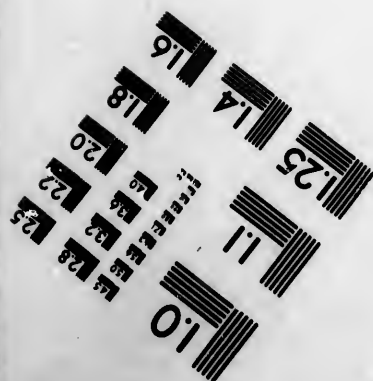
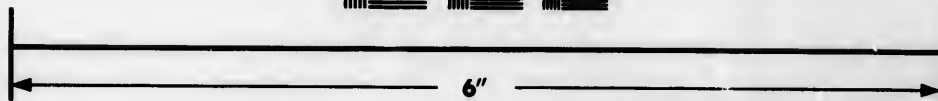
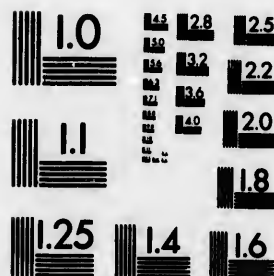


IMAGE EVALUATION TEST TARGET (MT-3)



Photographic Sciences Corporation

**23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503**

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1983

**The co
to the**

The impossibility of the film

Origins
begin
the les
sion, o
other
first p
sion, a
or illu

- ☐ Coloured pages/
Pages de couleur
- ☐ Pages damaged/
Pages endommagées
- ☐ Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- ☒ Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- ☒ Pages detached/
Pages détachées
- ☒ Showthrough/
Transparence
- ☐ Quality of print varies/
Qualité inégale de l'impression
- ☐ Includes supplementary material/
Comprend du matériel supplémentaire
- ☐ Only edition available/
Seule édition disponible
- ☐ Pages wholly or partially obscured by errata
slips, tissues, etc., have been refilmed to
ensure the best possible image/
Les pages totalement ou partiellement
obscurcies par un feuillet d'errata, une pelure,
etc., ont été filmées à nouveau de façon à
obtenir la meilleure image possible.

**The la
shall o
TINUE
which**

**Maps, differ
entirely
beginn
right a
require
metho**

10X			14X			18X			22X			26X			30X		
12X			16X			20X			24X			28X			32X		

The copy filmed here has been reproduced thanks to the generosity of:

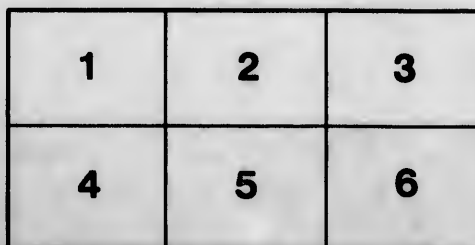
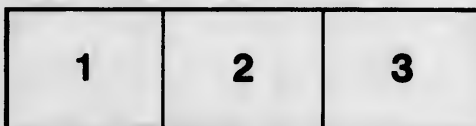
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

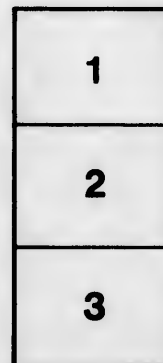
Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.





VIRGIN MARY.

B

LI
TH

2

1194

THE
LIFE AND DEATH
OF THE MOST GLORIOUS
VIRGIN MARY,
MOTHER OF OUR LORD JESUS CHRIST.
By the Rev. Peter Ribadineri, of the Society of
Jesus, Author of the Lives of Saints.

To which are added,
THE SCAPULAR
OF THE CONFRATERNITY;
THE LAMENTATION OF
MARY MAGDALEN;

THE OFFICE OF THE BLESSED VIRGIN;
LIVES OF ST. JOSEPH, ST. ANNE, ST. MARY;
THE DEDICATION OF ST. MARY AD NIVUM;

Together with the
PRAYERS AT MASS;

MONTREAL:
Printed at the VINDICATOR OFFICE
FOR T. MAGUIRE.

1835.

THE

OF THE MOST GLORIOUS

VIRGIN MARY

AND OTHER OF THE MOST GLORIOUS

By the Rev. Father Librarian of the Society of
Jesus, Author of the "Lives of Saints."

To which are added,

THE SCAPULAR

OF THE CONFRATERNITY

THE LAMINATION OF

MARY, MARY, MARY

OF THE ORDER OF THE BLESSED VIRGIN
OF THE ORDER OF THE BLESSED VIRGIN
OF THE ORDER OF THE BLESSED VIRGIN
OF THE ORDER OF THE BLESSED VIRGIN

Together with the

PARMANT, Printer.

OR T. M. M. M.

1833

Ar
rule,
our ey
was e
could
that e
est g
to an
God
wisde
Virgi
Th
zaret
noble
chim
town
Jud

**THE
LIFE AND DEATH
OF THE MOST GLORIOUS**

VIRGIN MARY.

AFTER the life of our Lord, who is the mirror, rule, and measure of all sanctity, we ought to cast our eyes upon the life of his most pure mother, who was elected of God for the greatest dignity that could be conferred upon a pure creature; and for that effect was adorned and endowed with the greatest gifts and virtues that have ever been granted to any person. And one of the things which God hath most declared the excess of his goodness, wisdom, and omnipotency, is, the sanctity of the Virgin, whose life we will briefly set down.

The most sacred Virgin Mary was born at Nazareth, in the province of Gallilee, the daughter of noble and rich parents: her father was called Joseph, born in Nazareth, her mother Anna, of the town of Bethlehem; they were both of the tribe of Judah, and of the royal stock of David; Joseph by the will of Nathan, and Anne by the will of Elkanah, who were both children of David.

happy parents of the Virgin were persons of holy life, such as ought the tree to be, that was to bring forth such a fruit. They gave themselves wholly to the observance of the law, to fasting, prayer, and alms deeds. They divided their revenue into three parts: the first was employed in divine service, and entertainment of the ministers of the temple; the second was for the poor; the third, for the dispende of their family. They had lived twenty years in marriage without any children, for that Anne was barren, for which cause they were sad and afflicted, and as it were, ashamed, by reason that carnal nation held sterility an opprobrious thing, and a punishment of God; for which the married couple did beg with great instance day and night, that they might have a fruit of benediction, promising to consecrate to his Divine Majesty whatever son or daughter he should please to grant them. As they persevered in their request, an angel appeared to Joachim as he was walking in his fields, and told him that God had heard his prayers, and that he should have a daughter, which should be named Mary, and that she should be mother of the world's Saviour. St. Anne had a particular relation where she lived as it were apart and retired; they communicated it to each other, and found a comfort in all, to what the angel had said to each of them apart, and yielded thanks to our Lord for so great a favour.

And conceived the sacred Virgin the 8th of December, on which day the church keepeth the feast of the conception. She was conceived without original sin, God presenting her with such abundance

of grace, as was expedient for her, whom he had predestinated for his Mother, and to be the break-head of the infernal serpent. The nine months completed, this most blessed child had birth in Nazareth, in a house in the country, amidst the bleating of sheep, and cheerful chanting of the shepherds. She was born the 8th of September, and in nine days after, which was the 17th of the same month, (according to the Hebrew) they named her Mary. Our Lord gave unto her, (as some saints say, and may piously be believed) Saint Gabriel for her angel-guardian; and others say, many angels in company. At the end of four score days, St. Anne went to Jerusalem to fulfil the law of purification, carrying the infant to the temple in her arms as a precious treasure, and paid the usual offering for the first born, then carried her back to her house.

When she came to three years of age, to accomplish the vow they had made, to offer her to the Lord, her parents carried her to Jerusalem, and dedicated her to the temple the one-and-twentieth day of November, with the accustomed ceremonies of such offerings. They declared to the priest the vow they had made, recommending to him the care of their child, as a thing already dedicated to God, and that she might be placed among the young maidens that served God in a solitary place, built for that purpose close joining the temple, in which virgins are maintained out of the rents of the temple, that being apart from noise, and themselves in holy and laudable exercises, and commodiously come to the temple to make their prayer. The grace

and beauty of this child, ravished the world with admiration, and chiefly the promptitude and facility wherewith she did wean herself of her parents, and dedicate herself to our Lord, showing forth by these little marks the great and wonderful works which God was to bring forth in her, whom he had called from her infancy to his service.

This holy child was received into the number of other virgins, to the great contentment of them all, and then was made to shine in that material house of God, she who was to be his spiritual temple. She there learnt to spin perfectly wool, linen, and silk, to sew and work sacerdotal robes, and all that was needful for the service of the temple, and after to nurse and clothe her precious Son, and make his seamless garment, as Euteimius saith ; she learnt also the Hebrew characters, and took great care and pleasure to read often and meditate with great understanding, and the heavenly light which God bestowed unto her, she understood perfectly ; she was never idle, kept silence, spake little and well when it was fitting ; her humility was profound, her chastity virginal, and all her virtues so much in their growth and perfection, that she attracted the eyes, and won the hearts of all ; she appeared more as if she descended from heaven, than one bred in the world. She fasted often, and with recollection, solitude, silence, and repose, disposed herself to contemplation and union with God, in which she was most eminent, and our Lord did visit and cherish her with his lights, and divine ardours as his spouse, and the angels often appeared to her, and

sometimes brought her to eat, of meats that had not passed through man's hands but came from heaven. She lived thus until the eleventh year of her age, when her parents died very old, and almost four score, not having had any son or daughter but herself. Being in the temple with great desire and love of virginity, wherewith the Holy Ghost inspired her, she made a vow to keep it perpetually, and was the first that made that kind of vow, and raised the banner of virginity, under which infinite squadrons of most pure maidens have fought, and followed her example, and for fear of losing it, have chosen rather to yield their lives; for which reason she is called Virgin of Virgins, as mistress and chief of them all. For although it be true that in the old Testament some remained chaste all their lives, as Joshua, Melchizedeck, Hebe, Helizab, Jeremie, and the three children of the furnace of Babylon; yet is it most certain that none promised to God virginity by obligation of vow, and that our lady was the first who, without any preceding example to conform by, did it, and offered herself to God. In so much as this glory was reserved for this lady, who only was to join the flower of virginity with the fruit of a mother. Being arrived to the age of marriage, the priests advised her to take a husband, as others did that had attained that age. But when she heard of their counsel for marriage, she humbly and modestly answered that it could not be, because her parents had offered her to God, and that she had made a vow of perpetual virginity. They were all astonished at her answer, and consulted if it might not be fit to marry

her to some one of the priests, in whose company she might persevere in the service of the temple ; but that could not be, for that she being the only child of her parents, she was to inherit, and according to the law, it would be deemed a forced act to marry her with a man not of her own family and lineage. They had recourse to the Divine Oracle, and our Lord answered that all those of David's line should assemble, that were then at Jerusalem, and that he upon whom the lot did fall, should be married unto her : and the Virgin had a revelation from our Lord to obey the priest, and that she should not fear, for he would protect her ; the happy lot fell upon Joseph, of the tribe of Judea, a native of Bethlehem, a carpenter by trade, a silent and holy man, and who had always kept chastity ; and so fitted to be the husband of such a wife. They were, therefore, married ; the blessed Virgin being thirteen years and three months old, and was delivered over to her spouse to take care of her. By this means our blessed lady returned to Nazareth, and dwelt in the house of her parents which she had inherited as their only child. As the most pure and sacred Virgin was in Nazareth, the good time being come in which God had determined to clothe himself without flesh, in her womb, the archangel Gabriel came to her with that high sovereign message, and finding her alone, retired, and raised in contemplation, he saluted her in great humility and reverence, saying, " Hail Mary full of grace, our Lord is with thee, blessed art thou among women." The Virgin was troubled, not by the angel (that was no new thing to her,) which she thought

herself unworthy of. But the angel emboldened her, and declared unto her the mystery for which he came, assured her there would be nothing of a man in the work, and that her virginity, (which she was so much in fear of,) should never receive detriment thereby, but that the Holy Ghost would come upon her, by virtue whereof she should conceive the Son of the Highest, and proposed to her the example of her cousin Elizabeth, who, being old and barren, had conceived; for that nothing was impossible unto God, that when he pleaseth, the virgin may bring forth as well as the old and sterile. On this assurance she obeyed the will of our Saviour, and profoundly humbling herself, even to the abyss of her virginity, she said, yes, and consented to the embassy, with those most sweet words that rejoiced heaven, and sanctified the earth.—
 “Behold the hand-maid of my Lord, let His will be accomplished in me according to thy words.”
 At which instant she conceived the eternal word in her womb, and became the true mother of God, and of her father and creator, and was constituted queen of heaven, and of earth, and all that is created.

This ineffable mystery ended, the sacred Virgin, already a mother, carried by the same spirit that had filled her so full of graces, began her journey to visit her cousin Elizabeth, and exercise charity towards her, to aid and serve her with admirable humility, and to rejoice and congratulate with her for the mercy our Lord had shewed her in her old age, giving her a son, and to sanctify the same son by her words. She performed cheerfully this long

voyage, because the fervour of her great charity encouraged and strengthened her ; but above all the treasure she bore within her for her greatness was no burthen to her ; she entered Zachariah's house, saluted Elizabeth ; the greater came to visit the less, and saluted her first, before Elizabeth could salute her, do give example in all of that singular humility, which rendered her so pleasing to God. The Virgin's words did penetrate by the mother's ears even unto St. John in her womb, who receiving the spirit of sanctification, and acknowledging the Lord of the world, who was enclosed in Mary's sacred womb, leapt for joy, signifying thereby what he could not yet express in words. By this motion, and new joy of her son, Elizabeth understood the mystery of the incarnation of the son of God, and illuminated by the spirit of prophesy and heavenly light, she said unto the sacred Virgin, " Thou art blessed among all women, and blessed is the fruit of thy womb, and whence is this to me, that the mother of our Lord doth come unto me ?" And the other words that follow in praise of the Virgin, who, acknowledging all our Lord's favours, and attributing nothing to herself, sung that divine canticle, the *Magnificat*, which is more filled with mysteries than words. And having remained almost three months in Zachariah's house, sanctifying it with her presence, she returned home to Nazareth.

Then it was, when came that great tribulation of suspicion into St. Joseph against her, for that perceiving the blessed Virgin great with child, and knowing most assured that it was not by him, he

was much perplexed, not knowing what to resolve on in a matter of that danger, for to satisfy the law, and not defame a woman of so holy a life, and who peradventure might not be in fault. And the holy spouse, although she perceived the waves that beat against her dear husband's heart, and suffered for his pain, yet to keep secret the sacred mystery which God had wrought in her, and cover it with the veil of her humility, she disguised and held her peace, and prayed recommending her cause to God that he would please to send a remedy.

Our Lord heard her, and sent an angel from heaven to Joseph, appearing to him in sleep, declaring to him the mystery, and recommended him to take the Virgin to serve her, accompany her, and have care of that blessed fruit, which was to be born of her, whom she should name Jesus. By this revelation the clouds were dispersed, the tempest ceased, and St. Joseph's heart was cleared and enlightened, beginning to serve and reverence the most sacred Virgin with much more honor, whom before he esteemed for holy, and now acknowledged for mother of God. Who being now well advanced in her 9th month, and ready to bring forth, there happened a new trouble of a long journey in the winter season, cold and incommodious, which of necessity her spouse and she were to make from Nazareth to Bethlehem, to obey the edict of Octavius Augustus the emperor, which commanded all those that were subject under his dominions should be enrolled in the town of their birth; and because Joseph was born at Bethlehem, thither he must go in obedience to that edict. The holy couple endured great

hardship in this voyage, a rude season, long way, poorly provided for, the sacred Virgin young and tender, and ready to be delivered, which she endured with admirable patience for that she bore in her womb, the sweetness and joy of the world. They came to Bethlehem, but could find none that would harbour them. They retired themselves into a cave, which was out of the town, and part of the suburbs, where the beasts and poor passengers used to take shelter. In this poor shed and stable, the most blessed Virgin brought forth the word incarnate, and having wrapt him up in linen which she provided, she laid him down in the manger, adoring him as God, honouring him, and making homage to him as her Lord, embracing and kissing him as her son.

The eighth day after his nativity, he was circumcised in the same stable, and the blessed Virgin saith that St. Joseph was minister of it: then was he named Jesus and Saviour, a name which the angel had published and brought from heaven.

Some time after the three kings came guided by a new star, and adored the Infant and Virgin, the Son and the mother, declaring by their gifts of gold, incense and myrrh, what they did believe of this tender child, and of this eternal God. The forty days of her child-bed accomplished, the Queen of angels went to Jerusalem, to obey the law which God had ordained for women in that condition, and to present her first child at the temple of our Lord, and to redeem him with five sickles, as the law enjoined for the first born. There she had sundry subjects of joy and sorrow, of consolation and grief.

For of the one side she saw the glory of our Lord, her blessed Son, begin to be manifested to the world, and that the holy old Simeon had taken him in his arms, adoring him, and acknowledging him to be the light of the Gentiles, and ornament and glory of the people of Israel : and that venerable and ancient prophetess Anne, had extolled and spoken highly of his greatness and wonders, which was cause of rejoicing and joy unto her. But of the other side, she left her soul wounded with grief, at hearing the holy old Simeon speak these words, " Behold this child is set unto ruin, and unto the resurrection of many in Israel, and for a sign which shall be contradicted, and thine own soul shall a sword pierce, that out of many hearts cogitations may be revealed." Which discourse did cool the pleasure of that day, and steeped their joy in fear and apprehension. Which straightway began to augment, for hardly was the feast and ceremony of the purification ended, but they were commanded to fly into Egypt, that the child might escape the hands of Herod, who would have had him slain : and the angel appeared to Joseph in sleep, and commanded him to rise suddenly, take the child and the mother, and flee into Egypt, there to remain until further orders ; which St. Joseph did, taking desert and uncouth ways, with great pains and incommodities joined with his fear. They having made this long voyage, arrived at a place called, even at this day, Matarea, betwixt Heliopolis and Babylon, three leagues from Babylon, and four from Heliopolis. There they secured the child, though they endured great want and poverty, being stran-

gers and unknown, always trembling with fear: for although they had a great confidence that God would preserve the child; nevertheless, their ardent love gave them the apprehension, and at every hour discomposed their quiet. But that which most afflicted the blessed Virgin was, to see the blindness which those poor nations lived in, who, leaving the true God, adored crocodiles, serpents, and other vile reptiles by which the devils had abused them. They remained in Egypt until the death of King Herod, and by commandment of the angel who appeared the first time to St. Joseph, they returned into their country, and fixed their abode in the town of Nazareth, from whence they went every year to visit the holy temple of Jerusalem.

The child being now attained to twelve years of age, and his parents coming with him to the temple, according to their custom, they returned, and the blessed child strayed, they not perceiving it: so that they were three days in search of him, weeping and lamenting: in the end they found him in the temple among the sages and doctors, demanding questions of them, and answering theirs. The blessed mother seeing him there, said to him, my son, why hast thou done so to us? Behold thy Father and I sorrowing did seek thee. And he said to them: what is it that you sought me? did you not know that I must be about those things which are my Father's? which words, although those that were by understood not; the Virgin heeded attentively, and conserved them in her heart, to ruminate and consider the hidden mysteries therein contained. All the rest of the time until thirteen years

of his
ther
mos
jecti
milit
not
subj
ness
God
thirt
tieth
moth
John
then
days
com
heav
did a
with
ing
acco
ples
wine
ing
fear
his g
of th
did
the
ter
crea
sus
som

of his life, our Lord remained with his blessed mother accompanying, obeying, and serving her as a most obedient son, his dear mother; by which subjection and obedience we conjecture the son's humility, and the mother's excellency; for there could not be more profound humility than being God, to subject himself and obey his creature, nor greatness more absolute than to see a creature command God. The blessed Virgin enjoined him until the thirtieth year of his age, who at the nine-and-twentieth year and thirteenth day, took leave of his mother and went to Betabora, to be baptized by John the Baptist, in the River Jordan: and from thence went into the desert, where he fasted forty days and forty nights, and was tempted, and overcome the enemy, and came forth as a master of heaven to preach. He gathered his disciples, and did all that which had been rehearsed in his life: notwithstanding that during that time he passed preaching from one place to another, the blessed Virgin accompanied him, and was with him and his disciples at the marriage of Cana in Galilee, where the wine coming short, our lady's piety was not wanting to pray her dear son to supply that want, for fear lest the married might be ashamed, and that his glory might the more be manifested by occasion of the miracle, which our Redeemer Jesus Christ did; for he refused his mother nothing. It was the first miracle that he wrought, to convert the water into wine, showing himself absolute Lord of all creatures. We read also that at another time Jesus Christ preaching, his mother came by, and some of the auditors said to him: Behold thy mo-

ther and thy brethren without, seeing thee ; calling brothers according to the Hebrew style, the near of kin to Jesus Christ, by his mother's side, and even by Joseph, his reputed futher. It is likewise easier to believe that the sacred Virgin did often accompany her dear son, many other times, went with him and followed him to serve him in his journeys, enjoy his sight, and hear his doctrine, magnifying him for the marvels he did, and that lasted all the time of our Savior's preaching, until the time drew near which he had appointed to deliver himself to die, after having celebrated his last and mysterious supper, with his twelve apostles, he took leave of his dear mother, who, in the same house with other holy women had celebrated the Pasche apart, and went to the garden where he was to be apprehended, the Virgin stayed in the house, and trembling with fear, attending the success of his passion.

When she understood that her Son was taken, and that they dragged him from one judge to another, she straight went forth, and followed him accompanied with other holy women, unto Mount Calvary. The grief that pierced her heart no words can represent, seeing her Son so evil treated, and made so vile and contemptible, like a most meek lamb torn in pieces by ravenous wolves, nor the constancy and strength which she had to conform in all to the will of our Lord, desiring her soul's death for his glory, and satisfaction for our sins. So sorrow was counterbalance of her love, whence all passions spring, and the Virgin's love towards her son, was the greatest that ever was or shall be found in a pure creature. For it was the love of a

mother
with
and
com
gifts
(tho
gin,
on h
look
spe
own
hum
and
For
wha
pain
Ma
acc
part
Lor
pas
Son
givi
from
san
The
cha
enc
that
bor
pan
she
grie

mother towards her only son, that was all hers,
 without company of Father, and Son, who was Man
 and God, and as human nature, Man the most ac-
 complished and perfect, filled up with all possible
 gifts and graces. Nevertheless, this feeling and grief
 (though so excessive) did not so much stir the Vir-
 gin, nor afflict her so powerfully, but that she stood
 on her feet like a firm pillar close unto the Cross,
 looking with eyes melting into tears on that piteous
 spectacle, and offering to the eternal Father her
 own Son for a sacrifice or odour of suavity, and
 humbly craving him to accept it, and be appeased,
 and through him to pardon all the sins of the world.
 For that she did conform to his holy will, and would
 what he willed, and that her Son might endure that
 painful and ignominious death, since his Divine
 Majesty had so ordained it. Thus did the mother
 accompany the Son in his affronts and sorrows, and
 partake of his passion, as a true mother, which our
 Lord desiring to acknowledge, said to her these com-
 passionate and amorous words: Woman, Behold thy
 Son: then to his Disciples, Behold your Mother:
 giving unto her St. John for her adopted son: who
 from that time, served her as his mother, with the
 same respect and care as if he had been her son.
 The most chaste Virgin was pierced by this ex-
 change with a smarting sorrow, seeing the differ-
 ence there was betwixt the son that she lost, to him
 that was given her, and the vicere love which she
 bore this son, who, amidst the cruel torments and
 pangs upon the cross, could not forget her. When
 she saw him die, without doubt she had died with
 grief, had not our Lord sustained her by a superna-

tural strength. And the lance's strokes which pierced her Son's side, though already dead, made no less penetration in the living heart of the mother, than in the Son's heart already dead. After his sacred and all bruised body was taken down from the cross, the Virgin embraced it with such a feeling as can neither be said nor thought; in fine, having buried her Lord: St. John attended her, and other devout women, she returned unto John Mark's house, where the last supper was made, with incredible sadness, to attend the happy day of her Son's glorious Resurrection.

The Virgin spent these three days in tears whilst the soul of her most dear son was in Limbus, and the body in the sepulchre, until Sunday morning came, when He rose victorious, glorious, and accompanied with infinite souls of holy fathers, (they were the spoils he had released out of Limbus); he appeared first unto her, as to his most dear mother, and as who deserved best of any, at whose sight her tears of sorrow were turned into joy, and this lady restored to her countenance, who as a moon was eclipsed by the absence of the sun. It is unspeakable what consolation the Virgin received to see her Son victorious and triumphant over death, the dear embracements that she gave him, and how she kissed those resplendent wounds of his feet and hands and side. Then who shall express the praises and thanks which those holy souls gave her, as having meditated their remedy and deliverance as mother of our Lord, who so gloriously redeemed them? Our Lord was three days in the world after his resurrection, during which time it is

cred
her v
tions
not
ry, a
cion,
recti
the l
of all
heav
ty, le
glory
and r
er, e
the b
and f
was
of the
At
salet
temp
wrou
larly
his h
used
who
best
tion
eign
er wh
holy
steps
and f

credible that he often visited his mother, rejoicing her with his sight, and affording her sweet consolations : and that the apostles and other faithful did not forget to congratulate with her for her Son's glory, and that she put them out of all doubt or suspicion, and confirmed them in the faith of the resurrection at the forty days' end. Our Lord appeared the last time upon mount Olivet, and taking leave of all, gave them his benediction, and ascended the heavens, with ineffable jubilation, glory and majesty, leaving the sacred Virgin more content for his glory than afflicted by his absence. All returned and retired together, where they persevered in prayer, expecting the coming of the Holy Ghost which the blessed Virgin received with more privileges and favours, above them all, for that her disposition was greater, and the dignity of mother and mistress of the church so requireth it.

