Carmel.**

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

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

CHAPTER III.

*On the Profession.*



HE novitiate, which is to last at least a year, drawing to a close, those Tertians who are judged worthy to be admitted to profession should prepare themselves for the same in the eleventh month of their novitiate

by making spiritual exercises for not less than three days in the best manner possible, according to the direction of their spiritual father, and by receiving the holy sacraments of Penance and Eucharist. They shall promise in writing, into the hands of the superior or director, the simple vows of chastity according to their state and condition, and of obedience according to the rule of the Third Order, until death. They shall leave the document of their profession in the hand of the superior or director, having signed it with their own hands, or marked it with a cross in case they cannot write. The director shall take care to have it registered in the book kept for that purpose, and besides, to have it signed by two of the oldest members of the Third Order living in the place, marking down the year, month and day.

After the brothers and sisters have made their profession they shall have an active voice in all the assemblies, that is, they can cast their votes; being professed three years, they shall have a passive voice, that is, they can be elected to all the offices and emoluments of the Third Order.

The superior or director may receive the professions of the Tertians before the termination of the novitiate if there is danger of death, so as to make them partakers of the indulgences granted to the professed

brothers and sisters, but under condition that in case of recovery they are bound to repeat the vows with the due formalities.

If through divine vocation some of the brothers and sisters should enter a religious order, the director shall communicate it to the whole fraternity in order that all may praise the Lord for such a singular grace and pray for their perseverance.

1. The year of the novitiate is to be counted by the day of the calendar, and not by the feast, for instance, Easter Sunday, 1894, falls upon the 25th of March, whilst in 1893 it fell upon April 2nd. Hence any person received on April 2nd, 1893, could not be professed before April 2nd, 1894. Nay, more, even the hour decides the validity or invalidity of the profession. If the habit was received and the novitiate commenced on April 2nd, 1893, at 2 p. m., a profession made on April 2nd, 1894, at 9 a. m., is invalid. It is therefore necessary to mark down even the hour of reception.

2. No one shall be admitted to profession simply because the novitiate has expired. If the year of the novitiate showed fickleness of character, habitual sloth or any passion which sooner or later may bring disgrace upon the Third Order, the novice should be at once told that he, or she, will not be admitted. In less important failings the novitiate may be extended, or some other means taken to compel a thorough reform before the vows are made.

3. Both reception and profession should always take place in the presence of all the members of the Third Order, and not secretly.

4. We shall have occasion later on to speak of the active and passive vote.

5. As the members rank according to seniority in the Third Order, those who make their vows on their supposed deathbed, and afterwards renew them, are to be classed by their renewal, not by the day on which they anticipated the vows.

CHAPTER IV.

*On the Subjection to the Order and on  
Obedience.*

The Tertians shall be subject to the direction and correction of the Superior in things regarding the rules and statutes and their own salvation, without infringing upon the rights of the parish church; to

attend the services should be their great care, that thus having chosen a more perfect life they may also give good example to others. They should therefore be always eager to assist at the sacred instructions given in their own parish church and in the churches of the Order, unless legitimately excused. Regarding the confessor, there is no necessity that he belong to the Order, but they can freely confess their sins to any approved confessor who may further their spiritual advancement.

Above all, they should appreciate highly and in truth practice obedience, which Jesus Christ loves so dearly that for its sake He came down from heaven to earth, taking it for a spouse at His birth and wishing to have it for an inseparable companion until His death on the cross. They should pay due respect to the superior and director, as also to the prioress; they shall obey them humbly, beholding in the superior, director or confessor Jesus Christ Himself, and in the prioress the Blessed Virgin, so that hearing them they should imagine they hear Jesus Christ or the Blessed Virgin.

They should never of their own will undertake anything, however good, nor prefer to holy obedience anything, however good it may appear, for obedience is their vocation and an obedient person does not sin, is not judged and cannot be reproved. St. Teresa wisely says that though the superiors may err in commanding, the subjects never deceive themselves in obeying.

Obedience in general is a virtue necessary to all Christians in order to obtain life eternal; it is especially necessary to persons professing a spiritual life and bound by vow or promise, as the Tertiaries are, having pledged their obedience as a certain means for obtaining Christian perfection. To avoid all scruples of conscience the Tertiaries must know to whom and in what they have to obey, and what kind of sin they commit if they fail in obedience.

In the formula of profession they promise obedience to God, the Blessed Virgin of Mount Carmel and the most reverend General of the Carmelite Order. They promise obedience to God (as well as chastity) because a vow is an act of religion due to God alone; they promise to the Blessed Virgin as the special mother and patroness of the whole Order; they promise to the most

reverend General of the Order in order to form but one family under the same head, and thus partake of the spiritual advantages accruing to the family of Carmel.

