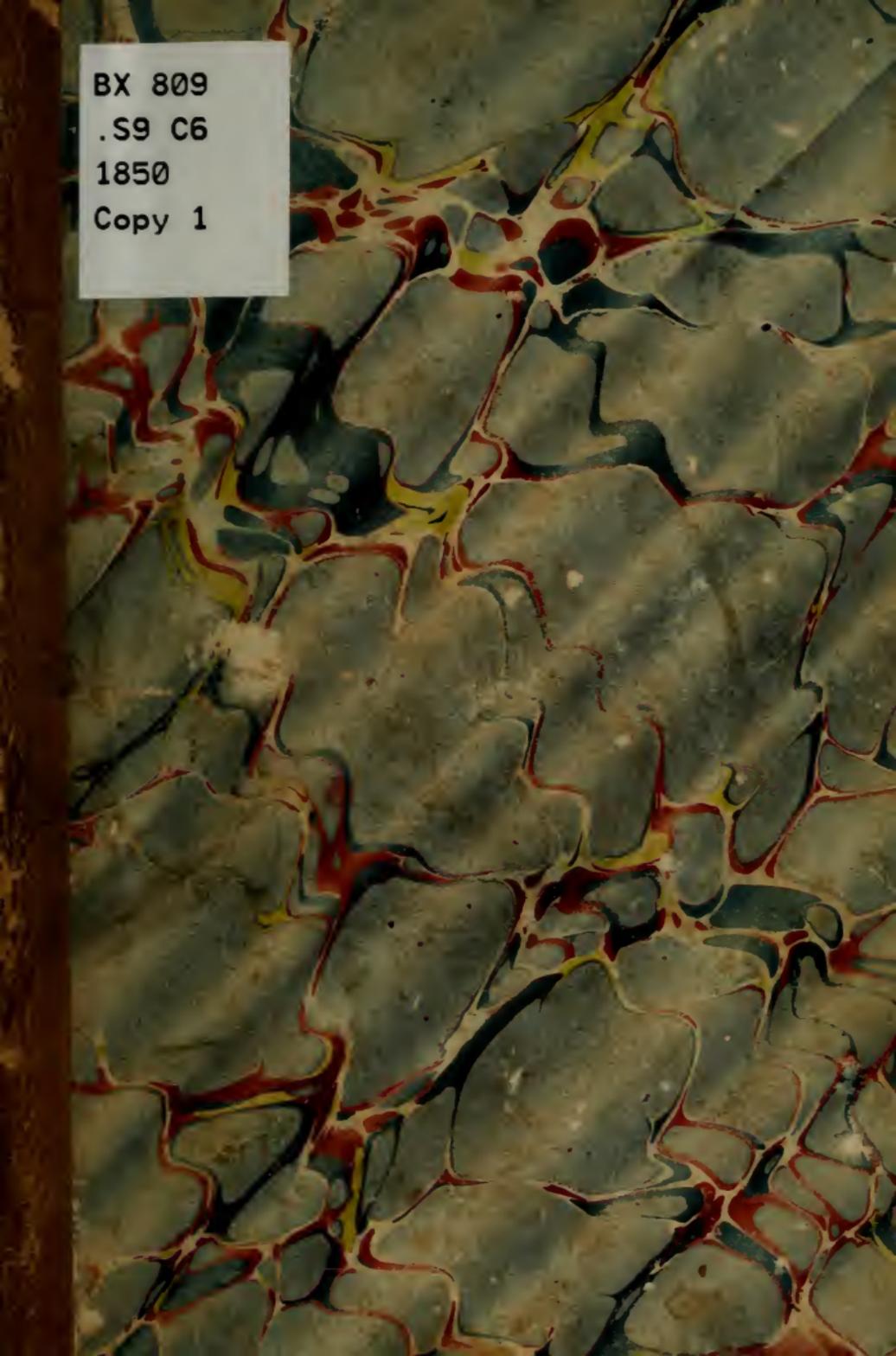


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A SHORT TREATISE

ON THE

ANTIQUITY, INSTITUTION, EXCELLENCY, INDULGENCES,
PRIVILEGES, ETC.,

OF THE

ANCIENT CONFRATERNITY OF OUR BLESSED LADY
OF MOUNT CARMEL,

CALLED,

THE SCAPULAR:

WITH A BRIEF ACCOUNT OF THE

DESIGNS, RULES, AND CONDITIONS THEREOF.

WITH A

NOVENA IN HONOR OF THE IMMACULATE VIRGIN.