After this, the blessed Virgin sojourned in Jerusalem, employing herself sometimes in high contemplation of God and the mysteries he had wrought, being clothed with our flesh, and particularly to receive often the ineffable sacrament of his holy body with the other faithful : for if they used it, with how much more reason ought she, who best knew the dignity of this Lord, and was the best disposed to receive him, as well by frequentation of the sacraments, as for the gifts and sovereign graces which she continually received ? Other whiles she spent her time to visit and honour the holy places which were consecrated by her Son's steps, and by his wonderful works. Then to mould and form that primitive church of our Lord Jesus

Christ, that began to be planted and spread through the world. For it was she who taught the apostles, that manifested the mysteries of the Incarnation, Nativity, Circumcision, and Childhood of Jesus Christ. She who, by her prayers, her divine life, and celestial words, gave courage and life to all that holy company. It was she that with her only aspect cheered the hearts of the afflicted, reformed disordinate appetites, repressed and moderated passions, that fortified the feeble, raised the rejected, confirmed the strong, and converted sinners. Her charity was most ardent towards all, her humility most profound, her patience in travels and persecutions invincible. Insomuch as to see her only, men were freed of all sorts of sadness and vain fear. In short, she was the church's oracle, a sun that shined through the world, a divine prodigy, a Virgin adorned and replenished with God, that in her countenance and behavior she represented the ineffable dignity of his mother, with that grace and majesty as all desired to see her, and many came to Jerusalem to enjoy the presence of this most holy Virgin. For as St. Ignatius saith in his Epistle which he wrote to St. John the Evangelist: "Who shall be a faithful christian and friend of our holy faith and religion, that desires not to see and speak with her, who merited to bear in her womb, and bring forth a true God? Among those also was the great Denys Areopagite, disciple of St. Paul, of whom it is said, that after he was converted at Athens, by the preaching of St. Paul, he went to see this lady, whose countenance gave him an admiration of great suavity, and he

observed in her a majesty more than of a mortal person, which struck him with so great an astonishment, as had not faith taught him the contrary, he had esteemed and adored her as a God." Ubertin doth add, that St. Denis saw the blessed Virgin one day environed with an innumerable company of angels. Our blessed lady was also some time in the town of Ephesus, in Asia, with St. John the Evangelist, as is gathered out of the council of Ephesus, in an epistle written to the clergy of Constantineple, where she made shine her splendours through all parts, giving health and spiritual life to all whom she conferred with.

And now having passed many years in this manner, and God having left her for the profit and consolation of all his church, (being advanced in years) as she saw the faith extended through the world, under her Son's name, burning with love, and consuming with desire to see him, she with instant affection, did beg of him to deliver her of the miseries of this life, and lead her to enjoy the beatitude of his presence. The Son heard the pious request of his mother, as he doth ever, and sent an angel to carry her the joyful tidings of her death, which she received with great joy of mind, and declared it to St. John the Evangelist, who advertised the christians that were in Jerusalem of it, and it was straight spread about through all the neighbourhood. Many came to Jerusalem and assembled on the holy Mount Sion, in the house where our Lord Jesus Christ had kept his last supper with his Disciples, and instituted the royal banquet of his sacred body for the sustenance of all his church where the Ho-

ly Ghost came in tongues of fire. The christians brought divers lights, ointments, and aromatic spices following their custom, and many devout persons to sing at her decease. And for greater glory to the Virgin, and consolation to the apostles, that were dispersed throughout the world to preach the gospel, all those that were then alive, were, in a miraculous manner, brought thither in her presence. There were apostolical men, also Hierote, Timothy, and Denis Areopagate, and many others that had earnestly begged of our Lord to make them worthy to see this happy spectacle. When the most pure Virgin saw this holy and noble company, she was much rejoiced, and rendered thanks to her Son for so incomparable a favour. Then she told them with a grave and serene countenance, that the celestial spirit had much desired effect that she should go forth off this world, and she had prayed to God and had obtained it of him, and the hour was now come. She laid herself down upon a poor bed, and looking on them all who had their lighted tapers in their hands, with a majesty more divine than human, gave them all her benediction, begging of her Son to ratify it in heaven, and give them those eternal goods which never decay, and have nothing wanting. They melted all into tears, for the absence of such a mother; and she did comfort them, saying: My dear children, abide in God, weep not for that I leave you, but, rather rejoice, because I go to my dear Son. Then she commanded St. John to distribute her clothes that were left among the women there present, who had a long time been with her. At that instant her most dear

Son
finite
cried
of h
tion
man
whic
Win
upon
unsp
invit
be d
out
she
of A
forth
year
year
to th
som
othe
it is
holy
and
ther
caus
unfi
yea
Vir
T
sou
lute
pra

Christians
aromatic
devout
greater
apostles,
to preach
were, in
her pre-
Hierote,
y others
ke them
hen the
company,
as to her
she told
that the
hat she
prayed
ne hour
a poor
lighted
divine
egging
them
I have
ars. for
com-
n God,
ejoice,
com-
t were
a long
t dear

Son descended from heaven, environed with an infinite number of angels, and the mother seeing him, cried out with a great transport of joy and jubilee of heart: "I bless thee Lord, giver of all benedictions, light of all light, to have deigned to take human flesh of my womb. I am well assured that all which thou hast said shall be complete in me." Which said, she leaned herself in a decent manner upon the bed; and holding up her hands, filled with unspeakable joy, to behold her Son who called and invited her to eternal felicity, said to him: Thy will be done in me. Then, as if she had reposed, without any pain, gave up her soul to God, (to whom she had given her flesh,) the night before the 15th of August, fifty-seven years after she had brought forth our Saviour Jesus Christ, and twenty-three years after His passion. She was seventy-two years old, wanting four-and-twenty days, according to the most probable and true opinion, although some do speak of fifty-nine, others sixty-two, and others less. Nevertheless, the verity supposed as it is supported by so many grave authors, that the holy apostles were at the death of the sacred Virgin, and that St. Denis Areopagite, as he said, was there present, we must believe she was older, because St. Denis was not converted to Jesus Christ, until St. Paul came to Athens, which was in the year of our Lord fifty-two, and sixty-seventh of the Virgin.

The most blessed Son received the most pure soul of the mother into heaven, where she was saluted by all the celestial court, with canticles of praise and joy, as ought to have received the queen

of all, and mother of our Lord. They all stood in wonder of her beauty, glory, and majesty, to see her so richly adorned with so many sovereign graces and virtues, that her splendor obscured that of the other saints, as the sun doth the light of the stars. She was placed above all the choirs of angels, in a choir set apart for her, at the right hand of her Son. At the same time that the Virgin expired on earth, the angels attended her soul, singing melodiously, as did those likewise that remained about her sacred body, to celebrate the funeral, and this music was heard by those that were present. But the apostles and disciples of our Lord, when they saw the Virgin had made her passage, prostrated on the ground, kissed tenderly and devoutly the holy corps, singing psalms and praising our Lord, who had taken flesh, of that flesh, and by means whereof wrought so great marvels. They annointed the body according to custom, with precious ointments, and wrapped it in a fine sheet, and bestrewed the place with flowers and odour, yet was there none of them equal to those that proceeded from her holy body. Many people sick of all sorts of maladies, flocked thither, and were healed by virtue of that lady, that had given the salvation of the world. On the morning of the 15th of August, the holy apostles carried on their shoulders the bier on which the sacred body lay, passing through the midst of the town, unto Gethsemane, they, and all the faithful, singing, (and the angels themselves that accompanied the interment,) the praises of the Virgin. One perverse and obstinate Jew of the sacerdotal line, was so audacious as

to thr
the g
his a
ishm
ackn
derst
he of
his m
stuck
body
so co
by w
ing n
tombs
woul
renc
their
into
plac
the
then
the
desi
that
mitt
mal
the
four
oth
shu
sw
ear
tow

stood in
to see
vereign
red that
e light
choirs
he right
he Vir
er soul,
that re
the fu
at were
of our
er pas
rly and
prais
flesh
arvels
n, with
sheet
dour
at pro
sick of
heal
salva
5th of
uldres
assing
mane,
angels
) the
ostin
us as

to thrust his hand upon the bier, to overturn it on the ground, but both his hands being cut off from his arms, they remained fixed on the bier, in punishment of his fond temerity. The blind wretch acknowledged his fault, which pain made him understand. He wept, and demanded pardon, which he obtained, and St. Peter commanded him to join his maimed arms to the hands that were cut off and stuck to the bier, and the man remained whole of body and soul: for that on so solemn a day, and so completed a joy of the Virgin, every one ought, by what means soever, be gratified by her. Coming near Gethsemane, when they were ready to entomb the holy body, tears renewed, and each one would kiss it again, and honor it with great reverence, and could not take off their eyes from where their hearts were fixed. In fine, the body was put into the tomb, yet the apostles retired not from the place, but there remained three days, listening to the angelical music, and praising God together with them. The Apostle St. Thomas, who was not at the Virgin's death, arrived there the third day, who desiring to see and do honor to the body, requested that the sepulchre might be opened, our Lord permitting that he should come after the others to make manifest what happened, for they uncovering the tomb, the sacred body was not there to be found, only the sheet it was wrapped in, and the other linen belonging to it, which they kissed, and shut up the sepulchre again, whence came forth a sweet odour, scenting more of heaven than of earth: they returned altogether most joyful to the town, relating for certain, and averring, that the sa-

cred body was already joined to her soul, and had been gloriously raised and ascended into heaven.

The blessed Virgin was of a middle stature, though some say she was rather tall; her complexion was somewhat swarth; her hair reddish and golden; her eyes lively and quick; the hairs of the eye-lids somewhat red; the eyebrows arched, black and comely; the nose somewhat long; vermillion lips, most sweet in speaking; her face rather long than round; her hands and fingers long; her countenance grave and modest, without enticements or affectation, but simple and humble. The clothes she wore were never dyed, but of the natural colour. She was very familiar, yet very sober and discreet. She was neither thwarting, cholerick, nor free or slavish of words. The Evangelist St. Luke, made some pictures of her whilst she was living, whereof there is one at this day at Rome, in the church of St. Mary Major, in which we may see her features and fashion, and how much she resembled her Son; this is the life of the blessed Lady, St. Mary the Virgin, taken forth from grave authors, which I have summarily and simply gathered, leaving out the ineffable mysteries that depend on it, because I shall speak of them more amply upon the days in which the holy church celebrates the feasts.

Our mother is without doubt in heaven, both body and soul; our queen and advocate is there, whose sight did rejoice all the hierarchies of angels, and all the court of Heaven; who interceded for us, who is entrusted, and hath as it were the universal care of dispensing all the treasures and gra-

cas
bera
men
devo
chief
bless
chur
cons

Sh
wate
life,
treas
ven
pass
She
sus
grac
ing t
havin
may
ours
caus
ceiv
good
sires
joy
assis
hand
liber
this
diat
fore

cas which God distributeth to the faithful, more liberally to those that carefully serve her, and recommend themselves unto her with more particular devotion ; for that she is the neck by whom our chief head, whom she had borne, who is her most blessed Son, doth let flow into the body of his church, all that spiritual feeling and moving which conserveth and maketh her live.

She is the channel and conduit by which all the water passeth that springeth from the fountain of life, and runs into our souls. She is the general treasurers of all the riches which God hath in heaven and earth ; she is the gate by which we are to pass if we will obtain pardon and mercy before God. She is the mother of grace, by being mother of Jesus Christ, who is the author and giver of the same grace : from whom all those that have been pleasing to God or shall be, even to the end of ages, having been prevented and aided. Whereby we may see the express obligation we have to render ourselves devout to this sacred Virgin, not only because she hath given us her most dear Son conceived in the womb of her blood, (who is all our good, the end and accomplishment of all our desires and felicity,) but also for that we cannot enjoy his treasure and sovereign good, if we be not assisted and favoured by this queen, through whose hands our Lord doth communicate it with immense liberality. We have need, saith St. Bernard, of this mediatrix towards her Son, who is the only mediator between the eternal Father and us, wherefore all the saints of all ages and nations that have

been in the Catholic Church, have always been very devout and faithful servants of this lady, having been careful to praise, serve, and magnify her, meditating upon her greatness in their hearts, preaching, and having her ever in their mouths, with their pens writing her excellencies, imitating in their actions her divine life, whom God had put for an example to the world ; and the more holy they have been, the more devout chaplains they have been of the glorious Virgin. Holy and grave authors say, that it is a singular grace and favour of God, and a mark of salvation to bear her a particular devotion, to have a confiding recourse unto her, to do her service, to take her for patroness and advocate, and imitate her virtues : for that she is mother of mercy, and none are confounded that hope in her. Wherefore the eloquent St. Bernard, most devoted to the Virgin, saith, " Let them be silent of thy mercy, O blessed Virgin, if there be any that have not felt thy favour when they craved it in their necessities." And in another place he exhorts her to bear a particular devotion, and have recourse unto her in our adversities, in these words : " You that go floating amidst the waves of this world, if you desire to escape the tempest, turn not your eyes from the north star ; if the winds of temptation do rise, if you are ready to strike upon the rock of tribulation, look upon this star, and invoke Mary. If the surges of pride, ambition, detraction, or envy, beat upon you, look on this star, and call upon Mary. If the little barques of your soul do overturn, and are endangered through avarice and other sensual vices, have recourse unto Mary. If you

begin to sink with the weight of your sins, and order of conscience, and stand affrighted at the divine judgment, afflicted and afraid to fall into the deep abysses of despair, think of Mary. In perils, anxieties, and doubtful perplexities, think and call upon Mary; let her not be far from your mouth nor absent from your heart, and to obtain the favor of her prayers, leave not the example of her conversation; for following her you are not out of your way; praying to her you shall not fail; if she hold you up, you shall not fall; if she be your guide, you shall not be weary; and if she be propitious unto you, you shall arrive at the heaven of eternal felicity."

And it is certain that this most chaste Virgin, and most benign mother receiveth under her wings and defendeth with a singular protection, those that with great affection, addressed and devoted themselves unto her, assisting them, and obtaining for them many graces and favours. She appeared unto St. Gregory Thaumaturgus, bishop of Neocesaree, and commanded St. John the Evangelist to teach him what he ought to believe and reach touching the mystery of the blessed Trinity. For to hinder the evils which Julian the Apostate threatened to the Church of God, at the supplication of St. Basile, the blessed Virgin commanded St. Narcure martyr, to kill the tyrant, which he did. She appeared to St. Martin, accompanied with a troop of virgins, that descended from heaven with her, and brought him comfort. To St. Cyrile Alexander, who, for his service, entered the field, against the heretic, Nestorius, and overthrew him, she appeared to him, and assisted him, at the hour of

his death, and obtained pardon for him of a fault he had committed in having delivered evil to St. John Chrisostom. She restored St. Damascene his right hand which the cruel king had commanded to be cut off upon a false accusation of the heretics, and in testimony of the miracle, there remained a seam in that place where the hand was rejoined and knit to the arm. St. Gregory the great, with the image of our blessed Lady, which St. Luke painted, which he caused to be carried in procession, appeased the wrath of our Lord, and caused a stay and cessation of a serious plague, which ruined and consumed Rome: and for a most precious gift, sent St. Leander, Archbishop of Seville, his intimate friend, an image of our lady, which at this day is kept at Gaudalape, where are daily done so many miracles as to render it famous not only in Spain, but through the world. St. Ildesonse, Archbishop of Toledo, for having defended with great courage, zeal, and learning, the purity, and perpetual virginity of our blessed Lady against certain heretics that would impugn and obscure it, deserved to see her and receive her in his church of Toleno, and receive from her hand that celestial robe, which so favoured and enriched him as to be made on earth a burgess and citizen of heaven; though but of a gross wit, thought he should never penetrate the mysteries comprehended in holy writ, from the light of knowledge and doctrine that he became one of the wisest men of his age; whose life and death was accompanied with many miracles. Albert the great of St. Dominick, his order, received of her a little favour; (he was St. Thomas Aquinas, his

master,) in the knowledge of all sciences, and especially in the natural philosophical, which he desired and demanded of our blessed Lady, finding himself of hard and dull apprehension.

We should never make an end to rehearse here all the favours which our Lady hath done, (upon the relation of grave authors,) to those that, with clean and devout hearts have demanded her help or done her some service. Yet is her mercy to sinners more admirable than is her liberality and magnificence to her servants, and those that are devoted to her name.

Who knows not that this his mother and advocate of sinners, delivered the Archdeacon, or Steward of Adama, a town in Cilecia, whose name was Theophilus? who, to see himself falsely accused, overcome through impatience and a blind sorrow, renounced Jesus Christ and his blessed mother, and gave himself wholly to the devil, and delivered him a contract in writing under his hand, which he recovered again by our blessed Lady's intercession, whom he had offended, obtained pardon of his enormous sin. What shall I say of Mary the penitent, surnamed the Egyptian, who having been a sink of foul voluptuousness, after that at Jerusalem she had recommended herself to the Virgin of virgins, promising to renounce all carnal pleasures, by her intercession she flourished like a paradise of delights, and became the mirror of penitents. No less a favour did our Lady to a woman of Germany, who, in the year one thousand and ninety-four, not far from the town of Laudun, having killed a man, and being condemned to be

burned alive, as she was led to execution, demanded, with great instance, succour of the blessed Virgin, who so favoured her, that having been twice thrown into the fire, she was not one jot burnt, not so much as a thread of her garment. There being innumerable other miracles which the only and powerful Son of Mary hath wrought in honour of his blessed mother, in past ages, in all provinces and nations of the world, to persons of all kind and conditions and sizes, in peace and in war, prosperity and adversity, in life and in death, towards just and towards sinners. And it appeareth by those he doth daily through the whole world, especially in some sanctuaries and signal places where he had chosen, to the end that this Lady might the more be revered and invoked in them, as Laurette, in Italy; Montserret Gaudalope, in Spain; and divers others which through all Christendom are greatly honoured. They are so famously known, and innumerable, that it is impossible to count them; and it is more to the purpose to pass them by, as clear and without doubt; for whatever can be said the better part will always be omitted.

THE
LAMENTATIONS

OF
MARY MAGDALANE,

ON MISSING THE BODY OF OUR LORD OUT OF THE
SEPULCHRE.

Where is our Lord?—'twas here our Lord was
laid—

He's gone! he's gone! O where have they con-
vey'd

Our injur'd Lord?—plunged in his new distress—

Where can I seek, where hope to find redress!

O grief on grief! oh base perfidious man!

Ah me! ah woful Mary Magdalane!

Dead as he was, some comfort still was left;

Ah ne'er till now of my whole Lord bereft;

I only went, oh, too officious care,

Ointments and gums, and spices to prepare,

To embalm his body and anoint his head;

The last sad friendly office to the dead:

Why did I leave him to his foes alone!

Lo! here's the ointments; but my Lord is gone,

I thought alas, his Cross and Passion past,

Here in the grave, he might find a rest at last,
 What e'en in death the sport of malice made,
 Again insulted, and again betrayed :
 Inhuman spite, oh, more than dev'lish rage,
 That blood can't satisfy, nor death assuage.
 Tell me, my friends—ye, I conjure ye tell,
 Where have ye laid the Prince of Israel ?
 JESUS of NAZARETH, that spotless dove,
 The comfort of our souls, our hope, our love ?
 O, tell me where he lies—ye, sure must know :
 Have ye no bowels—tell, ah, tell me no ;
 Deaf to my cries, and stupid to my moan—
 Thy sons, Jerusalem, have hearts of stone,
 Hearts unrelenting for another's woe,
 And eyes, that ne'er with tears of pity flow.
 How could I hope, that e'er this barbarous race,
 Hard to their God, and made e'en worse by grace,
 Who stone the phophets in their impious rage,
 And drink the blood of saints from age to age ;
 That race—a race by earth and heaven abhorr'd,
 Who scourged, who slew, who crucified the Lord ;
 Yet stood with joy his bitt'rest pangs to see,
 Should find compassion for a wretch like me ;
 To ye, ye angels, low I sue for grace,
 Servants to God, and friends to human race ;
 To shepherds, once glad tidings you convey'd,
 Ye told them where their new-born king was laid ;
 And thou, great luminous propitious star,
 That led the eastern sages from afar,
 Their guide thro' all the long laborious way
 Bright o'er the sun prevailed by hallow'd ray ;
 O guide me, lead me, give me some relief !
 Shew me my Jesus, or I die of grief.

In v
 No
 Did
 The
 Bla
 Be
 Alk
 No
 I'd
 And
 n
 'Tis
 Dea
 Tha
 Let
 On
 Giv
 For
 To
 And
 Wh
 The
 Ho
 I'll
 Ho
 Em
 In f
 He
 Saw
 Ah
 And
 A
 To

In vain, in vain, my vows, sighs, prayers I spend,
 No star, no angel, and no man my friend ;
 Did I but know, oh, were it once revealed,
 The place where e'er it is, he lies concealed,
 Black Scythia's snows, or Lybia's burning sand,
 Be it far Indies, or Egypt's hateful land,
 All, all I'd trace—locks, bars, or armed force,
 No fire, nor floods should stop me in their course ;
 I'd find him—seize him—tear him from their power,
 And hide him where they should ne'er reach him
 more.

'Tis ye, base Jews, have stolen our Lord away ;
 Dear for the dead, dear ye for all shall pay,
 That righteous blood, which mad with zeal ye said,
 Let be on us and our childrens' heads ;
 On ye and on your childrens' heads shall fall—
 Give me my Lord, or lend to heaven I call ;
 For speedy vengeance thro' the world run
 To all the nations, publish what ye've done,
 And rouse mankind to arms. O dire to view !
 What wrath, what blood, what ruin ensue !
 Their Lord thus used I'll tell them who he was,
 How far he did the sons of men surpass,
 I'll tell them all the wonders of his birth,
 How he forsook his throne in heaven for earth ;
 Emptied himself, a man like a man became,
 In form, in soul, in all but sin, the same,
 He saw, in pity saw, man's fallen state ;
 Saw him undone, lost and desperate ;
 Ah lost, and desperate without his aid,
 And, lo he came, came in our flesh arrayed,
 A mediator, heaven and earth between,
 To reconcile offended God to man ;

To God man's alienated heart to win,
 To free us from the guilt and power of sin;
 Vain was the blood of bulls, of goats in vain,
 Our loaded altars, and our thousands slain,
 And lo himself the sacrifice he made,
 E'en his own blood for our redemption paid.
 Lord, what is man that could such mercy move!
 O, depth and height, and length and breadth of love!
 O, condescending love, amazing scheme!
 So great the woman ruined to redeem.
 Yes, ye blind Jews, 'twas he redeemed mankind;
 What other Savior can you hope to find;
 No name but his, no name on earth or heaven
 By which salvation to the world is given;
 Came not you Baptist, to prepare his way?
 Behold the lamb of God, ye heard him say;
 Have ye forgot the voice from heaven ye heard?
 This is my son the, the voice from heaven declar'd;
 Ye saw the opening skies from above,
 Alighting on his head, the sacred dove:
 Was it not he, that was so long foretold?
 Search your records, the mystic page unfold;
 In him all propheties, all types agree,
 The Shiloh, Jesse's branch, Immanuel he,
 The promised seed, the ancient hope of man;
 He the lamb slain e'er since the world began,
 The virgin bore him, the most high his sire,
 Both God and Man is one; one Christ entire;
 Israel's long wished for pride, and the whole world's
 desire.
 Yet how received when he vouchsafed to come
 Poor and despised, and wretched from the womb?
 First in a stable to the world revealed,

His n
 The p
 So so
 A chi
 Much
 Beth?
 pai
 All th
 He e
 An in
 But o
 His g
 Who
 His s
 His i
 His g
 The
 His d
 Foxe
 nes
 No p
 Each
 The
 And
 By fr
 By s
 Arra
 Ceas
 wa
 Wha
 The
 Who
 How

His mother's throes the pitying beasts beheld ;
 The pitying beasts heard his first infant cries,
 So soon, alas, began his miseries ;
 A child of sorrow, young to griefs inured ;
 Much he by Herod's jealous rage endured ;
 Beth'lem, what shrieks and cries through all thy
 pain,

All the poor babes for him by error slain ;
 He escaped to Egypt from the tyrant's hand,
 An infant exile in a barb'rous land.