In virtue therefore of such a promise all the Tertiaries are obliged to obey, with humility, the superiors of the Order, and especially to those appointed to the government of the Third Order, *i. e.*, the father Director. They have to obey in all the things concerning their salvation and perfection according to the rules and statutes, but not in matters of temporal possession, over which the superiors have no power whatever.

They have also to obey their confessor, who, as said before, need not necessarily belong to the Order; hence they shall inform him of their duties enjoined by rule and show him the Rule, so that he may be enabled to direct their soul in conformity with the requirements of the same.

The different rules do not bind under sin, but the Tertiaries sin against the vow of obedience when they disobey through contempt of the rule, as also, when the superior commands them "in virtue of holy obedience, in the name of the Holy Ghost," or makes use of a similar expression. If he commands in writing, the command binds under mortal sin.

1. The essence of obedience consists in the submission of judgment and will. The vow of obedience is therefore a solemn pledge to be guided by the rules and special directions of the superior in all things that fall under the scope of the vow. But obedience fails to be a virtue unless it is truly internal, blind, punctual and cheerful. The mere outward compliance with a command would not be virtue. We bind ourselves always to act as if the order received had originated within our own intellect and heart, and this not to please the superior, but God.

2. In doubt whether an order falls within our vow, the decision stands with the superior, who must be supposed able to judge, and to be conscientious in using his authority. At all events, it is safer and more profitable to the soul to obey, even if the doubt would favor the subject, since no one is fit to act as judge in his own case.

3. The subject-matter of the vow is so clearly indicated in the different chapters of the rule that it is not necessary here to

go into detail. All that bears upon the soul, and consequently may lead us to sin or virtue, is comprised within the vow, whilst questions of property, employment, relation to members of the family, choice of a state of life, etc., is foreign to it. In case the director is consulted in such matters, his answer will be an advice, not a command.

4. If the director is not at the same time the confessor, the jurisdiction of the latter is purely one in conscience, whilst the director alone has the external government of the Third Order and the right to enforce the rule, to admonish, reprimand and punish. Let an example illustrate this principle: The confessor allowed his penitent to receive holy communion, whilst at the same time the director for one or the other reason forbids the same person to receive. Who is to be obeyed? *The director.* The permission of the *confessor* only means that on his side, that is in conscience, there is no objection, whilst the director using his power of correction imposes abstinence. The confessor only gives a permission, the director gives a command, against which the permission will not prevail.

PUS R. MAYER, O.C.C.

### Miraculous Infant of Prague.



BEAUTIFUL and touching ceremony took place at the Carmelite convent in Boston lately. It was the consecration of about 200 children to the Infant Jesus under the title of the Miraculous Infant of Prague.

"Devotion to the Holy Infancy has ever been the devotion of the greatest saints," says a writer in the *Boston Pilot*.

"The love of Carmel for the Infant Jesus is exceptional in its constancy and fervor, and is traditional in the order. St. Teresa always carried with her on her Foundations a statue of His Infant Majesty, and He is the Presider at the ceremonies of the taking of the habit and profession, and is honored especially in the novitiate. In many monasteries the twenty-fifth day of each month is dedicated to His honor by special prayers and devotions. Many venerable Carmelites have been chosen by Our Lord to develop and promulgate this devotion throughout the entire church, as for example the Venerable Sister Margaret of

the Blessed Sacrament, a Carmelite, who died in the odor of sanctity at Beaune, France, in 1648, and whose entire life was passed in contemplation of the mysteries of the Holy Infancy. She was the instrument raised up by God for the establishment of an Archconfraternity of the Infant Jesus, the end of which was to pay homage to our Lord Jesus Christ in the first twelve years of His life, that the young might be drawn to the practice and imitation of the virtues of the Holy Childhood, and thus renew in the world the innocence and simplicity of the Kingdom of God, which the malice and duplicity of the world aims to destroy.

"Surely at this age, and in our own country, we have no less need of the attractive graces of the Holy Child than in France in the seventeenth century. It is for this reason, and urged by this necessity, the Carmelites of Boston have determined to pay special homage to the Infant King. With great care and trouble they procured in Europe, through the kindness of a friend, an exact representation of the miraculous Infant of Prague. They also obtained a number of medals and pictures which had touched the miraculous image and which were distributed on the day of the consecration. May they be the means of drawing many graces and blessings upon the homes of those present at the ceremony and spreading the love of the Holy Child! Among the practices recommended for the consecrated children we find the following in the 'History of the Infant of Prague': First, the children should endeavor to ratify by their sweet and amiable conduct, and by the frequentation of the Sacraments according to their age, the sentiments expressed in their Act of Consecration. Second, morning and evening they should ask the blessing of the Infant Jesus by this prayer: 'Holy Infant Jesus, bless us,' which is engraved upon their medal of consecration, which they should faithfully wear. Third, if possible, they should recite daily the 'Little Chaplet,' which may be obtained at Carmel, and the instructions for saying it. Fourth, it would be well to have in the house a statue of the Divine Infant, that the little ones might be reminded to renew their offering from time to time, and especially on the 25th of each month, when they should be encouraged to burn a light or place a few flowers before His shrine. We would urge upon parents the necessity of cultivating in the hearts of their children the love of the dear Infant God, and the practice of the childlike virtues of obedience, humility and simplicity, and we conclude with the words of the Chronicler of Carmel, 'Happy a thousand times happy, are the children placed under the protection of the Infant Jesus.'"