BY THE VERY REV. R. J. COLGAN, D.D., S.M.T.,
Perpetual Procurator-General of the Grand Carmelite Order.

WITH THE APPROBATION OF

† MOST REV'D FRANCIS PATRICK KENRICK,
Archbishop of Baltimore.

† RIGHT REV'D JOHN NEUPOMACINE NEUMANN,
Bishop of Philadelphia.

TO WHICH ARE ADDED,

THE LITANY OF THE IMMACULATE CONCEPTION, THE
FOUR SCAPULARS, BONA MORS, ETC., ETC.

PHILADELPHIA:

PUBLISHED BY THOS. P. COLGAN,
245 SOUTH STREET.



J. M. J.

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A PRAYER FOR MY CONFESSOR.

O ALMIGHTY and eternal God, vouchsafe to bless and protect my spiritual Father,
Rev.

Enable him to perform his duties as a worthy Minister of thy Holy Altar. Preserve him, O Lord; guide him in the paths of virtue; keep him from the snares of his enemies, both soul and body; and when that awful moment approaches when summoned to appear before thee, when his soul shall breathe forth its last breath to take its flight to the presence of thy Divine Majesty, to give an account of those souls thou hast placed under his care, my God, may nothing be found wanting on his part; but as a worthy Minister of thy holy Church, may he be found to have performed his duties with humility, docility, and zeal; and mayest thou reward his labors with eternal joys in thy bosom of glory. Amen, Sweet Jesus, Amen.

Our Father and Hail Mary, &c.

Pray for him, O glorious Mother, that he may be made worthy of the promises of Christ. Amen.

TO THE
AMERICAN CATHOLIC PUBLIC.

IN accordance with the advice of many judicious persons, including several friends, whose long standing and experience in the Catholic Book business, have well qualified them to judge of the wants of a Catholic Community in the book line, the Publisher has embraced this opportunity to send forth a work which he hopes will not only be pleasing to Almighty God and his blessed Mother, but calculated for the Spiritual welfare, and final salvation of all good Catholics.

In presenting this little book, his first attempt in the publishing line, to the Catholics of North America, the publisher trusts that he has selected a work suitable to the wants of those who already lay claim to the virtuous title of "Brothers and Sister of the chosen orders of the most Holy, and Immaculate Virgin Mother of God of Mount Carmel, and one which will also be a guide to those who are sincerely de-

sirous of preparing their souls for that great day, when time shall be no more, by entering the order of the Scapular, whereby they may receive those graces which the mother of God has said she will procure for those who devoutly wear her precious gift, and piously repeat her divine office.

To those kind friends, who have assisted him in his endeavors by their counsels and voluntary labors, he presents his heart felt acknowledgments, and that they may be recipient of the bounty of Almighty God, both spiritually and temporally is the fervent prayer of the

PUBLISHER.

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PREFACE.

THE work of our eternal salvation is a business of great importance, and the one thing necessary, of which our Saviour speaks, Luke x. 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 with for the promoting of so mighty an affair, conformable to what the apostle exhorts us to. 2 Pet. 1. 10, *Qua propter fratres magis satagite, &c.* wherefore, brethren, labor the more, do whatever lies in your power by good works, to make sure of your vocation and election.

Amongst many spiritual exercises which the Holy Ghost hath suggested to the church, and which now are in practice amongst good Catholics, that of religious confraternities, or sodalities, ought to be noted; in which many pious persons united 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 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 doth 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, one by one, although it be under Christ's banner, and that perhaps with much valor 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 force : whereas, in those holy confraternities, the ability of the one is so knit with the ability of the rest, and the good works of all are so common to everyone in particular, that they are all fortified and enabled not only by their own forces, but by each others strength and assistance : insomuch, that partly by the benefit which every one doth

reap from their own private endeavors, and partly by the great commodities that do arise out of this strict bond and connection with others: Persons do ordinarily in those 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 promises.—“Where there are two or three gathered together in my name, there I am in the midst of them.” Matt. vii. 20.