But oh the labours of his last sad days !
 His griefs, his wrongs, his death a thousand ways !
 Who can recount his toils, and pains, and cares,
 His solitudes, his watchings, fasting, prayers,
 His inward conflicts, burning doubts, regrets,
 His garden agonies, his bloody sweats,
 The meltings of his soul, his secret tears,
 His daily perils, and his nightly tears ?
 Foxes have their holes, and birds their downy
 nests,

No place of refuge he, no hour of rest,
 Each hand against him set, and ev'ry tongue ;
 The scorner's fable made the drunkards song ;
 And the lewd rabble's sport, while foes invade,
 By friends dennid deserted, e'en betrayed ;
 By spite of perjury to judgment brought,
 Arraigned, and oh, condemned without a fault !
 Cease, ye rude soldiers ; cease your taunts and
 scorns ;

What means the gorgeous robe, the crown of thorns,
 The mocking knée bent low, the insulting smile,
 Whom all the heavens adore can worms revile ?
 How can ye cruel, spit upon that face,

So full of meekness, majesty and grace ?
 Smite him not thus, those scorpion whips,
 Ah, is not enough your king must die.
 Led like a lamb to sacrifice he went,
 As meek, as patient, and as innocent ;
 But must he die upon the accursed tree
 That death of pain, and shame, oh ! hard decree,
 Yes, ye did crucify the Lord—ye did,
 Between two thieves I saw him crucified ;
 His hands and feet nailed to the cruel wood,
 Those hands ne'er busied but in doing good :
 Those feet that many a journey bore,
 One good work done, to seek and suffer more,
 I saw that mouth that heavenly truth revealed,
 Truth long from men in mystic shade concealed,
 That to the erring soul salvation taught ;
 He various wonders on the body wrought ;
 He bade the blind to see, the blind amazed,
 Obeyed and on their strange deliverer gazed ;
 And walk the lame, he said ; straight from the
 ground,
 Light sprung the lame, and leaped for joy around ;
 He spoke—and the deaf heard, and the dumb
 tongue
 Broke forth in raptures, and his praises sung,
 The bloated dropsy, did his aid invoke,
 He healed—the waters vanished as he spoke,
 The trembling palsy came—and lo, his word,
 New braced the nerves, and sudden strength re-
 stored ;
 Where e'er he spoke, all diseases fled,
 His word called back to life the astonish'd dead ;
 E'en devils were forced to own his power divine,

Once seven, you know, possessed this soul of mine,
 Ne'er did these furies from my bosom part ;
 Ah, more than passions heaved my guilty heart ;
 He saw, he pitied, he my faith approv'd,
 And oh, forgave me, much, for much I loved ;
 Begone vile fiends, he said, whose words they
 knew,

And struck with horror, to their hell withdrew :
 How did he set my wearied soul to rest,
 And gave himself and heaven into my breast,
 That mouth now filled with vinegar and gall,
 I thirst, he cried, I heard him faintly call,
 And to his parched lips I saw the sponge applied,
 And oh, a cruel soldier pierc'd his side ;
 Water and blood gush'd out—I felt the smart,
 The iron enter'd deep into my heart,
 I felt it still—I saw his agonies,
 Heard all his bitter groans, heart-breaking sigh,
 Press'd as he lay beneath his mighty load,
 A whole world's guilt, and the full wrath of God,
 All o'er his body exquisitely pain'd,
 Each limb distorted, every sinew strained,
 Blood from each pore ran trickling to the ground ;
 O how he look'd—all one continual wound,
 To me he often turn'd in all his pain,
 And still he seem'd to say, ah Magdalene :
 Ah, Lord, too well I all thy torments see,
 Thy wounds and pains are pains and wounds to me ;
 Oh, might I bear the whole, how glad I'd die for
 thee ;

His soul, what terror in his soul arise,
 Of anguish, what amazing ecstasies,
 How shock'd, how griev'd at man's ungrateful grace,

How does he start, and turn away his face,
 To see his love despis'd, his slighted reign ;
 O, and his blood to thousands shed in vain,
 And left himself, midst all his terrors lost,
 Ah, even of his God a while bereft,
 O bitter cup indeed, oh huge excess !
 Of woe, of inconceivable distress,
 O boundless love, behold his latest breath,
 Poured forth in prayers for those who wrought his
 death,
 For those who rent his ears with blasphemies,
 Those that deride and mock him as he dies,
 Till fully finished all his great intent,
 At length o'erwhelm'd, and sinking, wasted, spent,
 Father, 'tis done, receive my soul, he cried ;
 O the new pangs I in that instant felt,
 How did my soul with fiercer anguish melt ;
 What floods of tears afresh burst from my eyes,
 My hair I tore, I rent the heaven with cries,
 Wild with despair—no sufferings e'er like thine,
 Alas, his mother, she to see it all,
 No groan she utter'd and no tear let fall,
 Nor tore her hair, nor beat her painful breast ;
 Pale, mute, and fix'd, nor grief nor rage oppressed,
 Inward she bled, deep in her heart unseen,
 Her sorrow raged, and wrought her soul within ;
 Stupid in grief, and petrified in woe,
 All nature felt the shock, from the dire sight ;
 The sun sunk backwards, and withheld his light ;
 Earth quak'd with horror ; roused from the yawning
 grave,
 Start the pale dead, with inward pangs upheaves ;
 The savage mountains rack themselves relent,

E'
 All
 Ha
 Al
 Th
 He
 No
 Th
 No
 An
 In
 An
 'T
 f
 Ia
 A k
 And
 Wh
 O d
 Uns
 Yet
 Fly
 I w
 Nor
 Nor
 His
 Wh
 I'll
 Alas
 Scar
 I fee
 O bl
 Ye

E'en your own temple's veil, ye Jews, was rent ;
 All things gave signs of woe ; all, all afford
 Honour to God, and own their dying Lord ;
 All but your hearts, no signs of woe they gave ;
 Than rocks more hard, more cruel than the grave.
 Here he was laid, good Joseph, what avail ;
 Now to thy Lord thy late kind care and zeal,
 The costly sepulchre, and decent shroud,
 Now spoiled of all thy piety bestowed,
 And borne I know not where, far borne away,
 In hostile hands ; what will blasphemers say ?
 And what can we retort ? We hoped indeed,
 'Twas he who would Sion from her bands have
 freed :
 In him we hoped a Saviour to behold ;
 A king in Israel, as in years of old ;
 And sure his power was great, what stay'd him then ?
 Why fell he freely by the hands of men ?
 O dire perplexing thought ! O mysteries
 Unsearchable, obscure to human eyes !
 Yet, yet he was the Christ—he can't deceive.
 Fly, ye vain doubts, I must, I will believe ;
 I will believe, and love and serve him still,
 Nor life, death, friend or foe, nor good, nor ill,
 Nor earth, nor hell, nor heaven, shall ever part
 His sweet remembrance from this grateful heart.
 What shall I do my grateful soul to show ?
 I'll search—a pilgrim thro' the world I'll go.
 Alas, I cannot—spent with grief and pain,
 Scarce can my tottering limbs their loads sustain ;
 I feel my heart strings break, my period nigh,
 O blessed Jesus, 'tis for thee I die !
 Ye daughters of Jerusalem ! O you,

The tender partners of my grief, that knew,
 And loved the Saviour, hear my last request ;
 O let your hands compose my limbs to rest ;
 By your kind hands the accustomed rites be paid,
 And lay me here where once our Lord was laid :
 I ask no sigh, for not one tear I call.
 No, for my dearest Lord reserve them all ;
 Too little all for him, but oh why sent
 This sigh ? Why trembles earth, what new event ?
 Lo, what fair vision that revealed to sight,
 Your heavenly form clad all in robes of light ;
 With more than mortal air, celestial grace,
 And that sweet blaze of glory in his face,
 Joy in his looks, and healing in his wings,
 Some welcome message sure from heaven he
 brings ;

Yes, yes, our Lord is risen, thy voice we hear ;
 Word of great joy thou gracious messenger ;
 O tell it through the world—a while delay
 Thy flight, O comforter, he will not stay ;
 Our Lord is risen, our Lord to life restored,
 O foolish we unmindful of his word !
 He told us he would rise—my soul revives,
 I live with joy the amazing truth to tell ;
 Christ triumphs o'er the powers of earth and hell,
 With his own arm he broke death's iron chain :
 Could death, could hell, the Lord of life detain ?
 With might he rises his elect to save,
 He rises more than conqueror from the grave ;
 O death, where is thy wonted sting ! and thou,
 O grave, where's all thy boasted trophies now !
 Rejoice ye faithful, be glad ye that mourned,
 Your griefs to joy, your sighs to shouts be turned.

Bel
 Glo
 You
 Res
 Loc
 Lif
 Ari
 Th
 He
 Sho
 Pro
 Hig
 Wi
 An
 Til
 Le
 Pat
 Na
 Lig
 An
 Th
 Sho
 Yo
 Yo
 Re
 Fo
 Re
 Yo
 Cro
 Ye
 All
 Be
 Is

Behold your king triumphant from his toils,
 Glorious in victory, and rich in spoils,
 Your king returns, all his proud foes o'erthrown,
 Returns and brings salvation to his own ;
 Look up ye captives, by his power made free,
 Lift up the weak hand, raise the feeble knee,
 Arise with joy your great deliverer meet.
 Throw palms throw olive branches at his feet ;
 He comes, he comes, exalt his glorious name ;
 Show forth his power, his noble acts proclaim ;
 Proclaim his noble acts, his power, his praise ;
 High to the heavens, your loud Hosannas raise ;
 Wide speed your peals of joy, the world throughout,
 And pierce earth's centre with a mighty shout,
 Till the dead hear—shout in your graves ye just !
 Leap ye dry bones, sing ye that dwell in dust,
 Patriachs and saints, and witnesses of old,
 Names glorious in the book of life enroll'd ;
 Lights of the world that led the heavenly way
 And saw from far, and bless'd the coming day,
 The day is come that full assurance gives :
 Shout in your graves ye just, your Saviour lives,
 Your Saviour lives, was dead, and lives again ;
 Your stay, your God—ye have not hop'd in vain ;
 Rest then awhile—released you soon shall be,
 For Jesus quickly comes to set you free.
 Rest happy souls ! rest in your God secure,
 Your trial past, and your reward how sure ;
 Crowns, triumphs, glories, your new life attend,
 Ye quick and dead, ye heavens and earth rejoice,
 All give one loud acclaim, one general voice ;
 Be glad, for Christ is risen, for Christ our head
 Is risen, the glorious first-born from the dead.

JESUS, MARY AND JOSEPH.

MY God, my life, my joy,
My light, my strength, my treasure;
Let it be ray thought both day and night,
In you to take my pleasure;
Increase my love, my sighs, my groans,
My careless life for to bemoan;
And let my thoughts be fixed alone,
On Jesus, Mary and Joseph.

Blot out my crimes and me forgive,

O Lord do not deny me,

And let my thoughts be fixed alone

On Jesus crucified :

In honour of your passion's sake,

This new year's gift bestow me ;

And us into protection take,

Sweet Jesus, Mary and Joseph.

To God, the Father, glory be,

His mercy still I crave it ;

And to the Son who died for me,

Who spilt his blood to save me,

And to the Holy Ghost all three,

Their grace and gifts bestow me ;

So shall my thought for ever be

On Jesus, Mary and Joseph.

O holy Cross of Jesus Christ,

My Lord and chief defender,

My guard and comfort day and night,

Altho' I am the offender ;
 O Lord let me example take,
 By what you've done and shown me,
 To bear the cross all for your sake,
 Sweet Jesus, Mary and Joseph.

Open my lips, O Lord, I pray,
 And let my mouth still praise,
 And from my sins do free me:
 O glorious Virgin pray for me,
 Call me amongst the chosen,
 And on these names my comfort be,
 Sweet Jesus, Mary and Joseph.

O Heavenly Father, King of Kings,
 May all the world adore thee,
 And to the Son and Holy Ghost
 Be honor, power and glory ;
 Thy name be praised, and highly raised,
 By all that believe and know thee ;
 Let these three names be still my theme,
 Sweet Jesus, Mary and Joseph.

Thy name be praised and blessed both,
 King of eternal glory ;
 Sweet peace and rest to them afford,
 The souls in Purgatory ;
 Release your captives, set them free,
 O Lord thy mercy show them ;
 On these names our comfort be,
 Sweet Jesus, Mary and Joseph.

O Virgin mother, I humbly crave,
 Although thee I have offended,

The blessings of thy Son to have,
 And all my faults amended ;
 To thee I call whenever I fall,
 For those which I have chosen ;
 Let them take rest within my breast,
 Sweet Jesus, Mary and Joseph.

O Lord decree what I should do,
 And guide me where I'm going ;
 Thy glorious wounds shall hide me,
 Which for my sake are flowing ;
 O my Redeemer ! I humbly pray
 Let this be my devotion,
 And guard me on my dying day,
 Sweet Jesus, Mary and Joseph.

HYMN

*For the Annunciation and Incarnation of the Son
 of God in Blessed Mary's Womb—25th March.*

GABRIEL, despatched from heaven's high throne,
 This day found Mary all alone,
 Alarmed she was, to her he said,
 Fav'rite of heaven, be not afraid !

Behold thy sacred womb shall be
 The mansion of the Deity :
 She gave consent, and God's own Son
 Became incarnate in her womb.

What tidings hear for sinful man,

Heaven's out-cast since the world began ;
Behold his flesh now sanctified,
Yes more—by union deified.

The blossom sprung from Jesse's root,
Shall soon produce her blessed fruit ;
And to earth a king of peace,
As Gabriel hailed her, full of grace.

O goodness, wisdom, power divine,
Here all your beauties, here they shine ;
Pure Mary's womb, a heaven on earth,
Now, now portends a good Man's birth.

Blest be the bearing womb, blest be
The juice that gives maturity ;
Bless now again, O gracious Lord,
All those who hear, keep, sing thy word.

To Father, Son, and spirit too,
By whom this wond'rous work was done,
All glory, honor, praise is due,
For ever to the three and one.

Son
ch.
one,

For ever to the life and one.
All glory, honor, praise is due,
To whom this word was done,
To Father, Son, and Spirit too,
All those who hear, keep, sing thy word.
Bless now again, O gracious Lord,
The juice that gives us life;
That be the bearing word, blessed be
Thy name, new praises a good strain begin,
Praise Mary's womb, a heaven on earth;
Here all your praises, here they stand;
O goodness, wisdom, power divine,
As Gabriel hailed her, fill of grace,
And to earth a king of peace,
Still soon produce her blessed fruit;
The blood spring from Jesus' foot,
For more—by nation doth
Behold his flesh now sanctified,
For ever's out-cast since the world began;

And
I

A b
b
v

A
SHORT
TREATISE
OF THE

*Antiquity, Institution, Excellency, Privileges, and
Indulgences, of the famous Confraternity of our
Blessed Lady of Mount Carmel.*

COMMONLY CALLED
THE SCAPULAR;

TO WHICH IS ADDED,

A brief relation of some Notable Miracles wrought
by the Divine Power, in favour of such as are
vested with that honorable badge.

MONTREAL :

Printed for T. MAGUIRE.

1835.

THE TRAITOR

OF THE

Particulars of the various (confidential) of our
Honourable Lady of Mount Carmel.

COMMONLY CALLED

THE SCAPULAR

TO WHICH IS ADDED

A brief relation of some Notable Miracles wrought
by the Divine Power, in favour of such as are
vested with that honorable badge.

MONTREAL

Printed for T. MacGILL.

1833

THE
ness
sary,
we ou
and h
been
of so
postle
tres
labou
powe
electi
An
Holy
now
religi
cipal
uniti
pract
a ver
come
mem
ticipa
mort
and
from
with
as u

PREFACE.

THE work of our eternal salvation being a business of great importance, and the one thing necessary, of which our Saviour speaks, *Luke* 10. 42., we ought solicitously to lay hold on all those means and helps which God, of his infinite mercy, hath been pleased to furnish us withal, for the promoting of so mighty an affair, conformably to what the Apostle exhorts us to, *2, Pet.* 1, 10. *Quapropter fratres magnis satagite, &c. Wherefore brethren, labour the more by good,* (do whatever lies in your power) *works, to make sure of your vocation and election.*

Amongst many spiritual inventions which the Holy Ghost hath suggested to the church and which now are in practice among good Catholics, that of religious Confraternities, or Sodalities, ought principally to be noted, in which many pious persons uniting themselves together for God's glory, in the practice of virtuous and devout actions, they do in a very particular manner, of many members, become one mystical body; insomuch, that each member is, by a mutual communication, made participant of the prayers, sacrifices, fastings, alms, mortifications, and generally, of all the good works, and meritorious actions of all the other members; from which common affinity and communication, without doubt, many great benefits do accrue. For, as in a well ranged army, each soldier in particular

may easily be vanquished by the enemy, and nevertheless, by the general conjunction of them all, one with another, the files are rendered impenetrable, the battalions strong, and the army invincible. So likewise it happens in the spiritual warfare of our souls against the devil, the world, and the flesh, our sworn enemies, in which those that fight alone, and one by one, although it be under Christ's banner, and that perhaps with much valour and generosity; nevertheless, every one is put to try his strength by himself, to combat his adversaries, hand to hand, and wrestle against his enemies with his own single forces; whereas in these holy Confraternities, the ability of the one is so knit with the ability of all the rest, and the good works of all are so common to every one in particular, that they are all fortified and enabled not only by their own forces, but by each other's strength and assistance, insomuch that partly by the benefit which every one doth reap from his own private endeavors, and partly by the great commodities that do arise out of this straight bond and connection with others; persons do ordinarily in these devout congregations make so great a progress in virtue in a short time, that they become not only invincible but also formidable to their infernal enemies; and are known to abound with many celestial graces and benedictions, as our Saviour hath promised, *Math. 18, 20.* Where there are two or three gathered together in my name, there am I in the midst of them.

For this cause good christians have so great an esteem for those religious sodalities, that they are every where, in Catholic countries, most generally

frequent
fratern
that on
Franci
the Je
every
But, a
Scapul
ever g
years
the wh
both s
inent,
affecti
ry, and
and m
from h
of tem
nal sa
her be
Order
in wh
of her
the ye
de B.
Wh
Confr
first t
vines
medi
voure
Heav
this C

frequented; some enrolling themselves in the Confraternity of the most blessed Trinity; others, in that of the Rosary; some take the Cord of St. Francis; other join themselves to the Sodality of the Jesuits, or to that of the blessed Sacrament; every one according to his particular devotions. But, above all other Confraternities, that of the Scapular, or of the Habit of the most blessed and ever glorious Virgin Mary, hath for these many years obtained the devotion of all people throughout the whole christian world; insomuch, that all states, both secular and ecclesiastical, though never so eminent, have continually procured and with earnest affection desire to be invested with this sacred livery, and have worn it day and night as a most precious and miraculous garment, as an earnest and pledge from heaven, for those that devoutly receive it, both of temporal and spiritual graces; and also of eternal salvation, as the most holy Virgin promised to her beloved son, St. Simon Stock, general of the Order of Carmelites, by a supernatural Revelation in which she presented him with the holy Scapular of her Order, and a sign of her Confraternity, about the year 1251. See *Carthagea, hom. 4, homil. de B. V. Maria de Monte Carmeli.*

Wherefore, the singular prerogatives of this holy Confraternity of the Scapular above all others are, first that it is no human invention, but, as the Divines say, *de jure divino*; having its institution immediately from heaven. Secondly, that it is favoured with the singular protection of the Queen of Heaven, who is the only patroness and advocate of this Confraternity. Thirdly, that it hath the pro-

mise of eternal salvation. Fourthly, it avails much to abbreviate the expiating flames of Purgatory. Finally, ever since its first institution, it hath always been favoured by Almighty God, with many graces and miracles; insomuch, that by means of the sacred Scapular, the sick have frequently been restored to their former health; persons bewitched and possessed by the devil, have been delivered; women in travail, with child, have been miraculously assisted. This sacred Habit also hath quenched the flames when it hath been thrown into the fire. It hath appeased violent tempests, when it hath been cast into the sea by those that were in danger. Briefly, it is known by daily experience, that the Scapular is a sovereign preservative, and remedy against all the evils of this life, both spiritual and temporal, insomuch that the devils many times have been heard to howl, and cry most miserably, saying, *upo to us*, by reason of the sacred Scapular of the blessed Virgin Mary of Mount Carmel.

These are the motives which induced me to publish this little treatise of the effects of the holy Scapular, to the end that I might hereby communicate so great a treasure to the Catholics of England, to whom the devotion of the Scapular, or Habit of the sacred Virgin, seemed particularly to appertain, though at present they are totally ignorant of it. For of all the provinces of Europe, England was the first that admitted the religious men of the Order of the blessed Virgin of Mount Carmel, when the persecution of the Saracens obliged them to forsake Palestine, their native soil. Secondly, it was an Englishman to whom the sacred Virgin

gave th
this ap
in Eng
bridge.
pular v
be rela
Englan
its beg
ed Vir
of the
ple of
ward I
gether
of No
nobility
was co
lish dic
affectio
Mary,
and C
ral Re
the R
ished
tolic,
devot
gels.
To
nity o
a dev
revok
of all
cessi
Scap

gave the Scapular with her own hands. Thirdly, this apparition of the blessed Virgin was made here in England, in the Carmelites' Convent of Cambridge. Fourthly, it was in England that the Scapular wrought its first miraculous effect ; as shall be related in the fourth chapter. Finally, it was in England that the devotion of the Scapular first had its beginning ; the Confraternity of the most blessed Virgin being erected here before any other place of the world, with such a general concourse of people of all sorts, that even the King himself, Edward I. by name, procured to be enrolled in it, together with Henry, Duke of Lancaster, Henry E. of Nothumberland, and many others of the chief nobility. The devotion and piety of our ancestors was continued by their successors ; and the English did ever signalise themselves by their singular affection towards the immaculate and ever Virgin Mary, mother of God, and towards her holy Order and Confraternity of Mount Carmel, until the general Revolution of things, which happened during the Reign of Henry VIII., when this nation banished true religion and obedience to the See Apostolic, did also banish all sentiments of piety and devotion towards the most glorious Queen of angels.

To the end, therefore, that this holy Confraternity of the blessed Virgin, so ancient and profitable a devotion, may at last, after so long an exile, be revoked ; and called to its native soil, I will first of all declare briefly the origin, progress and succession of the Order of Carmelites, to whom the Scapular was given by the blessed Virgin. Se-

condly, I will relate the institution of the Confraternity erected in this Order for all sorts of persons who will receive the Scapular. Thirdly, the privileges, favours, and indulgences of this Confraternity shall be set down together with the obligations of those that do enter into it. God of his infinite mercy grant, that this small labour may succeed for his glory, to the honour of the most blessed Virgin Mary, and patroness of Mount Carmel; and finally to the eternal salvation of many souls.

A Com
gres
the

TH
most b
Mount
years l
sus Cl
Order
their
Order
first f
proph
down
by his
years
and i
befor
Chris
TH
(as i

THE
SCAPULAR.

CHAP. I.

A Compendious Narration of the Origin and Progress of the Holy Order of Carmelites; in which the Confraternity of the Scapular is erected.

THE ancient and most famous Order of the most blessed Virgin was begun, and founded on this Mountain of Carmel, about nine hundred and thirty years before the coming of our blessed Saviour Jesus Christ, for which cause the professors of the Order are commonly called *Carmelites*; taking their denomination (as it hath happened to other Orders) from the place where their institute was first founded. The institutor of it was the great prophet Elias, who three times made fire come down from heaven to punish the Idolaters; who, by his prayers, hindered rain for the space of three years; who was carried away in a fiery chariot, and is to this day preserved alive, to come to preach before the Day of Judgment, the faith of Jesus Christ, against Anti-Christ, and his adherents.

This holy prophet praying on Mount Carmel, (as it is related, 4 Kings, 18,) saw a little cloud rise

from the sea, which he knew from a prophetic notion, to signify the glorious Virgin Mary, who was to spring forth out of the infected and bitter sea of our corrupt nature, without any corruption, and like an auspicious cloud, being resolved with the force of the Holy Ghost's descent on her, she was to water this barren world with the heavenly dew of the expected Messias. Wherefore, by express command of Almighty God, he presently began to institute a religious congregation which was to be dedicated to the honour, service, and imitation of this sacred Virgin; as it is at large related by John the 44th Patriarch of Jerusalem, *de ortu Monachorum*, cap. 32. And for as much as we affirm Elias to have been the author of Monastic Discipline; it is asserted by many holy Fathers, *St. Athanasius in vita St. Antonii*; *St. Hierom Epist. ad Paulinum*; which is, *De Institutione Monachi*, *Cassianus*, lib. 8. *De Origin, &c. Institut. Monach.* cap. 2. *Isidorus Hispol*, lib. 2. *De Origine*, cap. 15, and others.

The disciples and successors of Elias are named in the Holy Scriptures sons of the Prophets; and they so much multiplied in a short time, that their glorious founder, before his translation (it is thought) into the terrestrial Paradise, had the consolation to see convents erected in Bethel, Jerico, Gilgal, and Samaria, as may be seen in 4 Kings, 2 chap.