It won't do any good to paint the pump if there is poison in the water.



## Shrines OF OUR Lady

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

CONTINUED



TRUE devotion to Mary is the source of the choicest blessings that the divine goodness showers upon us. Through her we obtain those graces and benefits which her divine Son acquired for us through His bitter passion and death, and which are so necessary to attain eternal salvation. Let me repeat, Mary is not the origin, but the channel through which God's graces and favors flow upon mankind. Hence it is, that the saints had for Mary such a true, sincere, yes, let me say it, really wonderful love and veneration.

Mary herself entered into the most intimate relations with her devotees, appearing to them during their life, and being at their side when they breathed forth their souls into the hands of their Creator, conducting their souls before the judgment seat of her Son.

The apparitions with which our Blessed Lady favored so many saintly facts which cannot be gainsaid. The saints did not desire or pray for such favors, at least not as a rule; they considered themselves unworthy of such a grace, and when they were thus favored, they disclosed these heavenly manifestations only upon being enjoined to do so by obedience, and never did they by these communications try to reflect glory upon themselves, but gave all honor and glory to God alone, at the same time keeping in view the salvation of souls.

It is, however, precisely this deep humility, this childlike obedience, the zeal for the honor and glory of God and the salvation of souls, that afford us the strongest reasons for our belief in these heavenly apparitions.

It may be asked, however, are Catholics obliged to believe these apparitions of our Blessed Lady, under pain of sin?

I answer, decidedly *no*, even though

they may have been approved of by the Holy See. But before going further, let me state that the question is answered as it is put, namely, as to the obligation of believing under sin. We are not obliged to credit them, always providing we be not wanting in due respect to authority, if our want of faith be not a contempt for lawful authority.

Apparitions, manifestations, visions, etc., are not articles of faith; every Catholic is allowed to examine them, and if the motives of credibility are strong enough, to credit them, or otherwise to respect them, if he cannot be convinced. This much for strict obligation. As a rule, however, we find that Catholics do not easily discredit heavenly apparitions and manifestations, especially after the Holy See has once signified its approval, for it is with us in these things as it is in matters of faith and morals, and we make use of the same expression that was used in the days of St. Ambrose and St. Augustine: *Romæ locuta, causa fuit*. We think that there is no occasion for further dispute, when a question has once been examined and decided by Rome. The same arguments hold good with regard to the miracles wrought at the Shrines of our Lady.

As long as the Church exists, miracles have always been wrought in her bosom. We have as proofs for this assertion the express promise of Jesus Christ, which is strengthened by the history of the Church from the days of the Apostles to our own times. Miracles are proofs of divine power, love and goodness; they are wrought either to prove the faith, or to strengthen one in it, or also as a reward of confidence in God. They are wrought either immediately by God, or immediately in the name of God, through the prayer and intercession of His saints.

We know of miracles wrought at the tombs of the Apostles, we know of miraculous happenings at the Shrines of our Lady. The holiest and most learned men bear witness to these facts.

However, the Catholic need not accept as indubitably miraculous every unusual occurrence at the Shrines of our Lady; at the same time he is very cautious in denying their supernatural character. We Catholics ought always to judge with humility and prudence; in our scrutiny we keep before

us the honor and glory of God and the greater good of souls. We never doubt that our Lord, who at the intercession of His Mother, wrought His first miracle, should at the earnest entreaty of this same Mother continue to succor the oppressed and afflicted. Mary can do this, her power with God testifies to this, she actually did so, and to prove this we have thousands of testimonies.

With justice, therefore, are such places where Mary manifests her power and love, called shrines, sanctuaries of *grace*, not as if *grace* could be obtained *only* in such places, but because He who is the author of grace especially delights in enriching His children with this price-less treasure at places where His own Mother is particularly honored.

Thus we know that God who is omnipresent, manifests His power, goodness and love in certain places more so than in others; we know from the Old Testament that He granted the Israelites most of His favors in the temple, or where the Ark of the Covenant happened to be for the time. Thus we know that Our Lord wrought miracles at places where He found most faith, that His gifts of grace are, as it were, attached to certain visible signs. We read that the shadow of Peter cured the infirm—Acts v. 15; those possessed by the evil spirit were delivered by being touched by some garment belonging to Paul—Acts xix, 12.

Now, as in these cases, so it is with pictures of the Blessed Virgin, so it is with her shrines and sanctuaries, they are only the means which God uses to communicate His graces to such as ask Him with faith and confidence, relying on the intercession of Mary, and it is to glorify His Son's Mother, and to reward the faith of her clients, that God so frequently manifests His power in Mary's shrines.