For this cause, good christians have so great an esteem for those religious sodalities, that they are every where in Catholic countries, most generally 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; others join themselves to the sodalities of the Jesuits, or that of the Blessed Sacrament; every one according to his particular devotion. But above all other confraternities, that of the blessed SCAPULAR, or of the habit of the most blessed and ever glorious Virgin Mary, hath for these many years been the popular Devotion throughout the whole christian world; insomuch, that all states of life, both secular and ecclesiastical, have continually procured, and with

earnest affection still do desire to be invested with this sacred livery, and have worn it day and night, as a most precious garment, as an earnest 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 the 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 *Carthegena, 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, having its institution immediately from heaven. Secondly, that it is favored with the singular protection of the Queen of Heaven, who is the patroness and advocate of this Confraternity. Thirdly, that it hath the promise of eternal salvation. Fourthly, it avails much to abbreviate the expiating pains of Purgatory. Finally, ever since its first institution it hath been favored 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.

Women in travail have been miraculously assisted. This sacred habit also 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.

God of his infinite mercy grant that this small labor may succeed for his glory, to the honor of the Blessed Virgin Mary, and Patroness of Mount Carmel, and finally to the eternal salvation of our souls.

The Office of our Blessed Lady is of great antiquity, and was composed by the Catholic Church, directed by the Holy Ghost. It is composed of Hymns, Canticles, Anthems, Versicles, Responsories and Prayers, for the sake of order, beauty and variety, according to the advice of the Apostle to the Col., 3, 16: *Sing ye in your hearts to the Lord in spiritual psalms, hymns and Canticles.*

The Office is divided into seven different hours, according to that of the Prophet—*Seven times in the day I have praised thee*—and, likewise, to represent a memorial of the seven principal parts, and of the seven hours of our Saviour's Passion—for He hung three hours living on the Cross; other three hours he hung dead on the Cross, and

the seventh was spent in nailing him to and taking him down from the Cross. These seven hours, or divisions of office, correspond to the seven stages of the sacred Passion of our Lord Jesus Christ; on which we may piously meditate at each canonical hour, according to the following order: At Vespers, we may consider the dolorous agony and bloody sweat of our Lord in the garden, which he suffered in the vesper-time, or evening; at Complin, the treacherous kiss of Judas and the capture of our Lord; at Matins with Lauds, the false accusations against Christ in the courts of Annas and Caiphas, and the barbarous cruelty of the Jews all the night; at Prime, our Saviour brought in the morning before Pilate and Herod, and his humility in being treated like a fool, and degraded before Barabbas; at Terce, his cruel scourging, and crown of thorns, and his condemnation to the cross; at Sext, his bearing the cross to Mount Calvary, and the nailing of his hands and feet thereon, which was executed about the sixth hour; at None, his crucifixion and death, which happened about the ninth hour, and his sacred burial.

PRAYER BEFORE THE OFFICE.

Open, O Lord, our mouths, to bless thy

holy name, cleanse our hearts from all vain and distracted thoughts, enlighten our understandings, inflame our wills, that we may worthily perform this holy Office with attention and devotion, and may deserve to be heard in the presence of thy divine Majesty, who with the Father and the Holy Ghost, livest and reignest, one God, world without end. Amen.

A
SHORT
TREATISE ON THE SCAPULAR.

CHAPTER 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 order of the Blessed Virgin, was begun and founded on the Mountain of Carmel, about nine hundred and thirty years before the coming of our 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 institutes were first founded. The institutor of it was the great Prophet Elias, who three times made fire to come down from heaven to confound the idolators; who by his prayers, hindered rain for the space of three years—who was carried away in a fiery chariot, and is yet preserved alive, to come and 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 is related, Kings, iv. 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 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 Messiah. Wherefore, by the express command of Almighty God, he presently began to institute a religious congregation, which was to be dedicated to the honor of this sacred Virgin, as it is at large related by John, the 44th Patriarch of Jerusalem, *de ortu monachorum*, chap. 32. And for as much as we affirm Elias to have been the author of monastic discipline, as it is asserted by many holy fathers, *St. Athanasius in vita. St. Antonii, St. Hierom, Epis. ad Paulinum*, which is, *De institutione Monachi Cassianus, lib. 1. De origin cap. 15*, and others.

These 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 the fourth book of Kings, chap. 2.