Elias being taken away by a whirlwind, Eliseus succeeded him, not only in the double spirit of prophesy and miracles, but also in the government of the Prophetic Order, as is sufficiently expressed in the 2d chapter of the 4th Book of Kings; which

he much
chap. 4.
he did i
in the s
he went
dan, the
former
venient

After
affirme
ment o
Widow
ed to
individ
lias left
and th
are so
whom
remy,
certain
on M
even
Church
who,
desce
that h
tent
ment
Pope
XIII
the C
ed th
sacr

he much augmented by his authority. In 4 Kings, chap. 4, special mention is made of miracles that he did in favour of those that lived in Galgala, and in the sixth chapter of the same book, we read how he went to erect a new house near the River of Jordan, the Order being grown so numerous, that their former houses could not satisfy to lodge them conveniently.

After the death of Eliseus, Jonas the prophet is affirmed by many to have had the general government of the Order. This Jonas was son to the Widow of Sarepta in Sidon, whom St. Elias restored to life, and afterwards he was his follower, and individual companion. But, according to others, Elias left the command to Jonadab the son of Rechab; and this is the cause that the sons of the Prophets are some times called in scripture Rechabites, of whom you may see honourable mention made, Jeremy, chap. 35. But whoever governed, this is certain, that the successors of St. Elias remained on Mount Carmel until the coming of Christ, and even to this very day they persevere in God's Church, in the persons of the religious Carmelites who, by an hereditary never interrupted succession descended from them, as most grave Authors that have written in all ages do affirm. I will content myself to produce only two or three Testaments, for the defence of this Truth. Several Popes, namely, Sixtus IV., Julius II., Gregory XIII., and Clement VIII. in their Bulls granted to the Order of Carmelites, have defined and canonized this assertion, by these following words: "The sacred Order of the blessed Virgin Mary of Mount

Carmel, (which now flourisheth in God's Church,) and the professors of it are the lawful successors of the holy Prophets, Elias and Eliseus."

In the year 1282, certain prelates of the East, being informed that the antiquity of the Order of Carmelites was called in doubt, they wrote a letter to the Pope, dated the 23d of September, in the city of Acon, which is related by Waldensis, *de Sacramentalibus*, tit. 9, cap. 89. In this letter the Archbishop of Nicosta, the Bishop of Hebron, the Bishop of Tiberiade, and other prelates, do attest that this Order flourished on Mount Carmel, and other places of the east, from time immemorial.

Many other testimonies may easily be produced, for verifying this assertion ; but I remit the reader to greater volumes, which have been published concerning the same matter ; and I will conclude in showing what was formerly the opinion of our famous University of Cambridge concerning this point. In the year 1374, a great dispute was excited here in England, about the antiquity and title of the Carmelites, who, as we shall show hereafter, are called Brothers and Sisters of the blessed Virgin Mary of Mount Carmel. For the deciding of this controversy, the University of Cambridge deputed several Doctors, both of Divinity and of the Canonical and civil law, amongst whom was John Donewick, chancellor of the University, and many other eminent and learned persons. After a long and serious examination of whatever could be alleged on both sides, this learned and honourable assembly, published the following decree in our favour : " We having heard the reasons and allega-

tions, and
examine
writings
Mary of
and dec
ries, an
of this
of the b
at Cam
Thes
cerns t
from th
in their
ble in
lives, t
as Phil
and St
these v
enim v
thers c
is mad
rise fr
God's
who s
divini
lib. 6,
rigoro
He m
silenc
Histo
chast
perse
ration

tions, and moreover having seen, read, heard and examined the privileges, chronicles, and ancient writings of the said Order (of the blessed Virgin Mary of Mount Carmel,) we pronounce, determine and declare, (as is manifest to us by the said histories, and other ancient writings) that the Brothers of this Order are really the imitators and successors of the holy prophets Elias and Eliseus." Given at Cambridge, the 23d of Feb. 1374.

These sons of the prophets, (for as much as concerns their life and conversation,) were so alienated from the world, so assiduous in prayer, so rigorous in their mortifications, and so exemplary and laudable in their actions, that from the sanctity of their lives, they were in process of time named Esseni, as Philo writes in his book *quod omnes probi sint*, and St. John Chrysost. hom. 45 in Acta Apost. by these words: *Esseni, id est sancti dicuntur, hoc enim vult nomen Essenorum, a vitæ honestate*. Others call them *Assidui*, and under this title mention is made of them, 1 Maccab. 2, which name took its rise from their assiduousness, and constancy in God's service according to the opinion of Lyranus, who says, *Assidui dicti sunt, ab assiduitate cultus divini*. Joseph, the famous Historian of the Jews, lib. 6, Antiquitat. cap. 13, says, that they observed rigorous poverty, and had all things in common. He makes mention of their chastity, obedience, and silence. Plinius, in his fifth book of his Natural History, says the same; and speaking of their chastity, relates it as a wonder, that they should persevere so many years without marriage or generation; and also the prophet Jeremy, chap. 35 hath

much in praise of the Rechabites for their poverty, obedience and abstinence. Now, that the Rechabites did appertain to the Order and Institute of Elias, it is learnedly proved by Lezana, *tom. 1, Annala ad annum mundi*, 3189. Finally, Joseph, the Jew, affirms that these Esseni, (as he calls them,) were in so great a veneration among the people, for their admirable virtues, piety, and perfection of life, that they were commonly esteemed to have something above human nature. And Herod himself, who was grown to that height of impiety, that he seemed to condemn all other things, how holy soever; nevertheless, he had these sacred persons in a great deal of honour and veneration; and this is the cause, (as I suppose,) that when the rest of the Jews were led captives to Babylon, in the time of Nebuchodonozer, those devout successors of Elias were permitted to retain the ancient habitation of Mount Carmel, where they happily and religiously persevered till that time wherein God chose to redeem the World by the Incarnation and Death of his beloved Son, whose Virgin Mother, living at Nazareth, three miles distant only from Mount Carmel, she did often visit those religious hermits, and honour them by her friendship and familiar conversation, as the chapter following will relate.

W
T
TH
mig
kin
by
Son
our
tion
of
Mou
nest
Virg
Mes
patri
tion
in ho
culat
cess,
had
birth
were
Emo
also
shoul
the M

CHAP. II.

Why the Successors of the Prophets are called Brothers of the blessed Virgin Mary of Mount Carmel, and of the propagation of their Order under the Gospel.

THE plenitude of time approaching in which Almighty God, moved with compassion towards mankind, had decreed to blot out the sins of the world, by the most precious blood of his only begotten Son, and our divine Saviour. This joyful news of our approaching Redemption was by divine Revelation made known to some of the religious followers of Elias and Eliseus, then living in the solitude of Mount Carmel, who, above all others, did most earnestly desire, and expect the nativity of that sacred Virgin, which was to be the mother of the desired Messias, as they had been instructed by the holy patriarch Elias; and it was kept as a certain tradition amongst them, that their Order was founded in honour and imitation of the most pure and immaculate Virgin, who was to be the sovereign princess, advocate, and protectress of it; so that they had great reason to aspire after the time of her birth. These happy tidings of Christ's approach, were, by the sons of the prophets, communicated to Emorentiona, mother of St. Anne, and they gave her also an assurance from heaven, that of her race should be born the Virgin who was to be mother of the Messias. This motive induced her to embrace

the state of marriage, which before she had rejected, and God Almighty was pleased, in verification of what he had revealed to her by the religious of Mount Carmel, to bless her marriage with two daughters, Sobe and Ann; which Sobe was the mother of St. Elizabeth, of whom was begot St. John Baptist; and St. Anne was the mother of the most sacred Virgin Mary, mother of God. *St. Cyril Palianidorus, Carthagera, and others cited by Lezana, tom. 1, Annal.*

St. Anne had her house at Nazareth, which is distant only three miles from that part of Mount Carmel, where the sons of the prophets, (named Esseni or Assidui,) had their habitation; wherefore the most blessed Virgin, together with her mother, was wont often times to return thither; and, by reason of their virtue and sanctity, she took a particular delight in conversing and discoursing familiarly with them. She instructed them in many things that concerned our Saviour; she comforted them in their adversities; she exhorted them to perseverance, and assured them of her assistance, protection and prayers. On the other side, those hermetical fathers knowing assuredly that this was the Virgin whom the holy patriarch and prophet Elias had foreseen above nine hundred years before she was born, under the figure of a little cloud rising out of the sea, in form of a man's footstep, and whom he had assigned them for the advocate and protectress of their holy Order. They dedicated themselves wholly to her, as their perpetual servants, children and devotees, considering her as the only refuge, advocate, and mother of the congrega-

tion.—*Trithe-mus de laudibus arm. cap. 7, Carthage-na, and others.*

A little after the birth of our Saviour, St. Elizabeth, fearing the tyranny of Herod, who had slain many thousands of infants, she fled with her son to St. John Baptist, into the desert, where he joined himself to the successors of Elias, and embraced their Institute, as St. Ambrose expressly says, Epist. ad Vercel, cap. 14. From whom they being more fully instructed of the dignity and excellency of the blessed Virgin mother of God, they much augmented their love and devotion towards her, and were the first of all mortals that built a chapel or temple to her honour, while she was yet alive, about the year of our Lord 38, and that on Mount Carmel, near the place where their father, St. Elias, had seen the cloud mount up out of the sea, by which she was represented; and in this chapel they daily met, and there offered up their sacrifices, prayers, and petitions to the divine Majesty, in honour, and under the invocation of the blessed Virgin, their mother, singing continually her praises, and wholly addicting themselves to her devotion; whereupon they were called Brothers of the blessed Virgin Mary of Mount Carmel, which honourable title the sacred Queen of angels has approved of, by miraculous demonstrations, as shall be related in the chapter following. Also the sovereign bishops of Rome have confirmed it by their briefs, and adorned with indulgences. Lastly, the quiet and peaceful possession of this title, during so many ages, hath made the Carmelites lawful possessors of it; so that, as during the time of the

Old Law, they were named sons of the Prophets, from Elias and Eliseus ; Essens, from their sanctity ; Assidui, because of their assiduousness in the divine service. In the same manner during the time of the Gospel, they are now called Carmelites from Mount Carmel, where their institute first began ; and they are named Brothers and Sisters of the blessed Virgin Mary of Mount Carmel, not only because of the chapel, which they first dedicated to Almighty God, under the invocation of her sacred name, but also because of the great familiarity that they had with her when she lived upon the earth, and for the singular affection and devotion that they have ever since retained towards this incomparable lady. “ Whatever we have said, is briefly contained in the lessons of the Office of the blessed Virgin Mary of Mount Carmel, which is wont to be celebrated by the Order on the 16th of July. The same is affirmed by Joseph. *Antioch. in speculo militiæ*, cap. 12. John the 44th Patriarch of Jerusalem, *de Institutione Monach*, cap. 37 ; *Bapt. Mantuan lib. 3* ; *Pathen, Joan. Bacon. in compendio historiarum*, and others.

By the familiar conversation of the most blessed Virgin and the preaching of St. John Baptist, many of the disciples of the holy prophet Elias were induced to embrace the Faith of Christ. Nevertheless a general conversation happened not among them before the Feast of Pentecost, when the Gospel was solemnly promulgated by a visible Descent of the Holy Chost upon the disciples. *Wastelius*, tom. 1. *Annal apparatu*, proves out of St. John Chrysostom, Theophylact, and others, that it is to

be understood of the successors of St. Elias, what St. Luke says, Acts 25. "There were dwelling at Jerusalem, Jews, religious men of every nation that is under heaven." The occasion of their being then in Jerusalem was, that they had there two Convents, the one on that part of Mount Sion which was called Millo, not far distant from the place where our blessed Saviour instituted the blessed Sacrament. The other was on the Golden Port, which is that place where Joachim and Anne, father and mother of the blessed Virgin first met, and consented to their future marriage. To these two houses the sons of the prophets that lived at Mount Carmel, and in other places of Palestine, were wont to resort at certain times of the year, that they might, according to the Law of Moses, observe the solemn Feasts of the Jews, and there they were on the day of Pentecost, when that happened which is related *Acts 2, Wald. de Sacrament, tit. 9, cap. 84, n. 2.* After their conversion, they were so zealous for the christian religion, that they joined themselves to the Apostles, and were their assistants in the propagation of the Faith and Doctrine of Christ, as many Authors attest: *Joannes Jerosel, cap. 88. Thomas Waldensis.*

This holy Order persevered always upon Mount Carmel from the time of their first institution by St. Elias, until the year 1237, though they had endured and suffered great persecution by Cosroe, King of Persia, Hamar, King of Arabia, and by several other Saracens. So that the number of those that shed their blood for the Faith of Jesus Christ, is so great that a principal writer saith, "count the stars of

heaven, and you may count the saints of the Order of Mount Carmel."—*Trithemius cap. 12, de laudibus Carmelitarum.*

About the year 1237, when the Saracens, by reason of the discord amongst the Christians, did waste the Holy Land, which Godfred had taken out of their hands in the year 1099, the persecutions were so bloody and cruel, that there were no more hopes that they could dwell any longer in that country; whereupon they agreed, by common consent, that some religious should be sent into Europe, to make foundations, that so by this means they might secure and multiply the Order. Many came into England, others went into Cyprus, others into Marseilles, in France, and others into other provinces. Some timeafter, St. Lewis, King, returning from the Holy Land, brought with him into France six religious men more of Mount Carmel, and caused a Cloister to be built for them in Paris, from whence, some while after, several religious went into the Low-Countries, and so this celestial vine, planted by the great prophet Elias, and watered by Eliseus, and by the blood of many thousand martyrs, being plucked up out of Mount Carmel, began to spread its branches throughout all Christendom, under the favourable protection of the most glorious Virgin Mary, who has ever been careful to defend and preserve it, as the following chapter will demonstrate.

Ho
e
o
s

TH
this
mac
to
who
and
anc
unk
thei
ting
Virg
the
tron
ass
foll
I
St.
a p
tha
con
cor
leb
On
ma

CHAP. III.

How the immaculate Virgin Mary hath ever showed herself the singular Patroness and Advocate of the holy Order of Mount Carmel, and how she gave the holy Scapular to St. Simon Stock.

THE devil not being able to suffer the increase of this holy Order, resolved to try all his strength and machinations, in order to procure its utter ruin, and to that end he stirred up many persons against it, who in various manners did molest the religious, and oppressed them with many intolerable grievances. For the Order being as yet a stranger and unknown in Europe, they thought easily to execute their designs, which was totally to abolish and extinguish it. But the grand devouts of the blessed Virgin, had ever recourse to Almighty God, through the intercession of the sacred Advocate, and Patroness; and this mother of mercy never failed to assist them in their most urgent necessities, as the following examples will sufficiently make manifest.

In the year 1216, Honorius III. being Pope, and St. Cyril of Constantinople, general of the Order, a persecution was raised against it under pretext that the rule of the Order was not confirmed, and consequently the Order was not to be tolerated, according to the decrees of the Lateran Council, celebrated the year before, 1215, under Innocent III. On the other side, these emuleus of the Order, did maliciously endeavour by all means to hinder the

confirmation of it. But the aforesaid Pope Honorius, to prevent all dangers and to put a stop to these malicious proceedings, committed the examen of the business to two of his court, who being of them that had little affection for the Order, did expressly prolong and delay the determination of things. Then the glorious Queen of angels, to make known to the world the singular care she had of her Carmelite Order, appeared to Pope Honorius in his sleep, environed by celestial splendour and accompanied by many angels, having a severe and most majestic countenance, she strictly commanded him to take her devoted Order into his protection, and to confirm the Rule that was observed in it. Also to insinuate how efficaciously, and powerfully she had decreed to protect Mount Carmel, she adds these words : " It is not to be contradicted what I command, nor are things to be dissembled, when I am resolved to promote them." She moreover told him, " that these two of his court, who so maliciously deferred to conclude the business should in punishment of their wickedness, both die miserably that night." The Pope awaking out of his sleep, found that his two courtiers were dead, as the sacred Virgin had foretold him. Wherefore, with all diligence and care he sent for the Carmelites, and assembling the consistory of the Cardinals, he punctually related what had happened to him ; he highly commended the holy Religion of the Carmelites. He extolled the devotion and protection of their glorious princess, the ever blessed Virgin ; and he did most amply, by his Bulls, confirm the rule of the Order, which he also enriched

with
na, t
book
other

B
her C
holy
decla
thing
Sim
the b
holy
year
withd
the s
the p
ing f
when
herbs
him i

In
ral g
enjoy
ed V
that s
her p
Engl
tute.

Th
in the
John
Engl
the C

with many privileges, as may be seen in *Carthagina*, tom. 4, lib. 4, *Lezana in Annal*; and in his book *de Patronatu Mariæ*, where he cites many others.

But the ever blessed Virgin never favoured more her Carmelite Order, than when she gave them her holy Livery or Habit of the Scapular, by which she declared them her domestics and favourites. The thing happened as followeth: In the year 1245, St. Simon Stock was chosen general of the Order of the blessed Virgin Mary of Mount Carmel. This holy man was born in the county of Kent, in the year 1165. When he was twelve years of age, he withdrew himself into a wood, where he lived for the space of twenty years in great austerity, and in the perpetual exercise of celestial meditations, having for his house the trunk of a hollow oak, from whence he was named Stock, and for his food, roots, herbs, and sometimes bread, which a dog did bring him in his mouth, especially on the festival days.

In this solitude Simon received many supernatural graces from Almighty God, and especially he enjoyed the familiar conversation of the most blessed Virgin, who, one day appearing to him, told him that shortly some religious men, who were under her protection, were to come from Palestine into England, and that he should embrace their institute.

This prediction of the sacred Virgin was verified in the year 1212, when Sir Richard Grey and Sir John Veschy, returning from Palestine with the English fleet, that had been sent thither to succour the Christians against the Saracens, they brought

with them from Mount Carmel, two religious men, Rodolphus and Yno, who admitted Simon into their Order, where he so well employed his time, that Anno Domino, 1245, he was chosen general of the whole congregation, which he governed with a great deal of prudence and sanctity, until the year 1265, when visiting the Convents of his Order in France, he ended his happy days in the city of Bourdeaux, where he lies buried in the cloister of the Carmelites' Convent.

Of this holy man, Molanus, in his Martyrology, hath these words : " In the city of Bourdeaux, the nativity of the blessed St. Simon Stock, Carmelite, who was singularly dedicated to the service of the glorious Virgin Mary, whose life doth give a great lustre to the church of God, by the multitude of his miracles. His life was written by Monaldus, Ronaldus, Bouchier and Nicholas Harlom, the most renowned persons of his time, and his Feast is celebrated by the Order on the 16th of May."

During the time that St. Simon was general, many persecutions were raised against our holy Order, some opposing the privileges, others disliking that honourable title which they enjoyed, to be called Brothers and Sisters of the blessed Virgin Mary of Mount Carmel, and St. Simon suffered much for the defence of his Order, all which, nevertheless, he at last overcame by the particular assistance and favour of the most sacred Virgin, to whom he had ever recourse in all his necessities, and she, as a pious mother, never frustrated him of his expectations. But at last, seeing himself decline by old age, and considering on the other side that the en-

emi
not
Em
sake
vou
and
der,
sacr
Pop
Alex
pray
ther
fervo
with
rity,
ceive
ing.
As
most
dour,
peare
her h
most
of my
all C
fer e
safeg
everla
she le
This
mini
which
" Wh

emies of the Order did daily increase, he ceased not with continual tears, to beseech the sovereign Empress of Mount Carmel, that she would not forsake her beloved religion, but that she would vouchsafe to take it under her singular protection, and adorn it with her favours, being it was her Order, which she had already honoured with her sacred name, and was confirmed by several Popes, Honorius III., Innocent IV., Gregory IX. Alexander V., and others. He composed many prayers and anthems in honour of the glorious mother of God, which ejaculating very often with great fervour towards heaven, he deserved to be gratified with the precious pledge which he left to his posterity, the holy Scapular of the blessed Virgin, received from her own hands in the manner following.

As he was upon his knees in the oratory, the most glorious Virgin, environed with celestial splendour, in company of many thousands of angels, appeared to him, and holding the sacred Scapular in her hand, she said to him these words : " Receive, most beloved son, the Scapular of thy Order, a sign of my Confraternity, a privilege both to thee and to all Carmelites, in which he that dieth shall not suffer eternal fire ; behold the sign of salvation, a safeguard in dangers, the covenant of peace, and everlasting alliance." Having said these words, she left the sacred habit in his hands, and vanished. This happened on the 16th day of July, Anno Domini 1251, in the Carmelite Convent of Cambridge, which, like that of London, went by the name of " White-Friars," so called, because of the white

upper garment that those religious do ordinarily wear. But of this more shall be said in the chapter following.

The same year, 1251, another persecution was excited against our religious, by the pastors and curates of parish Churches, who would fain have hindered them from saying the divine office, and from burying their Brothers and Sisters in their own houses. Our general had recourse to his ordinary refuge, the immaculate Virgin Mary, and commanded public prayers to be made to her throughout the whole congregation. The sacred Virgin appeared to him as before, and commanded him to send two religious men to Rome, to Innocent IV., who then sat in the Chair of St. Peter, whom she promised should take the defence and protection of the Order against these impugnators. St. Simon executed punctually this heavenly order, and obtained the aid and assistance of the See-Apostolic, by four ample briefs, which the said Innocent IV. granted to the Order, as the blessed Virgin had promised our general. *Arnoldus, Bostius de Patronatu Mariæ, cap. 5. Trithemius, lib. 1, de laudibus Carmelit, cap. 9,* and others.

Anno Domini, 1316, the sacred Empress of Mount Carmel confirmed the truth of the vision made to St. Simon Stock, concerning the sacred Scapular, and adorned her religion with new and admirable privileges, in the manner following.

Clement V. being dead, the sacred College of Cardinals met together, first at Carpentrea, then at Lyons, in France, in order to the election of a successor. But things were prolonged more than two

years, p
amongst
many, E
cause of
one of
French
great de
recourse
that she
Son a w
as woul
The ble
to place
to assist
this con
the Chu
ous, the
publish
beloved
ven ; v
religiou
out of d
blessed
absolve
after the
the mos
on the t
ing tha
tain co
chapter
This
God w
he was

years, partly by the dissension that was raised amongst the cardinals, partly by the wars in Germany, England, France and Italy, which was the cause of a great schism in the church ; whereupon one of the cardinals, named James Arnould, a Frenchman, of the province of Aquitain, and a great devout of the most blessed Virgin Mary, had recourse to this mother of mercies, beseeching her, that she would by her intercession obtain from her Son a worthy pastor for the church, and such a one as would be necessary to remedy these disorders. The blessed Virgin appeared to him, and promised to place himself in the Chair of St. Peter, and also to assist and deliver him from all his enemies, on this condition, that being made sovereign Prelate of the Church, he should be favourable to her religious, the successors of Elias, and that he should publish and confirm on earth, what Christ Jesus her beloved Son, at her request, had confirmed in heaven ; viz., that those who should make themselves religious of her Order of Mount Carmel, or should, out of devotion, enter into the Confraternity of the blessed Virgin, and wear her habit, they should be absolved from the third part of their sins ; and if, after their death they should go to Purgatory, that the most sacred Virgin would deliver them thence on the first Saturday after their decease ; supposing that during their life time they had fulfilled certain conditions which shall be set down in the ninth chapter.

This promise and prediction of the mother of God was fulfilled, first, when, Anno Domini 1316, he was made Pope, under the name of John XXII.

and secondly, when in the year following he was delivered from a conspiracy of some Cardinals against him, and from being poisoned. Thirdly, Anno Domini, 1320, when the anti-pope Corburius abjured his schism. Wherefore the Pope, to accomplish on his behalf what the blessed Virgin had required of him, he caused a Bull to be expedited, which we call *Balla Sabbattina*, dated the 3rd of March, 1322, in which he relates the apparition the blessed Virgin made to him whilst he was yet a cardinal, and consequently he confirms the said indulgence, and very much magnifies the protection of the immaculate Virgin over the Order of Mount Carmel, to which he ever after remained much affected as his favours to us abundantly testify.

Anno Domini 1374, happened that which is related by Francis Potel, in his book *De Origine, & Antiquitate Ordinis Carmel*, and by Lezana, *de Patronatu Mariæ*; the sum of the thing is this: In the city of Chester there was a Convent of these Carmelites, who, according to their usual custom, named themselves Brothers of the blessed Virgin Mary of Mount Carmel. This glorious title offended many of the citizens, insomuch that they could not endure the religious, but murmured, and spoke many injurious and contemptible words against them, saying that they were unworthy of this name, and that they were rather brothers of Mary the Egyptian, than of Mary the Mother of God. But our glorious advocate undertaking the defence of her holy Order, as she hath ever been wont to do, within few days, many of these persons were severely punished, several dying suddenly, others

falling
scourg
the pla
who w
tempo
be ma
sion, a
tee we
statue
held in
their h
ing, A
wood
again,
was do
did, w
the fo
thers."