ALWAYS give good example—teach virtue by word and action. Example is more eloquent than any discourse—BLESSED HENRY SUSO.

THERE is nothing of which apostolic men have more need than interior recollection, in order not to endanger their own salvation whilst seeking that of others.—ST. IGNATIUS.

## OUR LADY IN CANADA.

For the Carmelite Review.

BY ANNA E. SAILLER.

CATHOLIC Canada has been ever the country of Mary. The early missionary chronicles contain innumerable instances of sublime devotion to the Mother of God, even on the part of the newly converted Huron, Iroquois or Algonquin. The Scapular and the Rosary became to these wild children of the forest emblems of sweetness and of light. Men and women formed themselves into confraternities and strove to merit by their conduct, no less than by the fervor of their prayers, the favor of the Queen of Heaven. Mission after mission was placed under the sacred invocation of Our Lady, or commemorated some mystery of her life. Rivers bore that holy name into the hearts of wild forests, lakes proclaimed it in mountainous stillnesses. Trapper and voyageur joined with missionary and neophyte in singing canticles in praise of her whom all generations cease not to call blessed.

Champlain, the founder of Quebec, celebrated his conquests over the English by the erection of a church to Our Lady of Victory, Maisonneuve and in founding upon the St. Lawrence his City of Mary, delayed not to proclaim himself her knight. The defence of this latter settlement against the Iroquois was carried on by a band of men called "The militia of Mary," seventy in number, in honor of the years of that Holy Mother's life. Many of them died gloriously, for it was their vow to accept no quarter, and the places they left vacant were instantly filled by the flower of Canadian manhood.

Mary, then, was the inspiration alike of the martyr missionary and the scarcely less heroic soldier patriot, pioneer and neophyte.

In our own day devotion to Mary is still paramount. Up through the wilds of the Northwest, Oblate and Jesuit have borne her name triumphantly, and affixed it to solitary spots in the depths of wildernesses. It has been brought into the rude life of the shanty-men, and has sounded above the shrill whistle of the engine, bugle call as that is of material civilization.

In Toronto Our Lady of Lourdes has her temple, whilst at Niagara Falls stands the Sanctuary of our Lady of Peace and Our Lady of Carmel. Montreal is still, however, emphatically the City of Mary. She has her "Notre Dame de Bonsecours," rebuilt upon the site of the first stone church on the Island of Montreal. Upon the altar is the miraculous statue, with its ships and hearts, the ex-voto of faith and gratitude. And she has her superb Notre Dame, occupying the chief square in the centre of the commercial activity for which the city is growing famous, to which a new and costly chapel, exquisitely decorated, has been recently added. Within Notre Dame is the Shrine of Our Lady of Perpetual Succor, and there is also a beautiful marble statue, sent thither by his Holiness, before which one may gain an indulgence, by the recital of three Hail Marys.

The Gesu, church of the soft and neutral tints, the Shrine of the Sacred Heart for the Dominion of Canada, has its "Lady of Llesse." This statue, of which the wonderful story has grown familiar, was brought thither from France, as a most precious favor to Canadians. Long ago, two young crusaders, praying in their Saracen prison, received from heaven a statue of Our Lady, and by her aid were miraculously transported to their own country. The history of the church built upon the spot, and of the pilgrims who thronged thither are truly marvellous. At last it was destroyed by fire, but the head of the statue, which was preserved, is now in the Gesu, and the present statue contains also the ashes of the first.

The Gesu has been newly enriched by a statue of Our Lady of Deliverance, placed upon the altar of the Holy Souls. Its significance is obvious.

The Jesuits' new church in Rachel street is called the "Immaculate Conception," and one of the most flourishing and important of Montreal's parishes is under the patronage of Our Lady of Good Counsel. Our Lady of Lourdes has her own shrine, a fitting one, frescoed by the foremost of French Canadian artists, M. Bourassa. In a niche above the altar stands the figure of the Blessed Mother, with the light so arranged as to let a glory fall around her, the

effect being enhanced by a half drawn curtain of crimson.

At St. James, Our Lady of the Rosary is resplendent with stars, her foot upon the serpent's head, and this invocation brings to mind the splendid edifice which once stood upon the side of Mt. Royal, but which was recently consumed by fire. The Church of the Rosary promised to rank with the finest ecclesiastical structures upon the continent. It was also devoted to the work of reparation. It was built by the Congregation de Notre Dame, an Order expressly founded, with the foundation of the city, in honor of the Blessed Virgin. There, upon the Feast of the Rosary, was the image of the Queen of the Rosary carried in procession through the noble halls and corridors of the Mother-house of the Congregation, now, sad to say, a heap of ashes. But, in fact, the devotion to Our Lady assumes almost every form. In May, services are held every evening at all the parish churches, notably, perhaps, St. Patrick's, where the altar of Mary, resplendent with lights and tapers, is surrounded by a fervent multitude, whilst the congregation unite in singing familiar hymns to the "Mother of our Saviour blest."