Elias being taken away in a whirlwind, Eliseus succeeded him ; not only in the double spirit of

prophecy and miracles, but also in the government of the prophetic order, as it is sufficiently expressed in the second chapter of the 4th book of Kings, in which he much augmented by his authority. In 4 Kings, chap. 4. special mention is made of the miracles that he did in favor of those that lived in Galgala; and in the 6th chapter of the same book, we read how he went to erect a new house near the river Jordan, the order been grown so numerous, that their former houses would 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 the son of the widow Serepta, 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 Jonadah, the son of Rechab; and this is the cause that the sons of the Prophets are sometimes called in scripture Rechabites, of whom you may see honorable mention made. Jerem. 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 this very day they preserve in God's church, in the person of the religious Carmelites, who, by hereditary and never interrupted succession, descended from them, as most grave authors that have written do affirm. I will content myself to produce two or three testimonies 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 the Carmelites, have divined 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 were called in doubt, they wrote a letter to the Pope, dated the 23d September, in the city of Accon ; which is related by Waldensis de Sacramentalibus, tit. 9. Chap. 89. In this letter the Archbishop of Nicosia, 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 of this assertion, but I refer the reader to great volumes which have been published concerning the same matter. And I will conclude, by showing what was formerly the opinion of our famous university of Cambridge concerning this point. The year 1374, a great dispute was excited here in England about the antiquity of the Carmelites ; who, as we will 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 Donwick, 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 honorable assembly published the following decree in our favor :

“ We have heard the reasons and allegations, and moreover having seen, read, 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 it is manifested 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 Eli-seus. Given at Cambridge, the 23d of February, 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 omnis prebus sit liber*, and St. John Chrysostom, 45, in Act. Apost. by these words : *Esseniid 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 Mechab. 2, which name took its rise

from their assiduousness, and constancy to God's service, according to the opinion of Lyranus, who says, *assidui dicti sunt ad assiduante cultus divini*. Joseph, the famous historian of the Jews, lib. 6. *Antiquit. cap. 13*, says, that they all observed rigorous poverty, and had all things in common; he makes mention of their chastity, obedience and silence. Plinus in the 5th book of his natural history, says the same; and speaking of their chastity, relates, it is a wonder that they should persevere so many years without marriage or generation. And also the Prophet Jeremy, chap. 35, saith much in praise of the Rachabites, for their poverty, obedience, and abstinence.—Now that the Rachabites did appertain to the order and institute of Elias, 'tis learnedly proved by Lazena, tom. 1. *annal. ad annum mundi, 1189*. Finally, Joseph, (the Jew,) affirms that these Esseni, (as he calls them,) were in so great veneration among the people, for their admirable virtues, and 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 so ever, nevertheless he held these sacred persons in a great deal of honor 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 Nebuchadnezar, these devout successors of Elias were permitted to retain their ancient habitation of Mount Carmel, where they

happily and religiously lived and preserved till that time, whereon God chose to redeem the world, by the incarnation and death of his beloved Son, whose Virgin Mother lived at Nazareth, three miles only distant from Mount Carmel; she did often visit these religious hermits, and honor them with her friendship and conversation as the following chapter will relate.

CHAPTER 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, 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, who was to be the mother of the desired Messiah, 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 honor and imitation of the most pure and immaculate Virgin, who was to be the sovereign princess and protectress of it; so that they had reason to aspire after the time of her birth. These happy tidings of Christ's approach, was, by the sons of the Prophets, communicated to Emerantiana, mother of St. Anne, and they gave her also assurance from heaven, that of her race should be born the Virgin, who was to be the mother of the Messiah. This motive induced her to embrace the state of marriage which before she 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 Anne; which Sobe was the mother of St. Elizabeth, of whom was born St. John Baptist; and St. Anne was the mother of the most sacred Virgin Mary, Mother of God, St. Syril, Palianidorus, Carthegena, and others, tom. 1, Annals.

St. Anne had her house at Mazareth, which is distant only three miles from that part of Mount Carmel, where the sons of the Prophet, (named Esseni, or Assidui,) had their habitation. Wherefore the most blessed Virgin, together with her mother, were wont sometimes to return thither; and by reason of their virtue and sanctity, she took a singular 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 heremital fathers, knowing assuredly, that this was the Virgin whom the holy patriarchs, 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 the form of a man's foot-step, and whom he had assigned for the advocate and protectress of their most holy order; they dedicated themselves wholly to her, as her perpetual servants, children, and devotees, considering her as the only refuge, advocate, and mother of their congregation. Tritemius de laudibus Carm. cap. 7, Carthagena, and others.