Fin
Order
vance
holy m
the ref
to effe
also to
der, a
reduci

The
the bl
mel, a
do suf
claim
cate a

falling into divers diseases and afflictions, so that a scourge from heaven did seem to have fallen upon the place ; whereupon the Abbot of St. Bamberg, who was Governor of the City, both in spiritual and temporal, ordered that a solemn procession should be made to appease God's wrath. In this procession, amongst other religious, the Fathers Carmilitee were also present ; who, passing by a wooden statue of the most pure Virgin Mary, which was held in great veneration, many of them bowed down their heads and saluted the said sacred Virgin, saying, *Ave Maria*. At the same time the statue of wood did bow down its head and saluted them again, and stretching forth a finger, which before was doubled, pointing to the religious Carmelites, did, with a distinct voice, pronounce three times the following words : " Behold these are my Brothers."

Finally, when by continuance of time this sacred Order was fallen from its ancient rigour and observance ; the sacred Virgin often appeared to our holy mother St. Theresa, exhorting her to undertake the reformation of it, and suggesting the means how to effect it, as this saint declares in her Life. She also told her what delight she took in this holy Order, and what service Theresa would render her in reducing it to its former vigour and observance.

These examples of the favour and protection of the blessed Virgin over the Order of Mount Carmel, and many others which I omit for brevity sake, do sufficiently convince how justly this Order doth claim this sacred princess for their singular advocate and patroness.

CHAP. IV.

*Of divers sorts of Persons that appertain unto the
Confraternity of the blessed Virgin.*

BEFORE I speak further of the sacred Confraternity founded upon the holy Scapular, which the blessed Virgin gave with her own hands to St. Simon Stock, General of the Carmelites, and in his person to all the Order, and to the whole church of God, it will not be from my purpose to tell you that there are several sorts of persons who fight under the standard and livery of the most blessed Virgin Mary of Mount Carmel; they may be all reduced to four classes, whereof two are religious, and do consecrate themselves to the service of Almighty God, by the vows of the angelical councils; the other two are not.

In the first class are to be placed men and women, who live in the monasteries, and have all things in common: observing the ancient rule of the Carmelites, of whom we have already proved, that they are the lawful successors of the holy prophets Elias and Eliseus.

The second rank is those whom we commonly call Tertians, or the third Order, who living in the world, do endeavor to observe the rule of the Order, as much as their state and condition will permit, and consequently they imitate others who live in communities in the colour of their clothes, the time of fre-

quentin
ing, an
mortifi
scriptio
Of t
Mount
tus V.
one, &
periors
may ju
sequer
that we
ties, fa
Carme
hath p
tue an
de Arc
la, Jod
person
that d
vinity
ment
bit of
Moun
in it :
and t
which
dered
world
admi
de A
mil.
tian

quenting the sacraments, in their manner of praying, and finally, in their abstinence, penance and mortifications, or according to the advice and prescription of a prudent director.

Of this third Order of the blessed Virgin Mary of Mount Carmel, mention is made in the bull of Sixtus V. which begins thus : *Dum attenta meditatione, &c.*, wherein he gives full power to all the superiors of the Order, to admit what persons they may judge fit to the Habit of Tertiaries ; and, consequently, in the same Bull his Holiness makes all that wear it participants of the privileges, immunities, favours and indulgences of the whole Order of Carmelites. This institute, or manner of living, hath produced many persons of the most rare virtue and sanctity ; among others the *blessed Angela de Arena, Paula de villa Franca, Maria del Aquila, Joanna Oliveria*, and also *Francis de Yepes*, a person of known sanctity in Spain, and brother to that divine contemplative, and doctor of mystic Divinity, John of the Cross, lately beatified by Clement X. This person, I say, took publicly the Habit of the third Order of the blessed Virgin Mary of Mount Carmel at Medina, and made his profession in it : and after the long practice of heroic actions, and the working of the most prodigious miracles, which are related in the history of his life, he rendered up his happy soul to his Creator, leaving the world embalmed with the sweet odours of his most admirable virtues. Of the venerable Virgin *Angela de Arena, Carthagera, lib. 17, Homiliarum, Homil. 3*, writes out of *Silvester Maurolicus*, a Cistercian Abbot, that she having a resolution to become

a Tertian of another Order, the night before she was to execute her design, she saw in a vision a ladder whose top reached up to heaven, and two saints of the Order of the Carmelites, appearing to her, told her, "that if she desired by this ladder to mount up to heaven, she should become a Tertian of the Order of the blessed Virgin Mary of Mount Carmel." Whereupon she, changing her former resolution, followed this celestial admonition, and died in a great opinion of sanctity in Sicily, on the 2d of October, 1556.

The other two institutes which are annexed to the holy Order of Mount Carmel, are Sodalties, or Confraternities ; and for distinction sake, we may name the first, "The Sodality of the Order ;" the second, "The Confraternity of the holy Scapular." By the first we may make persons participants of all the privileges, indulgences, prayers, fastings, disciplines, watchings, and other good works, and spiritual treasures of the Order. This is done by letters of filiation, as they call them ; for, as in a temporal republic, the magistrates have power to incorporate into their body whom they think fit, and to dispose of their earthly dominions ; so in spiritual congregations, the superiors have authority to dispose of their spiritual riches, and to apply them to whom they think good ; they being authorized thereunto by Gregory V. who died in the year 999, Alexander II., Clement III., and other Popes, in their briefs granted to the Order.

The second, which we name the Confraternity of the holy Scapular, and of which alone all our future discourse will be, is, as we have already said,

grou
gin,
cred
Con
ente
ente
the
sacr
iner
of h
the
mar
wor
For
only
wor
ver
wea
Co
ral
ere
so
se
B
se
co
on
it
d

grounded upon the words of the most blessed Virgin, spoken to St. Simon Stock, and upon the sacred Habit which she gave to him, as a sign of her Confraternity, and powerful protection. Those that enter into this congregation, do at the same time enter into a participation of the promise made by the Mother of God, to them that die vested with her sacred livery, which is, as we have said in the former chapter, to be delivered from the eternal pains of hell fire, from the temporal pains of purgatory, on the first Saturday after their decease, and to enjoy many other privileges which are contained in the words of the blessed Virgin to St. Simon Stock. For the words and promise of the Virgin did not only concern himself, and the religious men and women of his Order, but also all persons whatsoever, who, out of devotion to the blessed Virgin, do wear the Scapular, and become members of her Confraternity. This may be verified by the several arguments.

First, because several Popes have approved the erecting this Confraternity indifferently, for all persons to enter into it, of which number they themselves have often been.

Secondly, John XXII., relating in his Sabbatine Bull, the apparition of the blessed Virgin to him, sets down some of her words, which do evidently convince, that the privileges of the Scapular are not only for the Carmelites, but for all others that wear it.

Thirdly, we find by daily experience, that the devout of the Scapular do enjoy the favour and

protection of the sacred Virgin, whether they be ecclesiastical or secular.

Finally, a most efficacious argument to convince this truth, is gathered from what St. Simon Stock did. This holy man received the Scapular from the blessed Virgin ; and consequently, he knew very well what her meaning was ; and, nevertheless, he gave this precious livery to many out of his Order, who during their life, and at their death, did all by a happy experience, learn the efficacy and power of it. Moreover, the first miracle we read of done by the Scapular was on a layman ; and because the thing happened here in England, I will relate briefly the story. On the 16th of July, which is the very same day on which the blessed Virgin gave her Scapular to St. Simon, this venerable prelate went to Winchester about some business he had with the bishop of the place ; he was no sooner arrived there, but the Dean of St. Helen's Church came to him, and beseeched him that he would vouchsafe to come and assist a brother of his, named Walter, who lay dying in despair of his salvation, insomuch that he would not hear of God or of Sacraments, but continually did invoke the devil, that he would revenge him of a person that had mortally wounded him. Our holy general went presently with his own companion to see this miserable fellow, whom he found deprived of all use of reason, and grinding his teeth, and rolling his eyes in a most hideous manner. After that he had recommended him to Almighty God ; he made on him the sign of the Cross, and gave him the Scapular, which he had no sooner done, but the sick man

returned presently to himself; he detested the devil, with whom he had made a secret contract. He begged pardon of Almighty God, with great signs of true sorrow and contrition. He earnestly desired to confess his sins, and to receive the other sacraments of the church, which being done, he died the same night. But the Dean being in doubt of his brother's salvation, because of his wicked life, the dead appeared to him, and assured him, that by means of the Habit wherewith the general of the Carmelites had invested him, he had escaped all the snares of the devil and eternal damnation.

CHAP. V.

The First Privilege of the Confraternity of the Holy Scapular.

HASTENUS, a learned Author, *In disquisitionibus Monasticis*, lib. 3, n. 3, *disq.* 5, hath well said, that the holy Scapular was given, not only for a vest, but also for a breast-plate or helmet, against our spiritual enemies; for our blessed Saviour, by the intercession of his Virgin Mother, hath annexed to it so many graces, favours and privileges, that it may be verified what is said upon another occasion. *Ap.* 2. "No man knows them but he that receives them." It would require a long discourse to treat exactly of all these privileges; wherefore I will content myself to put down briefly the principal.

We said in the former chapter that two Confraternities are annexed to the holy Order of Mount Carmel; to wit, that of the third Order, and that of the Scapular, which, though they are distinct, nevertheless they are united for those that wear the Scapular, insomuch that the devout of this sacred livery are partakers of all the prayers, disciplines, alms, watchings, fasts, Masses, canonical hours, mortifications, austerities, and good works which are done in the holy Order of the Carmelites. This privilege ought the more to be esteemed because this devout and observant congregation hath ever abounded with many most pure souls, so it must need be very advantageous to participate of their prayers and good deeds. Clement VII., out of a singular devotion he had to this holy Confraternity, hath extended this communication further, and hath made the Brothers and Sisters of the Confraternity of the Scapular, participants of all pious actions which are done throughout the whole church of God. Moreover, Sixtus IV. granted to the devout of the Scapular, all the privileges, indulgences, graces and favours which are granted to the Cord of St. Francis, to the Rosary of our blessed Lady, or to any other confraternity whatsoever, so that they do enjoy them as if they were really members of the said sodalities, by reason of their communication in privileges with the Order of the Carmelites. The members of this Confraternity do enjoy that honourable title of being called Brothers and Sisters of the blessed Virgin Mary of Mount Carmel, and they are taken under the special protection of this sacred Queen of angels, as persons particu-

larly appertaining to her, and as it were her domestics, clothed in her livery. Wherefore, without doubt, this powerful advocate will not fail to aid and assist them both in their life, and at the hour of their death obtaining for them a happy end, which doth appear by an infinite number of miracles wrought in favour of the Brothers and Sisters of this Confraternity, whereof some are related in the tenth chapter of this treatise, and many others are yet done by *Lezana, de Patronatu Mariæ*, cap. 5, where you may read how the sacred Virgin hath miraculously obtained for the most exorbitant sinners, time and grace to repent, and confess their sins, because they wore her livery. For as St. Thomas doth teach, 1, 2, q. 31, art. 5, grace and virtue do imitate the order of nature, which hath this property, that every agent doth act most powerfully on that subject which is nighest to its virtue. Thus Almighty God, whose nature is goodness, and whose ways are mercy, doth communicate himself more abundantly to these angelical spirits which are nearly united to him, as St. Dennis *de Ecclesiastica Hierarch*, cap. 7, and others of the holy fathers, do testify. In the same manner, the Mother of God doth enlarge her gifts and her graces, as well spiritual as temporal, more plentifully, and more abundantly on those who have contracted any particular alliance or conjunction with her; as here they of the congregation or confraternity of the Scapular do, several titles; they claiming this sacred Virgin for their only princess, patroness, and advocate.

CHAP. VI.

The Second Privilege of this Confraternity.

ANOTHER benefit or privilege of this Confraternity of the Scapular is contained in these words: "he that dieth invested with this Habit shall not suffer eternal fire;" which is as much as to say, that the Scapular is a great help in order to the obtaining eternal felicity. The same thing was revealed to Pope John XXII., as he relates in his *Bulla Sabbatina*; and to the *B. Angela de Arena*, who was told by two saints which appeared to her, that if she desired to mount up to heaven by the mystical ladder which she saw in a vision, she should forthwith receive the Scapular. Also, *Don John de Vestques*, relates in the Life of the venerable Francis Yepes, who died in a great opinion of sanctity in the year 1617, that among many other things which were supernaturally revealed unto him, he learned that the holy Scapular was one of the greatest adversaries that the devil had in the world, for the great number of souls which he lost by means of it. The Rev. Father *Alphonso a Matre Dei* writes, that in the city of Quarena, during the procession of the holy Scapular, which is made on the third Sunday of every month, the devils were heard to execrate the holy Scapular with many howlings and outcries, lamenting themselves, that by means of this sacred habit of the blessed Virgin, the gates of hell were shut to many persons.

But
bless
none
is no
those
saved
Lady
them
which
etern
Scap
fault,
God?
and
bless
obtai
unde
that
Mar
our
say,
natu
not s
the
Ma
wh

But you must note, that this promise of the blessed Virgin, whereby she obliged herself, that none should suffer hell fire, who died in her livery, is not to be understood in such manner as if all those were to be absolutely saved, but they shall be saved ; forasmuch as on the behalf of our blessed Lady, who, in virtue of the alliance contracted with them, will obtain of God such particular graces, which if they make use of they will easily arrive to eternal salvation ; wherefore if any that wear the Scapular come to be condemned, it will be his own fault, he having not co-operated on his part with God's assistance, but rendered himself obstinate and rebellious to the divine inspirations which the blessed Virgin, by her powerful intercession, had obtained for him. In the same manner are to be understood, the words of our Divine Saviour : "He that believeth and is baptized, shall be saved. *Mark* 16. Whosoever shall invoke the name of our Lord shall be saved." *Rom.* 10. That is to say, he shall be saved forasmuch as concerns the nature of faith and baptism. For here is signified, not so much the effect as the strength and nature of the thing to which the promise is annexed.—See *Maldonatus, in cap. 6, Joan. v. 54.*

CHAP. VII.

The Third Privilege of the Confraternity.

THE third privilege of the Scapular, is that which we call *Bulla Sabbatina*, and it consists in

this : That the most immaculate and ever Virgin Mary, doth assist her devoted brethren after their decease, in freeing them speedily from the horrible pains of purgatory, especially on the first Saturday after their death, which day being dedicated by the church to her honour, she is then wont more liberally to bestow her favours. This privilege hath for its security the promise of the blessed Virgin, made to Pope John XXII. by these words : “ They that out of devotion shall enter into my confraternity— if, after their death they go to purgatory, I, that am the mother of mercy, will descend the first Saturday after their decease, and by my prayers and intercession will help them thence, and conduct them to the holy mountain of celestial glory.” The truth of this promise or privilege cannot reasonably be now called in doubt, seeing it hath often times been approved of by Popes, generally admitted by good Catholics, and examined and authorized by the most famous Universities, Colleges, and Schools of Christendom, as by the University of Cambridge, in England, in the year 1374, by that of Bologna in Italy, in the year 1609, and lastly, by that of Salamanca in Spain. It was published first by John XXII., and that by express command from heaven, as he himself declares in his Bull, which we call Sabbatina, and thus begins, *Sacratissimo uti culmine*, given at Avignon, the 3d of March, 1322. Alexander I. confirmed this brief of John XXII. in the year 1409, and also many other chief pastors of the church after him, as Clement VII., Pius V. in his bull, *superna dispensatione*, given the year 1556. Gregory XIII. in his bull *ut lauds*, in the year

1577.
at Rom
examen
made to
following
is perm
that chr
of the s
dality o
mel ; t
nual int
rits and
Brother
ally on
posing t
habit of
observe
blessed
serve th
on Wed
Final
approve
lemn co
celebrat
16th of
only in
with ma
her, but
being g
that are
whilst t
doth co
her pra

1577. And all the congregation of the Inquisition at Rome, under Pius V. after a long and accurate examen of this privilege, and of the apparition made to John XXII. confirming it, published the following decree, confirmative and decisive : “ It is permitted to the Fathers Carmelites to preach that christian people may piously believe, the help of the souls of the Brothers and Sisters of the Sodality of the blessed Virgin Mary of Mount Carmel ; to wit, that the blessed Virgin, by her continual intercessions, and by her pious suffrages, merits and special protection, will help the souls of the Brothers and Sisters departed in charity ; especially on the first Saturday after their decease, supposing that during their life time, they did wear the habit of the blessed Virgin, and for their state did observe chastity, and did say the little office of the blessed Virgin, or, if they could not read, did observe the fasts of the church, and abstain from flesh on Wednesdays and Saturdays.

Finally, this doctrine is inserted in the lessons approved of by the church, for the feast of the solemn commemoration of the blessed Virgin Mary, celebrated by the Order of the Carmelites, on the 16th of July, where we read these words : “ Not only in this world, our blessed Lady hath beatified with many prerogatives this Order so acceptable to her, but also in the other world, (she every where being great in power and mercy,) doth favour those that are enrolled in the society of her Scapular, for whilst they are purged by the fire of Purgatory, she doth comfort them with maternal affection, and by her prayers doth very speedily bring them into

the celestial country, as is piously believed."—
 The excellency and greatness of this privilege will easily appear, if we consider how horrible the broiling torments of Purgatory are ; according to St. Gregory, St. Augustine, St. Bernard, and others, they are not any way to be compared to the pains of this life, nor to those that the holy martyrs did endure. Moreover, the angelical doctor St. Thomas saith, that they do exceed the pains which Jesus Christ suffered in his holy Passion, which notwithstanding were the most cruel and bitter that ever any creature endured in his life. Over and above, they are not torments for an hour, or a day, as those of this world, but they may, and do last twenty, thirty, or a hundred years. From these fearful torments the devout of the holy Scapular are exempted, if they perform what shall be put down in the tenth chapter, and die invested with the holy Habit, and in the state of grace.

Lest any one should think that our blessed Lady promised more than she could perform, when she granted this, or any other favour to her sacred Order and Confraternity, it will not be from my purpose to explicate briefly, what authority she hath, and how she is able to assist us, either in this world or in the future. For the clearing of this difficulty, you must understand that Jesus Christ, God and Man, hath an immense and absolute power of all things, both in heaven and earth, as He himself said to his Apostles, *Matt. 28*. All power is given to me both in heaven and upon earth. He is the absolute Lord, and hath the keys of death, of hell, and purgatory, *Apoc. 1*. No pure creature hath

this prerogative only, in any, but
 4. New Catholic Mary, by mother of where m fore, St. is no dou nal right Earth.

saith, it is possess v us, that s gels and church th the doctri nard, tom

Hence free the s fulfil her Sisters of communi really mo propriety a dominic poral, to itself ; so nity, a po may serv Relying, tency, an

this prerogative, it is a jurisdiction reserved to him only, insomuch that neither the Father doth judge any, but hath given all judgment to his Son. *John* 4. Nevertheless, though all this be true, it is a Catholic proposition, that the most sacred Virgin Mary, by a participated authority, granted to her as mother of Jesus Christ, can do much in all things where mercy doth contend with justice. Wherefore, St. Anselme saith, *Lib. de excel. Virg.* "there is no doubt but the blessed Virgin Mary, by maternal right is with Christ, President of Heaven and Earth. *St. John Damascen. Orat. de Assumpt.* saith, it is fitting and convenient that Mary should possess what is her Son's. And Balbertus assures us, that she is able to obtain more than all the angels and saints in heaven, and more than all the church throughout the whole world. Lastly, this is the doctrine of St. Jerome, explicated by St. Bernard, *tom. 1, Serm. 6, Art. 52, chap. 10.*

Hence we may infer how the blessed Virgin can free the souls of her devout out of purgatory, and fulfil her other promises made to the Brothers and Sisters of the holy Confraternity, to wit, by a power communicated to her from her Son: for, she being really mother of the Word *incarnated*, there is in all propriety due to her a certain power, or, as others say a dominion over all things, as well spiritual as temporal, to which the authority of her Son doth extend itself; so that she hath, by natural right of maternity, a power almost like that of her Son, of which she may serve herself as often as she may think good. Relying, therefore, on this her participated omnipotency, and on the efficaciousness of her merits and



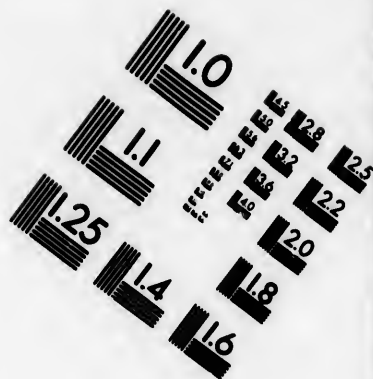
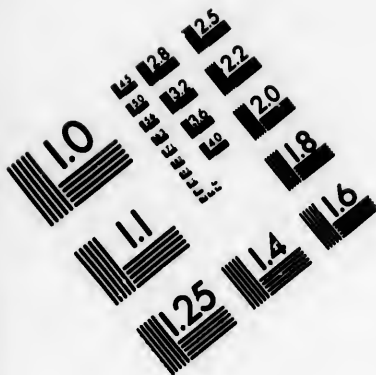
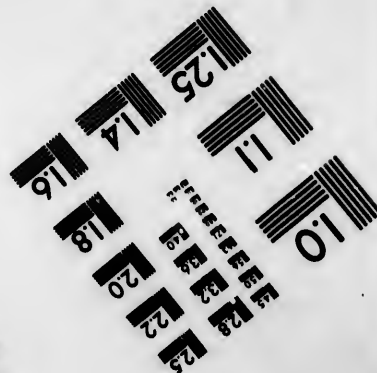
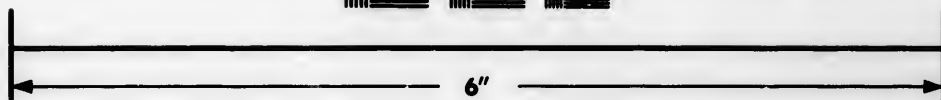
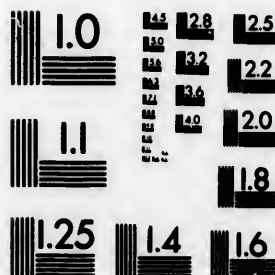


IMAGE EVALUATION TEST TARGET (MT-3)



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

10
E 28
E 32
E 36
E 22
E 20
E 18
E 16

10
E 28
E 32
E 36
E 22
E 20
E 18
E 16

intercession, she promised the devout of her holy Habit to free them from the temporal pains of purgatory-fire, from the eternal pains of hell-fire, and from many dangers and calamities of this life, as well spiritual as temporal.

CHAP. VIII.

The Fourth Privilege of this Confraternity.

THE following benefit of the Confraternity of the Scapular, doth consist in the great multitude, and variety of indulgences, wherewith the sovereign bishops of Rome have honoured and adorned it. But that I may not exceed the limits of an abridgement, I will only set down a few of the principal.

1st. Paul V. of blessed Memory, hath granted to all the faithful of either sex, on the day of their entrance into this Confraternity, a plenary indulgence.

2d. On the day of the solemn commemoration of the blessed Virgin Mary of Mount Carmel, which is the 16th of July, for those that having confessed, and communicated, do pray for the exaltation of our holy mother the Church, for the extirpation of heresies, and for the union of christian princes, a plenary indulgence.

3rd. At the hour of their death, having confessed, and received, invoking with their mouth, or if

they cannot, with their hearts, the holy name of Jesus, a plenary indulgence.

4th. Whosoever shall abstain from flesh on Wednesdays and Saturdays, shall gain every time three hundred days of indulgence.

5th. For every time that any shall say the office of our blessed Lady, one hundred days of indulgence.

6th. As often as they shall assist at the Mass or divine Offices in the church or chapel of the Carmelites, one hundred days of indulgence.

7th. As often as they shall assist at the Procession which is made for those of the Confraternity, on the third Sunday of every month, if they confess and communicate, and pray for the ordinary necessities as above, a plenary indulgence.

8th. As often as they shall say seven Pater Nosters, and seven Ave Marias, in honour of the seven joys of our blessed Lady, forty days of indulgence. If you desire to know these joys, they are as followeth.

First, The joy which she had at the Annunciation of the Angel when she conceived the Son of God.

Second, The joy which she had when she visited St. Elizabeth, and was called by her the Mother of our Lord.

Third, The joy that she had at the Nativity of our Saviour, when the angels sang Glory be to God in the Highest.

Fourth, The joy she had to see her Son adored by three kings.

Fifth, The joy she had in finding her little Jesus in the Temple amongst the Doctors.

Sixth, The joy she had at the glorious Resurrection of our Blessed Saviour.

Seventh, The joy she had in her assumption, when she was exalted above all choirs of angels.

The above mentioned indulgences are given only to those that wear the holy Scapular, but the following are for all faithful christians.

1st. Urban VI. hath given all christians as often as they shall call the Order of Carmelites, the Order of the blessed Virgin Mary, or shall call the Carmelites, Brothers and Sisters of the said Virgin, three years' indulgence.