So the pious tradition is carried on. The present, busy with its material interests, unites with the past, occupied as it was with more stirring events. The old figures, standing out from the pages of history are singing the self same song, though their voices sound dim to the ears, which those of to-day have caught up and echoed, and its burden is praise to Mary, the Mother of God.

ALTHOUGH we should address everyone in terms dictated by politeness, we should not praise those present, unless we consider it proper to engage them to persevere in a good work, or to encourage timid souls.—  
ST. VINCENT DE PAUL.

Do not be out of heart at the ever-present consciousness of the weakness of your moral nature. It is well known, and better understood, and more closely scanned, by Him to whose perfection you are intimately united. Our weakness and our faults are left to abide in us that we learn the perfection of hating what God abhors.—  
CARDINAL MANNING.

## St. Joseph's Cult in the Carmelite Order.



FROM the dawn of the Christian era, devotion to the glorious St. Joseph has been cherished and practiced in the venerable Order of Mt. Carmel. The tradition is, that this great saint, with Jesus and Mary, often visited the holy solitaries who dwell for ages on this famed mountain of Palestine, the cradle of the Order, and whence the religious—Brethren of Our Blessed Lady of Mt. Carmel—derive their name of *Carmelites*. This tradition is very probable, as the Blessed Virgin owned possessions in Sephoris and Carmel, inherited from her mother, St. Ann; besides, Nazareth is only a short distance from the historic grotto of the prophet Elias, patriarch of the Carmelite Order and founder of Monasticism.

The children of the holy prophet were familiar with the exalted destiny of Mary and Joseph; one of their number, St. Senior, predicted the birth of the Immaculate Virgin—seventy-seven years before it took place. St. John the Baptist, precursor of the Messiah, who was clothed in the spirit and power of Elias, as declared by Our Divine Lord, lived in the vicinity of Mt. Carmel, and it is recorded that the first fruits of his preaching were the sons of the prophet Elias on Mt. Carmel, whom he led to Jesus Christ.

Father Valenzuela, a Barnabite, in his life of "St. Joseph," says, that at the betrothal of St. Joseph to Our Lady, when his rod blossomed, and all those of the other aspirants remained dry, one in particular, named Agabe, filled with grief and disappointment, broke his rod, and refusing to give his hand to any other Hebrew maiden save Mary, the fair virgin daughter of Joachim and Ann, retired to a lonely grotto on Mt. Carmel, where among the disciples of Elias he arrived at great sanctity, and built a chapel in honor of the Most Holy Virgin Mary. This incident is beautifully portrayed in Raphael's celebrated painting of the Espousals of Our Lady and St. Joseph.

Thus was sown in the very heart of Carmel the blessed seed that for centuries has thrived, and wafts its fragrance over

the vast parterre of the Bride of the Lamb. The "Star of the Evening" would then rise radiantly beside the "Star of the Morning"—Mary the peerless one—the brightness of both would beam upon our enraptured gaze; both henceforth radiate over the agitated sea of this world! Mary and Joseph would again be united on earth by a more glorious link as they now are on the heights of Heaven. \* \* \*

As Mary, Joseph shall have his temples, his altars and his feasts. Like her, divers religious congregations shall be dedicated to him and placed under his beneficent protection. The year will recall *his month*, the week *his day*, pious practices in his honor will be as varied as numerous. We shall behold erected under his patronage, as to Mary, archconfraternities, associations, guilds, etc., without counting the Christian families of which he will be the publicly acknowledged protector and father.

And more, God's oracle on earth, the Vicar of Jesus Christ, the immortal Pius IX., cries out to the ends of the earth: "Go to JOSEPH! Go to JOSEPH!"

He has placed the Church under the mantle of his patronage by a special feast, and in the great council of the Vatican, on the day of the Immaculate Conception of his most holy spouse 1870 declared him universal protector with raised privileges of that same Holy Church, that he might guard and shelter the mystical body of Christ from the new Herods of these latter days!

But, "Joseph is a growing son," and this prophetic benediction, pronounced upon the ancient Joseph, we may hope to see realized in the second and more glorious Joseph, of whom the first was a type, until our eyes are dazzled by the aureole of his greatness and the splendor of his prerogatives. Centuries ago it was predicted that, towards the end of the world, God will draw aside the veil that has screened the marvels of the sanctuary of Joseph's soul and pure heart. The Holy Ghost will breathe its inspirations into the hearts of the faithful, urging them to exalt and proclaim the glory of St. Joseph, spouse of Mary and guardian of Jesus.