A little after the birth of our Saviour, St. Elizabeth, fearing the tyranny of Herod, who had slain many thousand of infants, she fled with her son, St. John Baptist, into the Desert, where he joined himself to the successors of Elias, and embraced the institute, as St. Ambrose expressly says, Epist. ad Varcel. ap. 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 honor, whilst 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 little cloud mount up out of the sea, by which she was represented: and in this chapel they daily met, and there of-

ferred up their sacrifice, prayers, and petitions to the divine Majesty, in honor and under the invocation of the blessed Virgin, their mother; singing continually their praises, and wholly addicting themselves to her devotion; whereupon they were called brothers of the blessed Virgin Mary of Mount Carmel, which honorable 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 it with their Indulgences. Lastly, the quiet and peaceable 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, Eliseus, and Esseni, 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 institutions 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 earth, and for the singular affection and devotion 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 July. The same is affirmed by Joseph of Antioch. In *speculo militæ*. cap. 12, John the 44th Patriarch of Jerusalem, de *institutione Monach.* cap. 57. Bap. Mantuan, lib. 3, Panthem 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 conversion happened not amongst them before the feast of Pentecost, when the Gospel was solemnly promulgated by a visible descent of the Holy Ghost upon the Disciples. Wastelius, tom. 1. *Annal aparatu*, proves this out of St. John Chrysostom, Theophilact, and others, which is to be understood of the successors of Elias, what St. Luke says, Acts 25. There were dwelling at Jerusalem, Jews, and religious men of every nation under heaven.

The occasion of their being in Jerusalem, was, that they had there two convents; the one on the part of Mount Sion, which was called Milio, not far distant from the place where our blessed Saviour instituted the blessed Sacrament: The other was in the golden port, which is the 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 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 feast 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. chap. 84, 1, 2. After their conversion, they were so zealous for the christian religion, that they joined themselves to the spotless, and were their assistants in the propagation of the faith and doctrine of Christ, as many authors attest:— Joannes Jeresol. cap. 88. Thomas Waldensis.

This holy order continued 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 from Cosroes, king of Persia, Hamar, king of Arabia, and several other Saracens. So that the number of those who 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 among the Christians did waste the Holy Land, which Godfrid had taken out of their hands, in the year 1099. The persecutions were so bloody and cruel, that there was 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. Shortly after, St. Lewis, King, returned from the Holy Land, and brought with him into France, six religious men of Mount Carmel, and caused a cloister to be built for them in Paris. From whence, some time after, several religious men went into the Low Countries; and so this celestial vine, planted by the great Prophet Elias, and watered by Elishus, 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 favorable protection of the most glorious Virgin Mary, who ever has been careful to defend and preserve it, as the following chapter will demonstrate.

CHAPTER 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 willing 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 ways did molest the religious, and oppressed them with many intolerable grievances. For, the order being yet strange and unknown in Europe, they thought easily to excite their designs, which was totally to abolish and extinguish it. But these pious devouts of the blessed Virgin, had always recourse to Almighty God, through the intercession of their sacred advocate and patroness; and the 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, (1225,) under Innocent II. On the other side, those envious of the order, did maliciously endeavor 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 with celestial splendor, 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 rules that was observed in it. Also, to insinuate how efficaciously and powerfully she had decreed to protect Mount Carmel, she added these words, 'tis 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 those of his court, who so maliciously deferred to conclude the business, should for punishment for their wickedness, both die miserably that night. The pope awakening out of his sleep, found that his two courtiers were dead, as the sacred Virgin had foretold him. Wherefore, with all diligence he sent for the Carmelites, and assembled the consistory of Cardinals, and punctually related whatever had happened to him; he highly commended the holy religion of the Carmelites. He extolled the devotion 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 many privileges, as may be seen in Carthagena, tom. 4, lib. 4. Lazena in annal, in this book de patronatu Mariæ; where he cites many others.

But the ever blessed Virgin never favored 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 favorites. 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 1163 : 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 had for his food, roots, herbs, and sometimes bread, which a dog brought him in his mouth, especially on festival days.

In this solitude, Simon received many supernatural graces from the Almighty God, and especially, he enjoyed the familiar conversation of the 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 to 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 Viscoy, returning from Palestine with the English fleet that was sent thither to succor 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 Domini 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 Carmelite's 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 lustre to the Church of God, by the multitude of his miracles: his life was written by Monaldus, Rolandus, Bouchier, and Nicholas Harlom, the most renowned writers of his time; and this feast is celebrated by the order, the 10th of May.