2d. Pope Leo IV. hath granted to every one that shall visit any church or chapel of the Carmelites at Christmas, Easter, or Whitsuntide on the Feast of St. Peter and St. Paul, the Assumption, Nativity, Annunciation and Purification of our blessed Lady, the Feast of St. Michael the Archangel, All-Saints Day, the two Feasts of the Holy Cross, and the Nativity of St. John Baptist; on any of these days, seven years of indulgence, and as many quarantines.

3rd. Innocent IV. hath granted forty days of indulgence to all those that visiting the church of the Carmelites, say there one Pater and one Ave-Maria for the living and the dead.

4th. Clement VII. in the year 1539, Pius V. and Gregory XIII. have granted to all faithful christians, that visiting some church or chapel of the Carmelites, and saying seven Pater Nosters and seven Ave Marias, for the ordinary ends, they

may gain the indulgences of the stations of Rome, as well as if in effect they did visit the churches of the stations at Rome.

5th. Paul V. in the year 1622, granted a plenary indulgence to all those persons, who having confessed and received, should visit our church on the day of our holy mother St. Theresa, which is the 15th of October.

6th. Gregory XV. at the instance of the venerable Father Dominick of Jesus Maria, general of the Order, granted a plenary indulgence to all those who say five Pater Nosters, and five Ave Marias and the Salve Regina, in honour of the blessed Virgin for five principal necessities.

First, For those that are in danger to commit some mortal sin.

Second, For those who have fallen into mortal sin.

This indulgence may be applied to the souls in purgatory.

Third, For those who are afflicted, troubled, sick and such like.

Fourth, For those that are agonizing and dying.

Fifth, For the souls in purgatory.

Also, those that visit our churches, and pray for the ordinary necessities, may free a soul out of purgatory every Wednesday throughout the whole year, on All-Souls' Day, and on other days when they may free a soul by visiting the stations at Rome.

But because indulgences have frequently been invoked, it will not be amiss to assure the reader, that the above mentioned are in full force, as appears by the Bull of Pope Clement X. which begins : *Commissa nobis divinitus* : dated May 8,

1673, whereby these, with many more, (after an accurate examen made of them, by the learned cardinal *Bona*,) were amply confirmed.

Besides so many indulgences, the See-Apostolic hath granted another favour to the Brothers and Sisters of this Confraternity, which is that they may be absolved once in their life, and also at their death, from all communications, censures and cases, reserved to the Roman bishops, and from others as often as they please, by any Confessor approved by the Ordinary.

Finally, Clement VII. who granted the former privilege to the devout of the Scapular, hath granted to all persons who shall bestow an alms, though never so small, upon any of our churches, convents or religious, that they be partakers of all the prayers, suffrages, Masses, alms, pilgrimages, and penances, which for that time shall be done throughout the whole church.

CHAP. IX.

Instructions how the Scapular is to be Received, and Worn ; and what is required to gain the Privileges annexed to it.

WE having briefly declared the origin of this Confraternity, together with the profits, privileges, and benefits of it, it remains only that we give brief instructions how the Scapular of our blessed Lady of Mount Carmel, which is the badge of the Con-

fraternity, is to be received, and what the obligations are of those that wear it.

Those, therefore, that desire to put themselves under the protection of the most immaculate and ever Virgin Mary, of Mount Carmel, and to enjoy the aforesaid privileges by entering into the Confraternity of the holy Scapular, must first be admitted thereunto by some superior of the Order of Carmelites, or by some other religious of the same Order, that hath commission from the superior to admit persons. The Scapular must be blest and given with the prayers and ceremonies which are designed for that purpose. Also, according to the laudable custom of our holy Order, the names of those that receive the Scapular are to be written down in a book of the Confraternity.

The Scapular must be made of cloth, serge, or other stuff, and not of silk, though it may well be lined with silk, or embroidered with gold and silver. It must be of a brown or tawny colour. The reason of this is, because it is worn in honour of the blessed Virgin Mary, of whom it is attested by *Barnicius, Tom. 1, annal. Carthagera, tom. 2, homil. 4*, and by others, that she never wore silk, but woollen, and that of the native colour: so *Epiphanius, lib. 2, chap. 23*, saith, "the clothes she, (the blessed Virgin,) wore, were of the native colour, which doth appear by the veil of her head." In this, therefore, it is meet, that the devoted children of the blessed Virgin Mary should imitate their good mother.

We said even now, that when any one enters first into the Confraternity it is necessary that the

Scapular should be blessed. But if that comes to be lost, or worn out, another may be taken which need not be blessed. The Scapular is to be worn continually, day and night, and never to be put off till death : also it is good to be buried with it. The Brothers and Sisters must wear it about their necks, not in their pockets, or about their girdles, nor folded up in their breasts; for it being a Scapular, it must be worn in form of a Scapular, that is to say, a vest or habit, that hangs over the shoulders.

This, and no more is required to be a member of the holy Confraternity of our blessed Lady's Scapular, and to participate with the Order of Mount Carmel, in all the privileges above mentioned, except it be that which we speak of in the 7th chapter. So that to be a member of this Confraternity, it is no way necessary to abstain from flesh on Wednesdays, or to say the office of the blessed Virgin, for this is done to enjoy the privilege of the *Sabbatine Bull*. Neither is there any obligation at all of saying seven Pater Nosters, and seven Ave Marias, which is only to gain the indulgence granted by Paul V. But, as I have already said, it sufficeth that the Scapular be received lawfully, and worn devoutly, without any other obligation.

Nevertheless, to be partakers of the privilege which is explained, chap. 7, viz : to be freed out of purgatory on the first Saturday after their death, which is a thing apart, not communicated to any other Order or Confraternity, and called by us, the privilege of the *Sabbatine Bull* : they must observe what follows.

1st. They must observe chastity, every one ac-

cord
that
are
sary
ty.
care
they
lige
ency
2
read
and
days
ity
thes
V
is a
can
bles
peri
occ
men
ous
vin
abs
if t
tin
nes
and
and
pe
Po

according to his condition, which doth not hinder but that they may lawfully marry : but as long as they are not married, to gain this privilege, it is necessary that they preserve themselves from all impurity. If they are married, they are only to observe carefully the fidelity and faith of wedlock. But if they are not engaged in this state, the virgin is obliged to preserve virginity, and the widow continency.

2d. If they be illiterate persons, who cannot read, they must observe all the Fastes of the church, and abstain from flesh on Wednesdays and Saturdays throughout the whole year, except the Nativity of our Blessed Saviour happen to fall on one of these days, for then they may eat flesh.

What we have said of those that cannot read, it is also to be understood of those who though they can read, they do not understand the office of the blessed Virgin ; and also of all those that cannot perform the said office by reason of their continual occupations, as it happens to many servants, workmen, and others, that have either public or laborious employments to whom the reciting of the divine office is wholly impossible. All these must abstain from flesh on Wednesdays and Saturdays, if they desire to enjoy this privilege of the Sabbatine bull.

The reason why we abstain from flesh on Wednesdays is, because on that day our divine Saviour and the only begotten Son of our gracious princess and patroness, was treacherously sold by one of his people for thirty pieces of silver, as St. Clement, Pope, and successor to St. Peter, doth assure us in

his Apostolical Institutions, *lib. 5. chap. 14.* And for this cause in the primitive church, the faithful did fast on Wednesdays, as besides *St. Clement, Loco citate*, many do affirm ; *Origin, in chap. 10. Levit St. Ignatius, Mart. St. Augustine, Theophilactus, &c.* cited by *Thomas Serac. part 5, fol. 220.* To accompany the mortifications of our blessed Lady, we mortify ourselves on that day, by abstinence from flesh, relying on the promise of our powerful advocate, that in recompense of this good work, we shall be comforted the first Saturday after our death, with the sweet meat of our eternal glory, at the table of our sweet Saviour and Redeemer, Jesus Christ.

But for the better understanding of what we have said concerning abstinence from flesh on Wednesdays and Saturdays, note,

1st. Though any one be obliged to make abstinence on those days by vow, penance, or the like, it will notwithstanding serve to gain the privilege.

2d. Children that by the devotion of their parents have received the habit, are not obliged to anything until they are seven years old, and yet they may gain the aforesaid privilege.

3rd. Though the church does not oblige persons to fast until they are two-and-twenty years old, yet if they will obtain this privilege, they must begin to observe the fasts of the church before they come to that age.

4th. If any one by sickness, or being with child, or giving suck, &c. cannot observe the fasts of the church, nor abstain from flesh, nevertheless they shall get the said privilege. The same is to be

said of
things

If
and c
vited
ther r
fears
for th
fore l
who a
serva
conte
3, pa

Th
that c
Sabb
able
the g
cordi
they
days
whic
vour
some
pula
days
for t
gin,
vile
doth
La
Sab
ble

said of. the poor who have not wherewithal to buy things necessary, but must eat what they can get.

If on Wednesday any one be upon a journey, and cannot get any thing but flesh, or if he be invited to a dinner by a friend, or doth work in another man's house, where they all eat of flesh, if he fears to trouble or offend those of the house, he may for that time set his devotion aside, and not therefore lose the privilege. The same I say of those who are subject to another, as wives, children and servants, when the master of the house is not well contented. *Hieron. Gratianus is disciplin. Christ. 3, part. chap. 7, ver. 3.*

Thus much concerning the obligations of those that cannot read, and nevertheless would enjoy the Sabbatine bull. Now as for those that are well able to read, it is necessary that every day they say the great or little office of our blessed Lady, according to the custom of the holy church, which, if they perform, they may freely eat flesh on Wednesdays, and not be deprived therefore of any grace which the blessed Virgin hath promised to her favourites. Wherefore, it is a manifest error, what some affirm, viz: That whoever does wear the Scapular, is obliged to abstain from flesh on Wednesdays and Saturdays, whereas this obligation is only for them that say not the office of the blessed Virgin, and nevertheless are desirous to enjoy the privileges of being soon freed out of purgatory, as it doth evidently appear by the words of our blessed Lady to John XXII. and related by him in the Sabbatine bull. But concerning the offices of the blessed Virgin, here it is to be observed.

1st. That if any one doth say the office of the breviary, because he is in holy orders, or by reason of some other obligation that is sufficient to gain the Sabbatine privilege, without saying the office of the blessed Virgin. *Strat. chap. 12 n 15.*

2d. The office which is said, may be according to any, either Roman, Carmelite, Dominican, or Greek, &c. according to the custom of every one's country or community.

3d. When there is reasonable cause, it is lawful to change the saying of the offices into abstinence from flesh on Wednesdays and Saturdays, or into any other pious work, with the license of a spiritual father, and if any one happen not to have the convenience of a spiritual father, he may change it himself conformable to what divines do commonly hold concerning the mutation of vows. *Lezana in Mariae Patron, cap. 12, n. 24.*

4th. If any one can neither say the office of our blessed Lady, nor abstain from flesh, nor do any other work equivalent, by reason of his many employments, sickness, or some other impediments, nevertheless he need not therefore omit to enter into this Confraternity. For, as we have said already, he may gain all the other privileges, only by wearing devoutly the Scapular. It is also very probable, that such a one will not be deprived of the Sabbatine favour, which our blessed Lady seems to insinuate when having assigned the conditions requisite for the gaining of it, she added these words: "If they be not hindered by some lawful cause. *Thomas, a Jesu. lib. 2, Confrat. Carm. Theo. Strat. cap. 12, n. 19.*

5th.
all, but
should
flesh, o
with co
future
be depr

6th.
in this
conditi
ral or v
office,
son of
fault is
the Sc
nor the
of the
any ob
pular,

By
reader
conce
Virgin
ing th
mous
Like
ternit
they
or gr
herea

W
4 K
was

5th. If any one voluntarily and without cause at all, but merely through negligence, or human frailty, should omit the office of our blessed Lady, or eat flesh, or should chance to fall into some impurity, with condition they rise again, and purpose for the future to observe all that is required, they will not be deprived of this privilege.

6th. Finally, concerning whatever we have said in this chapter it is to be noticed, that none of the conditions assigned, do oblige under sin, either moral or venial. It is true, those that omit the divine office, or commit any unchaste action, may by reason of some other obligation, offend God ; but the fault is not any way aggravated because they are of the Scapular ; for neither the blessed Virgin Mary, nor the sovereign bishops of Rome, nor the prelates of the Order of Mount Carmel, did ever impose any obligations upon the devout of the holy Scapular, under pain of sin.

By what hath been hitherto said, the judicious reader may easily conclude what is to be said, both concerning the antiquity of the order of the blessed Virgin Mary of Mount Carmel, and also concerning the first institution, and excellency of the famous Confraternity of the most holy Scapular. Likewise, the brothers and sisters of this Confraternity, will find here sufficient instructions how they are to behave themselves, and what privilege or graces they may enjoy at present, and hope for hereafter, which is the end of this short treatise.

Wherefore, I will conclude with what is related, 4 Kings, 5, 13. where Naaman the Syrian, who was infected with leprosy, was told by Eliseus the

prophet, *Go and wash in Jordan seven times, and thou shalt be clean.* But he contemning to follow this advice, as a thing that would not at all avail him, was emphatically exhorted thereto by his servant in this manner : *If the prophet had bid thee do some great thing, thou oughtest to have done it ; how much rather then, when he saith to thee, wash and be clean.* I say the same at present concerning the sacred habit of the Scapular. If our blessed Lady had bid us do some great thing, we ought to do it ; how much rather then when she saith : *Wear my livery and you shall not suffer eternal fire.* If she had enjoined us to make great abstinences ; to undergo some rigorous mortification, or to undertake a long and tedious pilgrimage, with this condition, that we should be freed from eternal damnation ; from the torments of purgatory, and from many dangerous events which easily do befall us in this life ; right reason would dictate to us, that we ought to attempt any thing for the obtaining of so great a good ; how much more then, when she hath annexed these and many other extraordinary graces, to the reception only and devout wearing of her holy habit of the Scapular, with a final confidence in her powerful protection : but you will perhaps, with Naaman, object, what can such a weak thing avail us, as the Scapular is. To this I answer, with the Apostles, 1, *Corinth.* 1, 27. "The weak things of this world hath God chosen, that he might confound the strong." He that made choice of the weak element of water to wash us from original sin, which is so deeply indicated in us by the prevarication of our first father Adam,

hath made
to produce
tioned in

It is not
with the
the effect
our holy
ter of Jo
ter did c
kerchief
evil spir
12. N
quently
effecting
the sac
seems t
by dem
ness of
rits an
years,
miracu
daily a
world,
gin Ma
sacred
seeing
way o
good,
to ma
attribu
affair
pally
bly to

hath made use of the weak habit of the Scapular, to produce those excellent effects which are mentioned in the chapter following.

It is no new thing to Almighty God to concur with the clothes and garments of saints, in order to the effecting of prodigious things. The mantle of our holy patriarch St. Elias, divided twice the water of Jordan. *4 Kings 2*. The shadow of St. Peter did cure all diseases. *Acts 5, 15*. The handkerchiefs and napkins of Saint Paul did drive away evil spirits, and heal all sorts of infirmities. *Acts 19, 12*. Nevertheless, our Saviour did never so frequently concur with the relics of any saint, to the effecting of such like things as he hath done with the sacred habit of his Virgin Mother, which he seems to have made choice of, that he may thereby demonstrate to the world, both the efficaciousness of her intercession, and the height of her merits and glory. For during these four hundred years, ever since the time of St. Simon Stock, most miraculous and extraordinary things have been, and daily are done throughout the whole christian world, by the intercession of the most blessed Virgin Mary of Mount Carmel, and by means of her sacred Scapular. Wherefore, courteous reader, seeing thou hast at hand so easy and efficacious a way of promoting both thy spiritual and temporal good, thou wilt, if thou art wise, procure forthwith to make use of it. If thou dost not, it cannot be attributed but to thy negligence of that important affair of thy salvation, which thou oughtest principally to mind; and if thou comest at last miserably to lose thyself, Almighty God will have just

cause to object against thee what he objected against the Israelites. *Osea 14, 9. Thy perdition is from thyself.*

CHAP. X.

A Relation of some notable Miracles, &c.

THE last privilege of those who are enrolled in the Confraternity of the sacred Scapular, is contained in these words of our blessed Lady to St. Simon Stock, *Ecce signum salutis, salus in periculis*, and it is a perpetual safeguard from all manner of perils, as well by sea as by land ; a protection and defence against fire, thunder and lightning ; many tempests have been appeased by the Scapular ; many fires have been quenched ; many sorts of infirmities have been cured ; grievous contagions have been overcome ; the devils have been put to flight ; and it is the most speedy and efficacious remedy against witchcrafts, fascinations, and enchantments, that can be found. All this may be manifested by several examples, whereof I will briefly relate some.

In the city of Avignon in France, Anno Domini 1622, a person of honour named Alexander Dominic, a native of Lyons, and a soldier by profession, going to the army, remained there to do his devotions, and to celebrate, before his departure, the feast of the Scapular, with the other members of

the Con
before
bath, he
ted him
having
he with
himself
of the
of Mou
had no
the two
being
that his
passed
their m
next to

In t
young
holy S
the sa
upon
breas
and d
holy l

M
horse
by a
side,
rally
bein
Alm
gin,
life

the Confraternity. On the 11th of July, six days before the said feast, as he was going out of the bath, he met with a certain enemy of his, who saluted him with a pistol loaded with two bullets, and having made the discharge of it just at his breast, he withdrew himself. This poor man thinking himself to be killed, had recourse to the patroness of the Confraternity, crying out, "O blessed Virgin of Mount Carmel assist me !" a strange thing ; he had no sooner pronounced these words, but he felt the two bullets fall down into his breeches ; and being carried home to his lodging, it was perceived that his cloak was burned, and that the bullets had passed through his doublet and shirt, and had left their marks upon the holy Scapular, which he wore next to his skin, without any hurt to his person.

In the year 1633, near Cracovia in Poland, a young man, who, a little before had received the holy Scapular in the convent of the Carmelites of the said city, received in a battle a musket shot upon his breast, but the bullet passing through his breast-piece and clothes, rested at his Scapular, and did no more hurt, but left a little spot upon the holy habit.

Monsieur DeCuge, cornet of a company of horse, was wounded at Tesin fight in the year 1636, by a cannon bullet, which passing through his left side, bruised his very heart to pieces, so that naturally he could not live a moment ; nevertheless, he being in mortal sin, as he afterwards declared, God Almighty, by the intercession of the glorious Virgin, gave him space to repent, and prolonged his life for three or four hours, during which time he

objected
perdition

&c.

rolled in
contain-
t. Simon
ulis, and
of perils,
and de-
; many
apular ;
s of in-
tagions
put to
acious
and en-
may be
I will

Domini
Domi-
ssion,
devo-
, the
ers of

made his confession, and with his own hands wrote his last will and testament, which being done, the surgeon came to search his wounds, and found that the bullet had thrust the Scapular into his heart ; which being drawn out, he presently expired, making many acts of profound gratitude towards the sacred Virgin, who, prolonging miraculously his life had preserved him from eternal death.

At the rencounter which happened betwixt the French and the Spaniards, at the isle of St. Margarete, a young man of Toulon, named George Teissery, approached so near the cannons, that he had all his clothes, even his shirt, burnt off from his body, and by the force of the blows he was cast at a great distance into the sea, where, though deprived of the use of his senses, he remained a long while on the top of the water ; at last returning to himself, and remembering that he was of the Scapular, he invoked the immaculate Virgin Mary, by whose means he regained force to save himself ; and being out of the sea, he found that the Scapular was entire on him, without being any way touched either by the fire or water.

Anno Domini 1638, at the city of Toulon in France, the fire began in a street near to the house of Mr. John Richard, advocate of parliament, whose wife seeing that neither the multitude of the people that were there, nor the abundance of water that they threw on it, was able to quench it ; she bethought herself in this extremity of danger, to throw the habit of the most sacred Virgin into the midst of the flames, which she had no sooner done, but presently the fire ceased.

At Pa
stabbed
poinard,
wherefor
not have
tent and
Thaufre

If the
he may
this mat
Maria
of the S
Carm. c
had been
beasts,
from pis
dents, b
mentio
much re
happy a
mantle o
clude th
glory of

At Padua in Italy, a young man being in despair, stabbed himself upon the breast three times with a poinard, without being able to execute his design ; wherefore, perceiving that our blessed Lady would not have him perish that wore her livery, was penitent and confessed his crime. *P. Cyprianus in Thaufre, carm. cap. 12.*

If the pious reader desires to know more of them, he may repair to greater volumes, which treat of this matter. Amongst others *Lezana de Patron. Maria chap. 5 and 9, and Theophilus Raymundus, of the Society of Jesus, in his Scapul. Carthag. Carm. chap. 6,* hath many examples of those that had been freed from devils, from fire, water, wild beasts, sickness, witchcrafts, danger in childbed, from pistol-shots, and from many other ill accidents, by means of the Scapular. But the fore-mentioned may suffice to convince us with how much reason *Laurentius a sancto victore* had said, *happy are they that are clothed with the habit and mantle of the most blessed Virgin.* And so I conclude this devout treatise, which I dedicate to the glory of God.

THE
OFFICE

OF THE

BLESSED VIRGIN MARY.

AT MATINS.

Vers. Now let my lips sing and display,

Resp. The blessed Virgin's praise this day.

V. O Lady, to my help intend ;

R. Me strongly from my foes defend.

Glory be to the Father, &c.

THE HYMN.

HAIL Lady of the world,

Of heaven bright queen ;

Hail Virgin of Virgins,

Star early seen.

Hail full of all grace,

Clear light divine ;

Lady, to succour us,

With speed incline ;

God, from eternity,

Before all other,

Of the word thee ordained,

To be the mother ;

O
quee
forsa
with
ed S
devo
cepti
bliss
Jesu
forth
lived
ever

V
R
V
R
V
throu
R

V
R
V

By which he created

The heavens, sea, land :

His fair spouse he chose,

Free from sin's band.

V. God hath elected and pre-elected her.

R. He hath made her dwell in his tabernacle.

Let us Pray.

O holy Mary, Mother of our Lord Jesus Christ, queen of heaven, and lady of the world, who neither forsakest or despisest any, behold me mercifully with an eye of pity; and obtain for me, of thy beloved Son, pardon of all my sins ; that I, who with devout affection, do now celebrate thy holy conception, may hereafter enjoy the reward of eternal bliss, through the grace and mercy of our Lord Jesus Christ, whom thou, a virgin, didst bring forth ; who, with the Father and the Holy Ghost, liveth and reigneth, one God in perfect Trinity, for ever and ever. Amen.

V. O Lord hear my prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord.

R. Thanks be to God.

V. And let the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

AT PRIME.

V. O Lady to my help intend.

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

THE HYMN.

HAIL Virgin most prudent,

House for God plac'd

With the seven-fold pillar

And table grac'd.

Saved from contagion

Of the frail earth ;

In womb of thy parent,

Saint before birth.

Mother of the living,

Gate of saints' merits ;

The new state of Jacob,

Queen of pure spirits ;

To Zebulon fearful ;

Armies' array,

Be thou of christians,

Refuge and stay.

V. He hath created her in his holy spirit.

R. And hath poured her out, over all his works.

Let us Pray.

O holy Mary, Mother of our Lord, &c. as before, p. 113.

V. O Lord hear my prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord.

R. Thanks be to God.

V. And let the souls of the faithful departed through the mercy of God, rest in peace.

R. Amen.

AT THIRD.

V. O Lady, to my help intend.

R.
V.

V.
R.

O
fore.

V.

R.

V.

R.

V.

throu

R.

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

THE HYMN.

HAIL ark of covenant,

King Solomon's throne ;

Bright rainbow of Heaven ;

The bush of vision ;

The fleece of Gideon,

The flow'ring rod :

Sweet honey of Sampson,

Closet of God.

'Twas meet Son so noble

Should save from stain,

(Wherewith Eve's children

spotted remain.)

The maid whom for mother

He had elected,

That she might be never

With sin infected.

V. I dwell in the highest.

R. And my throne is the pillar of the clouds.

Let us Pray.

O holy Mary, Mother of our Lord, &c. as before.

V. O Lord hear my prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord.

R. Thanks be to God.

V. And let the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

AT SIXTH.

V. O Lady, to my help intend.
 R. Me strongly from my foes defend.
 V. Glory be to the Father, &c.

THE HYMN.

HAIL Mother and Virgin
 Of the Trinity
 Temple ; joy of angels,
 Cell of purity.
 Comfort of mourners,
 Garden of pleasure ;
 Palm-tree of patience,
 Chastity's treasure.
 Thou land sacerdotal,
 Art blessed wholly ;
 From sin original,
 Exempted solely.
 The city of the highest ;
 Gate of the east ;
 Virgin's gem ; in thee
 All graces rest :

V. As the lily among thorns.

R. So my beloved among the daughters of
 Adam.

Let us Pray.

O holy Mary, Mother of our Lord, &c. as be-
 fore.