His feasts will then be celebrated with befitting *clat*, in the calendar of the saints his name will be sung, and throughout the spiritual domain of St. Peter none will be more exalted than he, for neither power nor goodness are wanting in St. Joseph; being near to Jesus, Lord of the Kingdom of Heaven, and next to Mary, Queen and Mother, he shares in the infinite good of the one, and the quasi-power of the other.

## AN IDEAL FRIENDSHIP.

For the Carmelite Review.

CONTINUED.

E. LINDER TO OVERBECK.

ROME, May 9th, 1836.



I spoke in my last letter of a possible deception, you must not overlook, that the standpoint which we take is such, that this trouble should not surprise you. You know that we are taught from our childhood to look upon Catholicism as a scaffolding which is interwoven with a great deal of man's work; and you certainly know too, that Catholics themselves represent their religion so that this or that appears one-sided. You added to your last letter a request which was hard and easy to fulfil; the request to go to a Catholic theologian and to have him answer my doubts. This is hard for me, inasmuch as I am not yet far enough advanced to give definite points to the discussion; it is a general feeling against that which in childhood has been represented to me as dangerous, and for which feeling I cannot find words to express myself. On the other hand, it was easy, as I know very excellent theologians, and enjoy talking with them on these subjects. I gave your letter to Professor Mohler, who told me later that he read it with tears in his eyes. Mohler is a very excellent man, and he gave me permission to come and see him whenever I wanted, and to place before him all my doubts. In reference to this, I am very lucky here at Munich: there are several priests in whom I have great confidence. O, do not weary in prayer for me, that God may guide and lead me to true knowledge, not the knowledge of the world, but to that wisdom the source from which flows life eternal. Do not neglect to send me from time to time a word of encouragement.

OVERBECK TO FRAULEIN LINDER.

ROME, Nov. 6th, 1836.

The more my obligations to you increase, the harder my conscience would accuse me, should I neglect the duty of love concerning the salvation of your soul. \* \* \* A great deal I would like to add, but I will only request that you make the best use of

the paintings of those Catholic men you met at Munich; for it is to the priests, as the successors of the Apostles, that our Lord has intrusted the net in order to fish men. My best prayer accompanies you. Do not forget to do the same for me. \* \* \*

FRAULEIN LINDER TO OVERBECK.

MUNICH, November 28, 1838.

According to the request of many artists, I have decided to send your picture of the dying St. Joseph to the Art exhibition. All I have heard about it has been most favorable; many persons were edified, amongst others, Schubert, Professor of Philosophy; told me that he was touched to tears. I suppose you have heard that the painter Althorn—landscape painter, born at Hannover, 1791. In 1827 he lived in Italy. His wife died in 1841, and is buried in the duomo of Assisi. He himself died at Rome, 1857—and his wife joined your church. What, probably, you don't know, is that I gave him some of your letters, which helped considerably to his decision, whilst they have not yet worked a clear and firm conviction in the one to whom they were addressed. But the ways of God are inscrutable. May everywhere His holy will be done.

OVERBECK TO FRAULEIN LINDER.

ROME, December 29th, 1838.

Certainly I rejoice over the good that through the grace of God is done in the dear fatherland, but I would prove ungrateful should I forget or ignore that which the same spirit does here. Virgins that accept no love other than that of the Divine bridegroom of their souls. We find among both sexes those who joyfully renounced riches and comforts in order to follow their Master; good shepherds, who without rest night or day, follow the sheep to bring them back to the good pastures of the Lord. Perhaps you had the same experience in Rome that so many, especially Protestants have had, that the treasures of the Church in Rome have remained hidden to you. That you saw only the dark side, which, of course, gives us cause to sigh. But, whoever sees, as I have, all these pious souls, and becomes acquainted with them, will surely tell you that one can learn a great deal in Rome, and that one does not feel tempted to change his dwelling-place.

EMILIE LINDER TO OVERBECK.

MUNICH, February 12th, 1839.

What you told me about the spiritual life of Rome made my soul rejoice; I never have doubted that such people lived in Rome, even without knowing the particulars. But you must own that these people remain unknown to strangers and travelers. The sensual and profane one meets in Rome, the centre of Christianity, makes itself keenly felt, and of much consequence. And many a thing, that grieved me when there, I heard not from strangers, but from the natives themselves. However, experience teaches us that the most perfect and the worst are found side by side, as the old adage says: "Next door to the Church of God the devil builds his chapel." Should I return to Rome I would like to become acquainted with the holier and deeper side, and that through you; it would be more important for me than all the galleries and art treasures, and would serve more to my salvation. May God's holy will be done!

P. S.—I come to ask you another favor, my dear friend, and you will surely grant it. Some days ago I heard that the brother-in-law of a very dear friend of mine (one of those virgins who left everything to devote herself to the sick and suffering) had died. Words of consolation are not of much use, but I am sure it would be a great relief and consolation to my friend if she knew that some masses were said for him in Rome. (His name was Hans von Bostel; he was a very earnest Catholic.) Would you do this for me? I enclose you some money. I wish too you would have some masses said for the dear old Koch. I could not show him during his lifetime that I was his friend, so I would like to remember him in his death.