V. O Lord hear my prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord.

R. Thanks be to God.

V. And let the souls of the faithful departed,
through the mercy of God, rest in peace.

R. Amen.

AT NINTH.

V. O Lady to my help intend.

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

THE HYMN.

HAIL city of refuge,

King David's tower,

Fenced with bulwark,

And armour's power.

In thy conception

Charity did flame ;

The fierce dragon's pride

Was brought to shame.

Judith invincible

Woman of arms,

Fair Abisaig, virgin,

True David warms.

Son of fair Rachel

Did Egypt store ;

Mary of the world

The Saviour bore.

V. Thou art all fair, O my beloved.

R. And original spot was never in thee.

Let us Pray.

O holy Mary, Mother of our Lord, &c. as be-
fore.

V. O Lord hear my prayer.

R. And let my cry come unto thee.
V. Let us bless our Lord.
R. Thanks be to God.
V. And let the souls of the faithful departed
 through the mercy of God, rest in peace.
R. Amen.

AT EVEN-SONG.

V. O Lady, to my help intend.
R. Me strongly from my foes defend.
V. Glory be to the Father, &c.

THE HYMN.

HAIL dial, in which
 Turns retrograde
 The sun, ten degrees;
 The word is flesh made
 That man from hell-pit
 To heaven might rise,
 Th' immenseless than angels,
 In stable lies.
 This Son did on Mary,
 Betimes appear,
 Made her conception
 As morning clear.
 Fair lily among thorns,
 That serpent-frights.
 Clear moon that in dark
 The wanderer lights.

V. In heaven I made a never-failing light rise.

R. And I cover all the world as a mist.

Let us Pray.

O holy Mary, Mother of our Lord Jesus Christ,

queen
 ther f
 fully
 belov
 with
 conce
 nal bl
 Jesus
 who,
 and r

V.
R.
V.
R.
V.
 throu
R.

V.
 by th
R.
V.
R.
V.

queen of Heaven, and lady of the world, who neither forsakest or despisest any, behold me mercifully with an eye of pity, and obtain for me of thy beloved Son, pardon of all my sins, that I, who, with devout affection, do now celebrate thy holy conception, may hereafter, enjoy the reward of eternal bliss, through the grace and mercy of our Lord Jesus Christ, whom thou, a virgin, didst bring forth; who, with the Father and the Holy Ghost, liveth and reigneth, &c.

V. O Lord hear my prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord.

R. Thanks be to God.

V. And let the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

AT COMPLINE.

V. Let thy Son, Christ Jesus, O Lady, pacified by thy prayers, convert us.

R. And turn his anger from us.

V. O Lady, to my help intend.

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

THE HYMN.

HAIL flourishing Virgin,

Chastity's renown;

Queen of clemency,

Whom stars do crown.

Thou nurse above angels,

Dost Son behold,
 Sittest at his right hand
 Attir'd in gold:
 Mother of grace, hope
 To the dismay'd ;
 Bright star of the sea,
 In shipwreck, aid.
 Grant heaven-gate open,
 That by the blest,
 We thy Son may see
 In blissful rest.

V. Thy name, Mary, is oil poured out.

R. Thy servants have exceedingly loved thee.

Let us Pray.

O holy Mary, &c. as before.

V. O Lord hear my prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord.

R. Thanks be to God.

V. And let the souls of the faithful departed,
 through the mercy of God, rest in peace.

R. Amen.

THE COMMENDATION.

TO thee, Virgin pious,

We humbly present

These hours canonical,

With pure intent.

Guide pilgrims, until

With Christ we meet :

In our agony aid us,

O Virgin sweet. Amen.

[Thi
 me
 pr
 hu
 tia

T
 origi

V
 cula

R

dids

but

es

C

bles

Son

dea

frot

tere

the

wh

rei

[This anthem following, with the prayer of the immaculate conception of the blessed Virgin, is approved of by Pope Paul V. who hath granted an hundred days of indulgence to all faithful Christians, that shall devoutly recite the same.]

ANTHEM.

THIS is the branch in which was neither knot of original, nor bark of actual sin found.

V. In thy conception, O Virgin, thou wast immaculate.

R. Pray unto the Father for us, whose Son thou didst bring forth.

Let us Pray.

O God, who by the immaculate conception of the blessed Virgin, didst prepare a fit habitation for thy Son, we beseech thee, that, as by the foreseen death of her same Son, thou didst preserve her pure from all spot, so likewise grant that we, by her intercession made free from sin, may attain unto thee; through our Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

THE
L I F E
OF
SAINT JOSEPH.

THE glorious St. Joseph was lineally descended from the greatest kings of the tribe of Juda, and from the most illustrious of the ancient patriarchs ; but his true glory consisted in his humility and virtue. The history of his life hath not been written by men ; but his principal actions are recorded by the Holy Ghost himself. God entrusted him with the education of his divine Son, manifested in the flesh. In this view he was espoused to the Virgin Mary. It is an evident mistake of some writers, that by a former wife he was the father of St. James the Less, and of the rest who are styled in the gospels, the brothers of our Lord, for these were only cousin-germans to Christ, the sons of Mary, sister to the blessed Virgin, wife of Alphæus, who was living at the time of our Redeemer's crucifixion. St. Jerome assures us, that St. Joseph always preserved his virgin chastity ; and it is of faith that nothing contrary thereto ever took place with regard to his chaste spouse, the blessed Virgin Mary. He

was
chast
of the
tion,
How
was
gin ?
time,
tery
the H
chast
a gre
stand
migh
being
conse
chari
deter
cond
cause
were
chari
exec
prehe
pate
this a
if we
tion
any
taint
on ;
the
void

was given her by Heaven to be the protector of her chastity, to secure her from calumnies in the birth of the Son of God, and to assist her in his education, and in her journies, fatigues and persecutions. How great was the purity and sanctity of him who was chosen the guardian of the most spotless Virgin? This holy man seems for a considerable time, to have been unacquainted that the great mystery of the Incarnation had been wrought in her by the Holy Ghost. Conscious, therefore, of his own chaste behaviour towards her, it could not but raise a great concern in his breast, to find that, notwithstanding the sanctity of her deportment, yet he might be well assured that she was with child. But being a just man, as the scripture calls him, and consequently possessed of all virtues, especially of charity and mildness towards his neighbour, he was determined to leave her privately, without either condemning or accusing her, committing the whole cause to God. These, his perfect dispositions, were so acceptable to God, the lover of justice, charity and peace, that before he put his design in execution, he sent an angel from heaven, not to reprehend any thing in his holy conduct, but to dissipate all his doubts and fears, by revealing to him this adorable mystery. How happy should we be, if we were as tender in all that regards the reputation of our neighbour; as free from entertaining any injurious thought or suspicion, whatever certainty our conjectures, our senses may seem to rely on; and as guarded in our tongue. We commit these faults only because in our hearts we are devoid of that true charity and simplicity, whereof St.

Joseph sets us so eminent an example on this occasion.

In the next place we may admire in secret contemplation with what devotion, respect and tenderness he beheld and adored, the first of all men, the new born Saviour of the world ; and with what fidelity he acquitted himself of his double charge, the education of Jesus, and the guardianship of his blessed mother. “ He was truly the faithful and prudent seryant, says St. Bernard, whom our Lord appointed the master of his household, the comfort and support of his mother, his foster-father, and most faithful co-operator in the execution of his deepest counsels on earth.” “ What a happiness, says the same father, not only to see Jesus Christ, but also to hear him, to carry him in his arms, to lead him from place to place, to embrace and caress him, and to be privy to all the great secrets which were concealed from the princes of this world.”

“ O astonishing elevation ! O unparalleled dignity !” cries out the pious Gerson, in a devout address to St. Joseph, “ that the mother of God, Queen of Heaven, should call you her Lord ; that God himself made man should call you father, and obey your commands. O glorious Triad on earth, Jesus, Mary, Joseph, how dear a family to the glorious Trinity in Heaven, Father, Son, Holy Ghost ! Nothing is on earth so great, so good, so excellent.” Amidst these his extraordinary graces, what more wonderful than his humility ? He conceals his privileges, lives as the most obscure of men, publishes nothing of God’s great mysteries, makes no further enquiries into them, leaving it God to manifest

ther
Pro
any
scen
in p
with
man
to
Chil
W
we
men
serv
and
noce
bade
him
again
den
seph
long
gin,
setts
quse
turn
thus
to cl
inter
“ he
an a
child
king
is m

them at his own time, seeks to fulfil the order of Providence in his regard without interfering with any thing, but what concerns himself. Though descended from the royal family which had long been in possession of the throne of Judea, he is content with his condition, that of a mechanic or handicraftsman, and makes it his business, by labouring in it, to maintain himself, his spouse, and the divine Child.

We should be ungrateful to this great saint, if we did not remember that it is to him, as the instrument under God, that we are indebted for the preservation of the infant Jesus from Herod's jealousy and malice manifested in the slaughter of the Innocents. An angel appearing to him in his sleep, bade him arise, take the child Jesus, and fly with him into Egypt, and remain there till he should again have notice from him to return. This sudden and unexpected flight must have exposed Joseph to many inconveniences and sufferings in so long a journey, with a little babe and a tender virgin, the greater part of the way being through deserts and among strangers; yet he alleges no excuses, nor enquiries at what time they were to return. St. Chrysostom observes that God treats thus all his servants, sending them frequent trials, to clear their hearts from the rust of self love, but intermixing seasons of consolation. Joseph says, "he is anxious on seeing the Virgin with child; an angel removes that fear; he rejoices at the child's birth, but a great fear succeeds: the furious king seeks to destroy the child, and the whole city is in an uproar to take away his life. This is fol-

lowed by another joy, the adoration of the Magi ; a new sorrow then arises, he is ordered to fly into a foreign and unknown country, without help or acquaintance." It is the opinion of the fathers, that upon their entering Egypt, at the presence of the child Jesus, all the oracles of that superstitious country were struck dumb, and the statutes of their gods trembled, and in many places fell to the ground, according to that of Isaiah XIX. "And the statutes of the Egyptians shall be shaken in his presence." The fathers also attribute to this holy visit the spiritual benediction poured on that country, which made it for many ages most fruitful in saints.

After the death of king Herod, which was notified to St. Joseph by a vision, God ordered him to return with the Child and his mother into the land of Isreal, which our Saint readily obeyed. But when he arrived in Judea, hearing that Archelaus succeeded Herod in that part of the country, apprehensive he might be infected with his father's vices, cruelty and ambition, he feared on that account to settle there, as he would otherwise probably have done, for the more commodious education of the Child. And, therefore, being directed by God in another vision, he retired into the dominions of his brother Herod Antipas, in Galilee, to his former habitation in Nazareth, where the wonderful occurrences of our Lord's birth were less known. St. Joseph being a strict observer of the Mosaic law, in conformity to its direction, annually repaired to Jerusalem to celebrate the Passover. Archelaus being banished by Augustus, and Judea made a Roman province, he had nothing more to fear at Je-

rusal
twelf
thithe
nies
their
lee, a
hims
on fo
quiry
not w
could
and a
turne
after
him i
tors
them
that
ripen
rents
his m
they
that,
him
Beho
tion
ing th
into
about
had
it wa
ther
lic o

rusalem. Our Saviour being advanced to the
 twelfth year of his age, accompanied his parents
 thither; who having performed the useful ceremonies
 of the feast, were now returning with many of
 their neighbours and acquaintances towards Galilee,
 and never doubting but that Jesus had joined
 himself with some of the company, they travelled
 on for a whole day's journey, without further enquiry
 after him before they discovered that he was not
 with them. But when night came on, and they
 could hear no tidings of him among their kindred
 and acquaintance, they in the deepest affliction
 returned with the utmost speed to Jerusalem; where,
 after an anxious search of three days, they found
 him in the Temple, sitting among the learned doctors
 of the law, hearing them discourse and asking them
 such questions as raised the admiration of all that
 heard him, and made them astonished at the
 ripeness of his understanding; nor were his parents
 less surprised on this occasion. And when his
 mother told him with what grief and earnestness
 they had sought him, and to express her sorrow for
 that, though short, privation of his presence, said to
 him: "Son, why hast thou thus dealt with us?
 Behold thy father and I sought thee in great affliction
 of mind." She received for answer, that being
 the Messiah and Son of God, sent by his Father
 into the world in order to redeem it, he must be
 about his Father's business, the same for which he
 had been sent into the world; and, therefore, that
 it was most likely for them to find him in his
 Father's house; intimating that his appearing in public
 on this occasion, was to advance his Father's

honour, and to prepare the princes of the Jews to receive him for the Messiah ; pointing out to them from their prophets the time of his coming. But though in this staying in the Temple, unknown to his parents, he did something without their leave in obedience to his heavenly Father, yet in all other things he was obedient to them, returning with them to Nazareth, and there living in all dutiful subjection to them.

Ælred, our countryman, abbot of Rieval, in his sermon on losing the child Jesus in the Temple, observes that this his conduct to his parents is a true representation of that which he shows us, whilst he often withdraws himself for a short time from us to seek him the more earnestly. He thus describes the sentiments of his parents on this occasion : " Let us consider what was the happiness of that blessed company in the way to Jerusalem, to whom it was granted to behold his face, to hear his sweet words, to see in him the signs of divine wisdom and virtue ; and in their mutual discourse to receive the influence of his saving truths and examples. The old and young admire him. I believe boys of his age were struck with astonishment at the gravity of his manners and words. I believe such rays of grace darted from his blessed countenance as drew on him the eyes, ears, and hearts of every one. And what tears do they shed when he is not with them." He goes on considering what must be the grief of his parents when they had lost him ; what their sentiments, and how earnest their search ; but what their joy when they found him again : " Discover to me, says he, O my Lady,

Mo
wha
saw
am
eve
teni
lean
now
hol
Ho
nec
thro
pre
and
you
wh
gri
his
Je
sh
to
vo
se
me
ea
se
pl
to
m
th
ce
an
an

Mother of my God, what were your sentiments, what your astonishment and your joy, when you saw him again, and sitting not amongst boys, but amidst the doctors of the law? When you saw every one's eyes fixed on him, every one's ears listening to him, great and small, learned and unlearned, intent on his words and motions. You now say: I have found him whom I love. I will hold him, and will no more let him part from me. Hold him, sweet Lady, hold him fast; rush on his neck, dwell on his embraces, and compensate the three days absence by multiplied delights in your present enjoyment of him. You tell him that you and his father sought him in grief. For what did you grieve? not for fear of hunger or want in him whom you knew to be God: but I believe you grieved to see yourself deprived of the delights of his presence even for a short time; for the Lord Jesus is so sweet to those who taste him, that his shortest absence is a subject of the greatest grief to them." This mystery is an emblem of the devout soul, and Jesus sometimes withdrawing himself, and leaving her in dryness, that she may be more earnest in seeking him. But above all, how eagerly ought the soul which has lost God by sin seek him again, and how bitterly ought she to deplore her extreme misfortune?

As no farther mention is made of St. Joseph, he must have died before the marriage of Cana and the beginning of our divine Saviour's ministry. We cannot doubt, but he had the happiness of Jesus and Mary attending at his death, praying by him, assisting and comforting him in his last moments.

Whence he is particularly invoked for the great grace of a happy death, and the spiritual presence of Jesus in that tremendous hour. The church reads the history of the patriarch Joseph on his festival, who was styled the Saviour of Egypt which he delivered from perishing by famine; and was appointed the faithful master of the household of Potiphar, and of that of Pharaoh and his kingdom. But our great saint was chosen by God, the saviour of the life of him who was the true Saviour of the souls of men, rescuing him from the tyranny of Herod. He is now glorified in heaven, as the guardian and keeper of his Lord on earth. As Pharaoh said to the Egyptians in their distress: "Go to Joseph;" so may we confidently address ourselves to the meditation of him, to whom God, made man, was subject and obedient on earth.

The devout Gerson expressed the warmest devotion to St. Joseph, which he endeavored by letters and sermons to promote. He composed an office to his honour, and wrote his life in twelve poems, called Josephina. He enlarges on all the circumstances of his life by pious affections and meditations. St. Theresa chose him the chief patron of her Order. In the sixth chapter of her life, she writes thus: "I choose the glorious St. Joseph for my patron, and I commend myself in all things singularly to his intercession. I do not remember ever to have asked of God any thing by him which I did not obtain. I never knew any one, who by invoking him did not advance exceedingly in virtue; for he assists in a wonderful manner all who address themselves to him." St. Francis of Sales,

thro
trem
his
stan
tern
July
Pop
164
gati
days
T
pres
con
Ma
The
way
invi
emp
the
list
hea
O
sha
oft
mo
lov
if
tin
vin
th
ea
w

throughout his whole nineteenth entertainment, extremely recommends devotion to him, and extols his merits, principally his virginity, humility, constancy and courage. The Syrians and other eastern churches celebrate his festival on the 20th of July ; the western churches on the 19th of March. Pope Gregory XV. in 1621, and Urban VIII. 1642, commanded it to be kept a holyday of obligation ; but to prevent abuses, this and other holydays were retrenched by Pius VI., 1778.

The holy family of Jesus, Mary and Joseph, presents to us the most perfect model of heavenly conversation on earth. How did those seraphims Mary and Joseph, live in their poor cottage?—They always enjoyed the presence of Jesus, always burning with the most ardent love for him, inviolably attached to his sacred person, always employed and living only for him. What were their transports in beholding him, their devotion in listening to him, and their joy in possessing him? O heavenly life! O anticipation of the heavenly bliss! O divine conversation! We may imitate them, and share some degree of this advantage by conversing often with Jesus, and by the contemplation of his most amiable goodness kindling the fire of his holy love in our breasts. The effects of this love, if it be sincere, will necessarily appear in our putting on his spirit, and imitating his example and virtues: and in our studying to walk continually in the divine presence, finding God every where, and esteemed all the time lost which we do not spend with God, or for his honour.

THE DEDICATION

OF

ST. MARY AD NIVES.

THERE are in Rome three patriarchal churches, in which the Pope officiates on different festivals, and at one of which he always resides when in the city. These are Basilic of St. John Lateran, St. Peter's on the Vatican hill, and St. Mary Major. This last is so called because it is, both in antiquity and dignity, the first church in Rome among those that are dedicated to God in honour of the Virgin Mary. The name of the Liberian Basilic was given it, because it was founded in the time of Pope Liberius, in the fourth century; it was consecrated under the title of the Virgin Mary, by Sixtus III. about the year 435. It is also called St. Mary ad Nives, or at the Snow, from a popular tradition, that the mother of God chose this place for a church under her invocation by a miraculous snow that fell upon this spot in summer, and by a vision in which she appeared to a patrician named John, who munificently founded and endowed this church in the pontificate of Liberius. The same

Bas
St.
ger
birth
a ca
little
holy
It is
this
relic
and
T
fam
of th
asse
Chr
prai
holy
and
Sup
mo
his
of
ma
fai
chu
lar
su
off
m
th
n

Basilic has sometimes been known by the name of St. Mary ad Præsepe, from the holy crib or manger of Bethlehem, in which Christ was laid at his birth. It resembles an ordinary manger, is kept in a case of massy silver, and in it lies an image of a little child, also of silver. On Christmas Day, the holy manger is taken out of the case, and exposed. It is kept in a sumptuous subterraneous chapel in this church. It is well known how much this holy relic excited the devotion of St. Jerome, St. Paula, and others, when it remained yet at Bethlehem.

This church is, at least next to Loretto, the most famous place in the whole world for the devotion of the faithful to the Mother of God. They here assemble with great fervour from many parts of Christendom, to unite their suffrages together in praising God for the mercies he has shown to this holy Virgin, and through her to the whole world; and in imploring her patronage and intercession. Supplications, which are public and general are most honourable to God; and powerful in obtaining his mercy. To say nothing of the precious relics of many saints which are there deposited, and the many great graces which by the joint prayers of the faithful have been there obtained for the whole church; this circumstance alone suffices particularly to recommend the sanctity of this and other such venerable churches beyond all that could set off the Temple of Solomon in the Jewish law.

The church, which is always solicitous by the mouths of her pastors, to instruct her children in the most powerful means of attaining to salvation, never ceases, from the primitive ages, strongly to

excite them to make their most fervent assiduous addresses to the Mother of God, as a most efficacious means of working their sanctification. She teaches us earnestly to conjure him who is the author of our being and of our salvation, to listen to her prayers for us ; and humbly to remind him, that through her he bestowed himself upon us, and that for love of us he vouchsafed to be born of her, she always remaining a spotless Virgin, &c. She excites us to call her "the mother of grace and pity," and to place a confidence in her mediation, that by it we shall more easily obtain from her Son, and through her merits, all graces. That Christian neglects a great means of succour who does not every day most earnestly recommend himself, and his particular difficulties and necessities in his main concern, to her intercession. To render our supplications the more efficacious we ought to unite them in spirit to those of all fervent penitents and devout souls, invoking this advocate for sinners. We ought to be ashamed not to appear among the foremost and the most ardent in our addresses, in proportion to our extreme necessities, and particular obligations.

M
St. J
Virg
and
mase
at G
year
unia
lent
tion
E
num
sion
G
tify
the
of v
cha
sub

assiduous
st effic-
n. She
the au-
listen to
nd him,
us, and
n of her,
c. She
and pi-
ediation,
her Son,
t Chris-
ho does
himself,
es in his
der our
to unite
ents and
sinners.
ong the
sies, in
particu-

THE
LIFE
OF
SAINT ANNE,
MOTHER OF THE BLESSED VIRGIN.

THE Hebrew word Anne, signifies gracious. St. Joachim and Anne, the parents of the blessed Virgin Mary, are justly honoured in the church, and their virtue is highly extolled by St. John Damascen. The emperor Justinian I. built a church at Constantinople in honour of St. Anne, about the year 550. Codinus mentions another, built by Justinian II. in 705. Her body was brought from Palestine to Constantinople in 710, whence some portions of her relics have been dispersed in the West. F. Cuper, the Bollandist, has collected a great number of miracles wrought through her intercession.

God has been pleased by sensible effects, to testify how much he is honoured by the devotion of the faithful to this saint, who was the great model of virtue to all engaged in the married state, and charged with the education of children. It was a sublime dignity and a great honour for this saint to

give to a lost world the advocate of mercy, and to be parent of the mother of God. But it was a far greater happiness to be, under God, the greatest instrument of her virtue, and to be spiritually her mother by a holy education in perfect innocence and sanctity. St. Anne being herself a vessel of grace, not by name only, but by the possession of that rich treasure, was chosen by God to form his most beloved spouse to perfect virtue; and her pious care of this illustrious daughter was the greatest means of her own sanctification and her glory in the church of God to the end of ages. It is a lesson to all parents whose principal duty is the holy education of their children. By this they glorify their Creator, perpetuate his honour on earth to future ages, and sanctify their own souls. St. Paul says, that it is by the education of their children that parents are to be saved. Nor will he allow any who has had children, ever to be admitted to serve the altar, whose sons do not by their holy conduct give proofs of a virtuous education. Nevertheless we see parents solicitous about the corporal qualifications of their children, and earnest to procure them an establishment in the world: yet supinely careless in purchasing them virtue, in which alone their true happiness consists. This reflection drew tears from Crates, a heathen philosopher, who desired to mount on the highest place in this city, and cry out with all his strength: "Citizens, what is it you think of? You employ all your time in heaping up riches to leave to your children; yet take no care to cultivate their souls with virtue, as if an estate were more precious than themselves."

THE
LIFE
OF
SAINT ISABEL.

SAINT ISABEL, Virgin. This holy princess was daughter of Lewis VIII. King of France, and Blanche of Castile, and only sister to Lewis. She was born in 1225, and lost her father when she was but two years old. She was trained up in the purest maxims of religion, and in the heroic practice of all virtues, and attained to so perfect a knowledge of the Latin tongue, that she often corrected the compositions of her chaplains in that language. Her character, from her infancy, was a combination of every eminent virtue, and her whole life, from thirteen years of age, was almost one continued course of prayer, reading and working. At that age she took a resolution to consecrate her virginity to God, and always shunned all vain amusements, and, as much as obedience to the queen would permit, all ornaments of dress. A match was proposed between her and the young Conrad, the emperor's eldest son, and her mother, St. Lewis, and the pope, joined in persuading her for the public good of the church and state, to accept so advantageous

an offer. But she considered matters in another light, alleged the consecration she had made of herself to another state, and answered the Pope in a letter, that it was something much greater to be the last among the virgins that are consecrated to the divine service, than to be an empress, and the first woman in the world. Her courageous resolution was honoured with congratulations from his Holiness and St. Lewis, and the sequel showed how much the better choice she made, in preferring the calm harbour of a retired life to the tempests and vices of such a court. Isabel fasted three days a week, and never eat but the coarsest food, and only what seemed absolutely necessary for the support of nature. She sent from her table the nicest dishes to the poor, and reserved for them almost whatever was at her disposal. St. Lewis one day found her at her work, making a cap, and begged she would give it to him as a token of her friendship, saying he would wear it for her sake. "This," said she, "is the first work of the kind that I have spun; I therefore owe it to Jesus Christ, to whom all my first fruits are due." The king was exceedingly pleased with her answer, and desired she would spin another for him; which she accordingly did, after she had given the first to a poor man.