OVERBECK TO FRAULEIN LINDER.

Rome, June 26th, 1839.

I have to refer to your two last letters only with a few words about the masses for the souls in Purgatory. I did as you desired, and that with great joy. It is impossible that the good you did to these poor souls should not come back to you through the grace of God. I was so glad to hear that the painter Alhorn had entered the fold of Christ's children. You write

that he and his wife entered *my church*, because you have not yet learned that the Catholic Church, as such, is no one's church, but, in bringing the sheep one by one back to the fold, the promise is fulfilled that there will be one fold and one shepherd. May this knowledge soon be given to you, and may you participate in all the graces that this good shepherd gives. Most fervently I pray for this to our Divine Lord.

OVERBECK TO FRAULEIN LINDER.

ROME, Dec. 3rd, 1839.

I cannot tell you with what joy and pleasure I read in your letter that Professor Klee has become your teacher and guide. Why should you ignore in that a divine guidance? Or is your decision still uncertain after having been thoroughly instructed? We build upon the power of truth, which you cannot resist, and trust your honest good-will not to oppose it. If your instruction does not convince you, you are in no way bound to accept a teaching which you have not found true.

(The famous theologian Henry Klee died in July 1840, while her former instructor, Mohler, had died two years before.)

The continual exhortation of the painter in Rome had done some good. Shortly after Clemens Brentano died, Fraulein Linder followed his advice, and asked for instruction by a theologian who had been recommended to her by Cardinal Diepenbrock. This was the director of the priest's seminary at Munich, Dr. Fr. A. Dirmberger, whose acquaintance she had made at Regensburg. He was a thoroughly learned man, and later became Bishop of Eichstadt.

EMILIE LINDER TO OVERBECK.

REGENSBURG, Dec. 1st, 1842.

This time I bring joyous news. I know the interest you have taken in me, and I know that I can bring joy to your heart when I tell you I have become a member of the Catholic Church. God be praised! You told me so often to be instructed; you so often reminded me of the necessity thereof, but the time had not arrived. In the beginning of this year I met a priest who just came to Munich. He was a worthy man, and I had great confidence in him. Our conversations became more earnest, and his visits more frequent. Everything

came about in such a way that I had to tell myself that these were the quiet ways of Divine Providence. This lasted, with the exception of the vacation, until now. I had a great many combats with myself, until at last I could say decisively that I wished to enter the Church. Then everything became easier, and I desired to receive the sacraments as soon as possible. The day after the 4th of December I was confirmed, and entered the new Church-year as a true child of the Church, with joy and interior peace.

May God give me His grace that I may become more and more a true child of the Church, to His great honor and my own sanctification. I am visiting now a very dear friend, where I can live quietly and be undisturbed. If you see Alhborn, tell him this news. God be with you.

Your devoted friend,

E. LINDER.

We cannot close this chapter without adding a few words which the worthy Abbot Haneberg spoke over the open grave of Emilie Linder in the year 1867:

"The earnest dignity, purity of her whole being, as well as her active mind for religion and benevolence, inspired all those who came in contact with her with the greatest and sincerest admiration. One often thought that intercourse with these men (the most excellent German artists and learned men) had been the cause of her joining the Catholic Church. But she did it through the inner free conviction of her heart. With all her great kindness, she possessed so much independence and firmness of character, that no persuasion, not even that of her most clever friend, could have brought her to another course than that which she considered the way of truth and grace, which Jesus has opened to us."

#### Why They Neglect the Easter Duty.

Why is this? Have you ever questioned yourself, you who have not complied with this law of love made for your own interest? Why? In many cases from the most shameful indifference. Not indeed, from any positive and wilful desire to be at enmity with God, but because your heart and its desires are too much taken up with the folly

and charms of your every-day life. Your heart is wrapped up in so many things that are indifferent in themselves. That really is why some people do not make their Easter duty. Then there are others—timid, weak, fearful souls—wavering between God and the devil, between the loftier aspirations of their souls and the lower cravings of nature, anxious and troubled souls, who want to set themselves right, but have not the courage of their convictions to take the step. Confession means so much to them. Shall they be forgiven, shall they persevere, shall they have the strength to fulfil all that the Easter duty involves? These are the questions that agitate their souls, and deprive them of the peace they honestly would wish to enjoy. To such we say: In the name of God take the step—do your duty, trust in God for the rest.

But there is still another set. O! may God soften their hearts, for their hearts are as hard as stone. Souls of men and women hardened by sin, corrupted by vice, which nothing but the extraordinary grace of God can soften or make whole.

For such the Easter duty means a great deal. It means the cutting loose from sin and from all that leads to sin, from all its occasions. Ah! that's the rub. If they could only be at peace with God, and at the same time not at enmity with the devil; if they could only kiss Christ, and yet embrace Judas; if they could only be fair without, and yet be corrupt within. But it cannot be.

It has simply come to this: the men and women who neglect to fulfil this commandment of the Church, whether through fear or timidity, or through a love for sin and its occasions, must stand before God as whitened sepulchres, barren trees fit only for the fire.

It is absolutely necessary, either for our own advancement or the salvation of others, to follow in all things the beautiful light of faith.—ST. VINCENT DE PAUL.

If you wish to revenge yourself on your enemy, mortify your body, and bring it into subjection to the spirit, for it is a rebellious slave.—ST. FRANCIS OF ASSISI.

Never think you have attained the purity of heart which you owe to God, until your will is freely and joyfully resigned to His holy will in all things, even in the most repugnant.—ST. FRANCIS DE SALES.

## POWER OF PRAYER.

"More things are wrought by prayer than  
this world dreams of."

—*Lantern.*

IN our last number there appeared a short article clipped from the *Buffalo Courier* headed "A Remarkable Case." We made no comments on the same. However, since going to press we have made inquiries, and the editor is pleased to be able to present below an extract from a letter sent to us by the wife of the person referred to:

"WILMINGTON, N. C., Feb. 2, 1894.

DEAR FATHER—His my husband's death was a very happy one. He was sick only two weeks with la grippe. In his past life he did not believe there was a heaven or a hell, although he believed in some Supreme Being who rules the earth. But he was after all a man who had a good heart.

In Sunday School I learned a prayer to the Blessed Virgin which I have never forgotten, and when in any trouble I always had great confidence in the Blessed Virgin Mary. When my husband was taken sick I went on my knees and asked her to hear my prayer and change my husband's belief.

One day during his illness my husband called me to him and told me he could not live any longer. I at once sent for a priest. He came; my husband was surprised but glad to see him. I told the priest that he (my husband) was not a Catholic, but had always said he liked Catholic people, and would like himself to become a Catholic. Before he died the priest baptized him, gave him Holy Communion and anointed him. He lived three days after this. He was fully conscious until death. He told me that after being baptized, he felt as if a thousand pounds had been lifted from his heart. Just a week before his illness he had read a book belonging to infidels. When on his death-bed, he called me and told me to burn that accursed book, and warned me never to look at it. 'This book,' said he, 'is the cause of many a poor man and woman going to hell blindfolded.' I took the book and burned it as he told me. When night came, my husband became very low. I sent for the doctor and the priest. The chances were for the worst. The doctor felt his pulse and heart, and told me that the end was near at hand. I tried to get my husband to speak, and did all I could, but he was helpless. Then I knelt down at his side, and offered a prayer to our Lord and the Blessed Virgin Mary to receive him, and to let his soul be at rest. The doctor took me out of the room and told me not to disturb him. I was outside of the door crying in the hall, when the priest ran to me, and told me to come at once. I went to my

husband. He had arisen in bed. He looked at me and said: 'I have been dead three days, and I have seen heaven and hell.' The doctor told him to describe hell, and he said it was a 'horrible place of darkness.' He repeated this twice. Then the doctor asked him to tell what heaven was like. He said it was 'a beautiful place of light, and the angels were so beautiful that I cannot describe them.' He said, 'Our Saviour was waiting for him, and had allowed him to tell us all, and to prepare himself to go with Him.' He then kissed me 'good-bye,' and asked me 'not to call him back.' He said, he disliked leaving me, 'but Our Saviour was waiting for him.' He then prayed to our Lord and the Blessed Virgin. He said his prayers had saved him. He was sensible to the last. He then lay back in bed. He looked at me with a very strange look. I asked him to make a sign with his eyes if he was happy and going to heaven. He then closed his eyes and opened them again in a few minutes. He was gone forever. May his soul rest in peace!

Yours truly,

MRS. PASCO HODGES."

## THE GARDEN OF THE SOUL.

I have seen a sunny garden  
With its tenants sweet and fair,  
And in childhood sip'd the nectar  
From the honeysuckle there;  
And the cosy little shelter,  
Where the birds delight in song;  
In all their little universe,  
They never thought of wrong.

I have seen the lonely garden  
When the wintry winds had blown,  
With cruel, blighting bitterness,  
Till the singers had all flown;  
How the flowers quickly faded  
When the storm-fiend came to dwell,  
And destroyed the sweetest treasures  
E'er fed from Heaven's well.

So we each possess a garden,  
Flowing o'er with gifts ungod,  
Precious soul of man, immortal,  
His destinies will hold,  
Should he let the demon enter  
Ah, sad indeed his fate;  
How in vain he pleads repentance  
When alas! it is too late.

—*Stanly.*

ONE of the very best means of obtaining humility is sincere and frequent confession. —ST. PHILIP NERI.

If you are in an abyss of weakness, lapses and misery, go frequently to the Heart of Jesus.—BLESSED MARGARET MARY.