Humility was the favourite virtue of St. Isabel, and she called the nunnery which she built at Longcamp, four miles from Paris, of the Humility of our Lady, saying she chose that title because the blessed Virgin was exalted to the dignity of Mother of God, chiefly on account of her profound humility. Our saint founded this house in 1252,

for Minoreesses or Clares, but obtained of Urban IV. a dispensation for them to be allowed to enjoy rents and possessions. After the death of her mother, she retired into this monastery. William of Nangis says, she professed the Franciscan rule ; but this is generally looked upon as a mistake, for all other writers assure us, that on account of her frequent infirmities, she never made a religious profession, though she lived in the monastery, strenuously labouring to sanctify her soul by assiduous prayer, mortification and patience under continual sicknesses for the last six years of her life. St. Lewis, who tenderly loved her for her extraordinary virtue, frequently visited her. She died on the 22d of February, 1270, being forty-two years old. Her relics are enshrined at Longcamp. She was beatified by Leo X. in 1316. Urban VIII. granted an office in her honour. See her life, wrote by Agnes of Harcourt, her maid of honour. *Ed. Du Cange Joineville, Chalippe Vie de S. Francois, T. 2, p. 285.*

A PRAYER
TO THE
GLORIOUS VIRGIN MARY,
MOTHER OF GOD:

EVER glorious and blessed Virgin Mary, queen of virgins, mother of mercy, hope and comfort of all desolate souls, through that sword of grief which pierced your heart while your only Son Christ Jesus, our Lord, suffered on the cross, death and ignominy; through his filial tenderness of purest love in your behalf, grieving in your grief, while from his cross he bequeathed you to the protection of his disciple St. John, take pity, I beseech thee, on my poverty and wants; have compassion on my anxiety and cares; help and comfort me in all my infirmities and miseries whatsoever. You are the mother of mercies, the comfort of the afflicted and desolate, the refuge of all the needy and orphans, behold then with an eye of pity, a miserable forlorn wretch, and hear my prayers; and seeing (for just punishment of my sins) I am surrounded with many evils, and much anguish, unto whom shall I have recourse, or where can I be more securely sheltered than under thy powerful protection? O glorious Virgin Mary, mother of our Lord and Saviour Je-

sus Christ, comfort and redress of our lost nature,
 hearken therefore, I beseech thee, with compassion
 and pity to my humble requests and prayers. I
 beg it by the great mercy of your dearest Son, by
 that love wherewith he embraced our human na-
 ture, to save us from damnation ; God became
 man, and you his holy mother ; vouchsafing merci-
 fully to visit the world with his presence, came
 forth from the chaste enclosure of your virgin
 womb : I beg it by that anguish of mind which
 your most dear Son, our Lord Jesus Christ endur-
 ed at Mount Olivet, beseeching his heavenly Father
 to take away, if possible, that bitter chalice of his
 future passion ; by his three times repeated prayer
 in the garden, and your mournful steps, when with
 tears you accompanied him to that doleful spectacle
 of his death and sufferings ; by the whips, scoffs,
 cords, ignominies, false accusations, and unjust
 condemnation ; by that garment gained at a cast-
 ing lot ; by his tears and drops of bloody sweat ; by
 his silence and patience ; by his fear, sadness and
 grief of heart ; by his anguish and pain in nailing
 him to the cross in your presence, and in the sight
 of the whole world ; by his royal head pierced with
 thorns and struck with a reed ; by his third and bit-
 ter potion of vinegar and gall ; by that lance which
 pierced his sacred side, and by that blood and wa-
 ter which flowing thence did shower on us plenty
 of mercy and grace ; by those nails stuck into his
 hands and feet ; by that precious soul and sweet
 spirit, which he, crying with a loud voice, " My
 God, my God, why hast thou forsaken me ? " re-
 commended to his heavenly Father, and with an in-

clined head gave up the Ghost, saying, All is consummated ; by rending of the rocks, and tearing of the veil of the temple ; by the earthquake ; by the darkening of the sun and moon ; by his mercy shown to the penitent thief ; by his adorable cross and bitter passion ; by his descent into hell, to those souls which he comforted with his glorious sight ; by that joy, glory, and victory of his holy resurrection, and appearing unto his elect Virgin Mother, and to the rest of his disciples, for forty days ; by his admirable ascension, when they beholding he was elevated into heaven ; by the grace of the holy Paraclete which he, in fiery tongues, infused into the hearts of his disciples, and by their zeal inflamed the rest of the universe ; by that last and dreadful day, when he shall come to judge the living and the dead, and the world by fire ; by all the compassion he bore you in this life, and by the ineffable joy thou felt, being in his sight assumed into heaven, where, world without end, you live and rejoice in him, comfort my heart, and hear this my prayer, for which I am your supplicator—(ask here devoutly whatsoever you please)—and I am confident in my powerful intercession with thy Son, the Lord and giver of life, who granteth mercifully the request of all that love him, and doth relieve all that faithfully supplicate him. Wherefore, O most blessed Virgin Mary, according to my present need in this, and in all other things whatsoever, for that which I humbly invoke your sacred name and assistance, obtain for me of your dearest Son our Lord God, firm hope in the Catholic faith, perfect charity, true contrition of heart, a fountain of tears,

sincere confession, and refraining from sin ; con-
 dign satisfaction, love of God and my neighbour ;
 contempt of the world, and true patience to suffer
 affronts, ignominies, and, if need be, an opprobrious
 death, for love of your Son our Redeemer Jesus
 Christ. Obtain for me perseverance in good
 works, performance of my good purposes and vows,
 mortification of my self-will, conversation pleasing
 unto you, and in the last hour of my life, a strong
 and true repentance, and penitence in word and
 mind, and a happy death : lastly, for the souls of
 my parents, brothers, sisters, and benefactors, alive
 and dead, obtain for us all, I beseech you, life ever-
 lasting. Amen.

ACTS

or

FAITH, HOPE, AND CHARITY.

[Pope Clement XIV. the 5th of April, 1772,
 granted an Indulgence of seven years and seven
 quarantines to all the Catholics of this kingdom, as
 often as they devoutly repeat the Acts of Contri-
 tion, Faith, Hope and Charity ; the daily practice
 of which is most earnestly recommended to the
 faithful, as an excellent form of prayer. This In-
 dulgence may be also applied for the relief of the
 souls in Purgatory.]

A PRAYER BEFORE THE ACTS.

O ALMIGHTY and eternal God, grant unto us an increase of Faith, Hope and Charity ; and that we may obtain what thou hast promised, make us love what thou commandest : through Christ our Lord. Amen.

AN ACT OF CONTRITION.

I am heartily sorry, O my God ! that I have offended thee, by transgressing thy divine Commandments, and I detest these transgressions from my heart, because I love thee above all things, who art infinite goodness and infinite perfection ; I now firmly purpose with the assistance of thy grace, never to offend thee hereafter.

AN ACT OF FAITH.

I most firmly believe, O my God ! whatever thy holy Catholic Church proposes to my belief ; because thou who art the infallible truth, hast revealed it. I explicitly believe that there is one God in three distinct persons, the Father, and the Son, and the Holy Ghost. I believe that the second Person, the Son of God, became Man, suffered and died on the Cross for our redemption ; that he arose from the dead, ascended into heaven, and at the end of the world shall come to judge all mankind according to their works ; and reward the just with eternal glory, and punish the wicked with everlasting pains. In this faith I am firmly resolved to live and die.

AN ACT OF HOPE.

MY God ! because thou art all-powerful, infinitely merciful, and infinitely good ; I hope, through the merits of Jesus Christ, to obtain forgiveness of my sins, grace in this life, and eternal glory in the next ; which thou hast promised to all those who do the good works that thou hast commanded, and which, with thy divine assistance, I now purpose to perform.

AN ACT OF CHARITY.

I LOVE thee, my God ! above all things, with my whole heart ; because thou art infinitely perfect, and worthy of all love ; and for thy sake, I love my neighbour as myself.

PRAYERS AT MASS.

AT THE BEGINNING OF MASS,

Making the sign of the Cross with the Priest, say,



IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I will draw near thy altar, O my God, there to gain new strength and vigour to my soul ; separate me from those unbelievers who have no trust in thee ; that grace which comforts me when the remembrance of my sins afflicts and casts me down ;

that grace which lets me know there is an everlasting refuge in thy goodness, and that thou art ready to forgive even our greatest sins upon a sincere repentance.

The Priest bowing down, says the Confiteor before he goes up the altar; say it with him as follows :

I CONFESS to Almighty God, to the blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, the holy apostles Peter and Paul, to all the saints, and to you, Father, that I have very much sinned in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you, Father, to pray to our Lord God for me.

[*As the Ps. Judica me, the Gloria in excelsis and Creed, are omitted in Masses for the Dead, &c. you also may pass them over.*]

After the Confiteor, say,

O MY God, who hast commanded us to pray for one another, and in thy holy Church hast given, even to sinners, the power of absolving from sin, receive with equal bounty the prayers of thy people for priest, and those of the priest for thy people.

We beseech thee O Lord, by the merits of those saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

When the Priest goes first to the Book, and says the part of the Mass called the Introit, say,

GRANT, O Lord we may be truly prepared for the offering of this great sacrifice to thee this day; and because our sins alone can render us displeasing to thee, therefore we call aloud to thee for mercy.

At the Kyrie eleison, say,

HAVE mercy on me, O Lord, and forgive me all my sins.

Have mercy on me, O Lord, have mercy on me.

At the Gloria in excelsis, say,

GLORY be to God on high, and peace on earth to men of good will. We praise thee; we bless thee; we adore thee; we glorify thee; we give thee thanks for thy great glory, O Lord God, Heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son. O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us: who takest away the sins of the world, receive our prayers: who sittest at the right hand of the Father, have mercy on us. For thou only art holy, thou only art the Lord, thou only, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

When the Priest turns to the People, and says, Dominus vobiscum, say,

BE thou always with us, O my God, and let thy grace never depart from us.

While he reads the Collects, say,

ALMIGHTY and eternal God, we humbly beseech thee, mercifully to give ear to the prayers of thy servant, which he offers thee in the name of thy Church, and in behalf of us thy people : accept them to the honour of thy name, and good of our souls ; and grant us all those blessings which may any ways contribute to our salvation. Through our Lord Jesus Christ. Amen.

At the Epistle, say,

BE thou, O Lord, eternally praised and blessed, for having communicated to the holy prophets and apostles thy spirit, disclosing to them admirable secrets, redounding to thy glory and our great good. We firmly believe their word, because it is thine. Give us, we beseech thee, the happiness to understand from the Church, by their instructions, what is profitable, and grace to practise the same all our lives.

When he reads the Gradual, say,

HOW wonderful, O Lord is thy name through the whole earth ! I will bless our Lord at all times ; his praise shall be ever in my mouth. Be thou my God and my Protector : in thee alone will I put my trust, let me not be confounded for ever.

At the Gospel, when the People rise up, say,

MAYEST thou be ever adored and praised, O Lord, who not content to instruct and inform us by thy prophets and apostles, hast even vouchsafed to

humbly be-
 prayers of
 ame of thy
 e : accept
 ood of our
 which may
 Through
 and blessed,
 prophets and
 nirable se-
 great good.
 t is thine,
 to under-
 ions, what
 me all our
 ne through
 all times;
 Be thou my
 will I put
 ver.
 say.
 praised, O
 form us by
 ehsafed to

Speak to us by thy only Son, our Saviour Jesus Christ, commanding us by a voice from heaven to hear him : grant us, O merciful God, the grace to profit by his divine and heavenly doctrine. All that is written of thee, dread Jesus, in thy gospel, is truth itself : nothing but wisdom in thy actions ; power and goodness in thy miracles ; light and instruction in thy words. With thee, sacred Redeemer, are the words of eternal life : to whom shall we go, but to thee, eternal Fountain of truth ? Give me, O God, grace to practise what thou commandest, and command what thou pleasest.

At the Credo, or Nicene Creed, say,

I BELIEVE, O Lord, all thou hast taught me by thy holy Church : in this faith, by the assistance of thy grace, I desire to live and die : by thy divine grace, I am convinced of the sincerity and wisdom of those who have delivered these sacred truths to me. Their miraculous success is a sufficient proof. Where shall I go, my Lord ? Thou hast the words of eternal life. Of thy truth thus delivered, my reason and will shall never doubt, though my senses and vain imaginations should. I believe, O Lord, help my unbelief.

When, at the Offertory, he uncovers the Chalice, say,

ACCEPT, O holy Father, almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present, and for all faithful Christians,

living and dead, that it may avail me and them to life everlasting. Amen.

At the Offering of the Chalice, say,

We offer thee, O Lord, the Chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet perfume, for our salvation, and for that of the whole world.

Accept us, O Lord, in the spirit of humility and a contrite heart: and grant that the sacrifice which we offer this day in thy sight, may be pleasing to thee, O Lord God.

When he Washes his Fingers at the Corner of the Altar, say,

THOU, Lord, who once vouchsafedst to wash thy disciples' feet before their invitation to thy holy table, wash us also, we beseech thee, O Lord, and wash us again: not only our feet and hands, but our hearts, our desires, our souls, that we may be wholly innocent and pure.

Go on, and Pray,

RECEIVE, O holy Trinity, this oblation we make thee, in memory of the passion, resurrection and ascension of our Lord Jesus Christ, and in honour of the ever blessed Mary ever Virgin; of the blessed John the Baptist; of the holy apostles Peter and Paul; of these, and of all the saints; that it may be available to their honour and our salvation. And may they vouchsafe to intercede for us

in heaven, whose memory we celebrate on earth.
Through the same Christ our Lord. Amen.

At the Orate Fratres, say,

MAY our Lord receive this sacrifice from thy hands, to the praise and glory of his name, for our good, and the benefit of his whole church.

Or whilst he reads the secret Prayers proper for the Day, in a low voice, say,

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation which we, thy servants, are making to thee ; that as we offer it to the honour of thy name, so it may be to us a means of obtaining thy grace here, and in the next life, everlasting happiness. Amen.

When the Priest says in a loud voice, Per omnia secula seculorum, say,

IT is truly meet and just, right and available to salvation, that we always, and in all places, give thanks to thee, holy Lord, Father Almighty, eternal God, through Christ our Lord ; by whom the angels praise thy Majesty ; the dominions adore it ; the powers tremble at it, the heavens and heavenly virtues, and blessed seraphim with common jubilee glorify it ; together with whom we beseech thee, that we may be admitted to join our voices, saying, in a humble manner,

Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of thy glory,

Hosanna in the highest, Blessed is he that

cometh in the name of the Lord. Hosanna in the highest.

What follows is called the Canon of the Mass : say then,

MOST merciful Father, who hast given us thy only Son to be our daily sacrifice, incline thine ears to our prayers, and favour our desires ; protect, unite, and govern the whole Church throughout the world, pour forth thy blessing on his present Holiness, that Prelate who has a particular charge over us, our king, and all true professors of the Catholic faith.

Whilst he makes his Memento, or Commemoration of the Living, make yours also, praying in particular for yourself and Friends, &c.

I OFFER thee, O eternal Father, with this thy minister at the altar, this oblation of the body and blood of thy only Son, to thy honour and glory : in remembrance of my Saviour's passion, in thanksgiving for all thy benefits, in satisfaction for all my sins, and for the obtaining of thy grace, whereby I may be enabled to live virtuously and die happily. I desire thee likewise to accept it, O God, for my parents, (if alive,) relatives, friends, and benefactors ; grant them all blessings, spiritual and temporal. I offer it up also (name the particular intentions you offer it up for ; as for obtaining this virtue, overcoming that vice ; for blessings, such as health, &c.) Likewise for all that are in misery ; for those I have any ways injured in word or deed : for all my enemies : for the conversion of sinners,

and enlightening of all that sit in darkness. Pour forth thy blessings on all, according to their different necessities, through the merits of thy only Son our Lord.

Proceed and say,

GIVE ear, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation in our behalf, and grant it may be effectual for the obtaining of all those blessings which he asks for us.

Behold, O Lord, we all here present to thee in this bread and wine the symbols of our perfect union. Grant, O Lord, that they may be made for us the true body and blood of thy dear Son; that being consecrated to thee by this holy victim, we may live in thy service, and depart this life in thy grace.

At the Elevation, or lifting up of the Sacred Host, in memory of Christ being lifted up on the Cross, say,

MOST adorable body, I adore thee with all the powers of my soul. Lord, who hast given thyself entire to us, grant we may become entirely thine. I believe, O Lord, help my unbelief.

Most merciful Saviour, be thou my protector; strengthen and defend me by thy heavenly grace, now, and especially at the hour of death, sweet Jesus. Amen.

At the Elevation of the Chalice, say,

MOST adorable blood, that wastest away all

our sins, I adore thee : happy we, could we return our life and blood for thine, O blessed Victim.

O Jesus, do thou cleanse, sanctify, and preserve our souls to eternal life. Live Jesus, in us, and may we live in thee. Amen.

After the Elevation, say,

IT is now, O Lord, with grateful hearts we call to mind the sacred mysteries of thy passion and death, of thy resurrection and ascension. Here is thy body that was broken ; here is thy blood that was shed for us, of which these exterior signs are but the figures, and yet in reality contain the substance. It is now we truly offer thee, O Lord, that pure and holy victim, which thou hast been pleased to give us ; of which all the other sacrifices were but so many types and figures.

Whilst he makes his Memento, in silence, for the Dead, make yours also, thus.

I OFFER thee again, O Lord, this holy sacrifice of the body and blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of (here name whom you chiefly propose to pray for) my parents (if dead) relatives, benefactors, neighbours, &c. Likewise of such as I have any ways injured, or been the occasion of their sins ; of such as have injured me, and been my enemies ; of such as die in war, or have none to pray for them, &c. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light and peace : through the same Christ our Lord. Amen.

*When he strikes his Breast, and says aloud—Nobis quæ
que peccatoribus, say,*

VOUCHSAFE to grant the same, to us, poor and miserable sinners: judge us not according to our demerits; but through the infinite multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon.

We ask it of thee, in the name of thy dear Son, who liveth and reigneth eternally with thee, and in that form of prayer which he himself hath taught us.

At the Pater Noster, say with him,

OUR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation: but deliver us from evil. Amen.

Deliver us from those evils we labour under at present; from past evils, which can be nothing but our manifold sins; and from all the evils to come, which will be the just chastisement of our offences, if our prayers, and those more powerful ones of thy saints, who intercede for us, intercept not thy justice, or excite not thy bounty.

At his breaking and putting a particle of the Host into the Chalice, say,

THY body was broken, and thy blood shed for us: grant that the commemoration of this holy

mystery may obtain for us peace : and that those who receive it may find everlasting rest.

At the Agnus Dei, say with the Priest,

LAMB of God, who takest away the sins of the world, have mercy upon us.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Lamb of God, who takest away the sins of the world, grant us peace.

At the Prayer before Communion, say,

IN saying to thy Apostles, my peace I leave you, my peace I give you : thou hast promised, O Lord, to all thy Church, that peace which the world cannot give ; peace with thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace : let nothing separate us from thee to whom we heartily desire to be united, through the blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every christian duty, so as never more to yield under temptations, or fall into our common weaknesses.

At the Domine non sum dignus, striking your breast thrice, with humility and contrition, say,

LORD, I am not worthy thou shouldst enter under my roof ; say only the word and my soul shall be healed.

Such

Mo

faith,

thy

conso

recei

thee

hast

ceive

Lord

Fee

am v

body

me

neve

with

reig

[Du

(

dea

we

and

ble

so

be

my

in

te

m

Such as are not prepared to communicate really, may communicate spiritually, by saying as follows.

MOST loving Jesus, I adore thee with a lively faith, who art present in this sacrament by virtue of thy infinite power, wisdom and goodness. But conscious of my infirmities and sins, I dare not now receive thee sacramentally. All my hope is in thee ! I love thee, O Lord, with all my heart, who hast so loved me : and therefore I desire to receive thee now spiritually : come, therefore, O Lord, to me in spirit, and heal my sinful soul. Feed me, for I am hungry ; strengthen me, for I am weak ; enliven and sanctify me with thy sacred body and blood : deliver me from all sin, and make me always obedient to thy commands ; and let me never be separated from thee, my Saviour ! who, with the Father and the Holy Ghost, livest and reignest one God, for ever and ever. Amen.

[During the Ablution and Wiping of the Chalice, say,]

GIVE us, O Lord, a part in the fruits of thy death and passion ; the sacred memory of which we have commemorated in our present sacrifice and communion. Happy those who sit at thy table to partake of the bread of life. O Jesus, my soul sighs after thee ! I long with thy apostles to be dissolved, and to be with thee. My heart, and my whole body, with transports of joy, seek the living God.

My soul languishes with the ardent desire of entering into the house of our Lord. I love thee, O my God, with all my heart ! O that I could always

enjoy the presence of thy adorable body, which is the pledge of our eternal happiness. I adore thy goodness, and return thee infinite thanks, O gracious Lord, for thy inestimable favour and mercy, in admitting me to be present this day at the dread sacrifice, where thou art both Priest and Victim. Make me, O God, always sensible of this great blessing, and let not my unworthiness put a stop to the effect of thy mercy and goodness.

Whilst he reads the Communion, say,

LET it be now, O Lord, the effect of thy mercy, that we, who have been present at this holy mystery, may find the benefit of it in our souls.


At the Post-Communion, say,

WE give thee thanks, O God, for thy mercy in admitting us to have a part in offering this sacrifice to thy holy name: accept it now to thy glory and be ever mindful of our weakness.

Proceed as follows.

MOST gracious God, Father of mercy, grant, I beseech thee, that this adorable sacrifice of the blessed body and blood of thy Son, our Lord Jesus Christ, may obtain for us at thy hands, mercy, and the remission of all our sins. Amen.

When he turns to the People and gives them his Blessing, make you also the sign of the Cross, and say,

THE Blessing of God Almighty,  Father, Son, and Holy Ghost, descend upon us, and dwell in our hearts for ever. Amen.

Whilst he concludes with the last Gospel, say,

O ETERNAL Word, speak to my soul, which adores thee in profound silence ; thou art the great Creator of all things ; abandon not I beseech thee, thy own creature : be thou my life, my light, and my all.

O Light eternal ! enlighten me in this present life, and in the life to come.

Reign in me as in thine own inheritance : for thou, O Lord, hast made me : thou hast redeemed me ! May I be ever thine.

I have sinned too much against heaven, and before thee, and am not worthy to be called thy son.

Thou God Incarnate, have pity on my frail and mortal flesh, and grant it may one day see what it here adores below. Amen.

I RENDER thee all possible praise and thanks, O Sovereign Creator, for the favour I have this day received from thy bounty, and of which many better deserving Christians are deprived. Receive, O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotions, and grant, that by the strength and virtue of these divine mysteries, I may go on cheerfully in the path of thy commandments, love and service, amidst all the temptations, troubles, and dangers of my life's pilgrimage, till I shall one day happily arrive at thy heavenly kingdom, where, with the blessed angels and saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more adequately celebrate thy infinite goodness and mer-

cy, with uninterrupted canticles of eternal praise, admiration and gratitude.

Happy are they who dwell in thy house, O Lord: for ever and ever they will praise thee.

Thou art worthy, O Lord, to receive honour, glory, and power.

Praise the Lord, for he is good, for his mercy is everlasting.

Who shall relate the wonders of the Lord? who shall publish his praises?

At sprinkling the Holy Water, before Mass on Sundays, is sung the following Anthem.

SPRINKLE me, O Lord, with hyssop, and I shall be cleansed: wash me, and I shall become whiter than snow.

Ps. Have mercy on me, O God, according to thy great mercy.

R. Glory be to, &c.

Anth. Sprinkle me.

The Priest being returned to the Foot of the Altar, says,

V. show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. May the Lord be with you.

R. And with thy spirit.

HEAR us, O holy Lord, Almighty Father, eternal God! and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit and defend all that are assembled in this place, through Christ, our Lord. Amen.

**AN INVITATION, OR THE DEVOUT SOUL'S RE-
PAIR TO THE SACRED HEART.**

ALL the faithful adorers of Jesus are invited to repair in spirit every day, at nine o'clock in the morning, and four in the evening, to his divine Heart, in order to make in common some of the following aspirations.

O most sacred heart of Jesus ! have mercy on us.

O divine Heart, wounded for love of us ! let us ever be sensible of thy bounty, and let thy love ever plead in our favour.

O Heart of Jesus, burning with love of us, inflame our hearts with the love of thee.

Blessed be the most adorable Heart of Jesus my God for ever and ever.

No love, no heart equals thine, most loving Jesus.

O may thy adorable heart be for ever praised, and all thanks both in time and eternity paid to it.

O adorable heart of Jesus ! mayest thou be known, loved and adored, throughout the whole world.

O divine Fire, ever burning and never ceasing, raise my heart into a flame, that I may always love, and never cease from loving thee.