During the time that St. Simon was general, many persecutions were raised against our holy order, some opposing its privileges, others disliking the honorable title which they enjoyed, to be called the 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 favor of the most sacred Virgin, to whom he had ever recourse to in all his necessities, and she as a pious mother, never frustrated him in his expectations. But at last, seeing himself decline by old age, and considering on the other side, that the enemies of the

order did daily increase, he ceased not continual tears, to beseech the sovereign Empress of Mount Carmel, that she would not forsake her beloved religious, but that she would vouchsafe to take it under her singular protection, and adorn it with her favors; seeing it was her order, which she had already honored 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 honor of the glorious mother of God, which ejaculating very often with great fervor 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 hands in the manner following :

As he was upon his knees in the oratory, the most glorious Virgin, environed with celestial splendor in the 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 danger, 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, A. D., 1251, in the Carmelite convent of Cambridge, which like that

of London, went by the name of Whitefriars, so called, because of the white upper garment that those religious do ordinarily wear. But of this more shall be said in the following chapter.

The same year, (1251,) another persecution was excited against our religious, by the pastors and curates of the 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 her order against those 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.—*Thrithemius*, lib. 1, de laudibus carmelit. cap. 9. Anno Dom. 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 religious with new and admirable privileges, viz. :

Clement V. being dead, the sacred college of

Cardinals met, first at Carpentea, then at Lyons, in France, in order to elect a successor. But it was prolonged more than two years, partly by dissention among the Cardinals and 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, James Arnald, a Frenchman, of the province of Aquitain, a great devout of the blessed Virgin Mary, had recourse to this Mother of Mercies, beseeching that she would, by her intercessions, obtain from her Son a worthy pastor for the church, and such a one would remedy these disorders. The blessed Virgin appeared to him and promised to place him 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 favorable to her religious, the successors of Elias ; and that he should publish and confirm on earth, what Jesus Christ, her beloved Son, at her request, had confirmed in heaven ; to wit, 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, should be absolved from part of their sins ; and if after death they should go to purgatory, that the most sacred Virgin would interfere for their deliverance ; supposing that during their lifetime 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 Dom. 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 Dom. 1320,) when the Antipope, Corburious, adjourned his schism.

Wherefore, the Pope, to accomplish on his behalf, what the blessed Virgin required of him, he caused a bull to be published, which we call *Bulla Sabbatina*, dated the 3d of March, 1322, in which he related the apparition of 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 favors to us do abundantly testify.

Anno Dom. 1317, happened that which is related by Francis Potel, in his book *de Origine and Antiquitate Ordinas Carmel*, and by Lazena *De Patronatu Mariæ*; the sum of the thing is this:--In the city of Chester, there was a convent of the Carmelites, who, (according to their ancient custom,) named themselves brothers of the blessed Virgin Mary of Mount Carmel. This glorious title offended many 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 Mary the mother of God. But our glorious advocate undertaking the defence of the holy order, as she had ever been wont to do, within a few days, many of those persons were punished, several dying suddenly, others falling into divers diseases and afflictions, so that a scourge from heaven seemed to have fallen upon the place, whereupon the Abbot of St. Bamburge, who was governor of the city, both spiritual and temporal, ordered that a solemn procession should be made to appease God's wrath. In this procession, amongst other religious, the Father Carmelites 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 Mariæ. At the same time the statue did bow down its head and saluted them again, and stretching forth a finger which before was doubled, pointed to the religious Carmelites, did with a distinct voice pronounce three times these words: *Behold these are my brothers.*

Finally, when by continuance of time this sacred order was fallen from its ancient rigor and observance, the sacred Virgin often appeared to our holy mother, St. Teresa, 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 Teresa

would render her in reducing it to its former rigor and observance.

These examples of the favor 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.

CHAPTER 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 all 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 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 monasteries, and have all things in common, observing the ancient rule of

the Carmelites, of whom we have already proved that they are lawful successors of the holy Prophets Elias and Eliseus.

The sacred rank is of these 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 color of their clothes, the time of frequenting the sacraments, in the manner of praying, and finally, in all their abstinence, penance, and mortifications, all according to the advice and prescriptions of a prudent director.

Of the third order of the blessed Virgin Mary of Mount Carmel, mention is made in the bull of Sixtus V., which begins thus, *Dumattentiva meditationes, &c.*, wherein it gives full power to all the superiors of the order, to admit what persons they shall judge fit to the habit of Tertians, and consequently, in the same bull, his holiness makes all that wear it, participant of the privileges, immunities, favors, and indulgences of the whole order of Carmelites.

This institution, or manner of living, hath produced many persons of most rare virtue and sanctity; among others the blessed Angel Laudo Arena Paula Villa Franca, Maria del Aquila, Joanna Oliverie, and also Frances de Yopes, a person of known sanctity in Spain, and brother to the 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 make 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 Carthagena, 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 Carmelites appearing to her, and 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 changed 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 sodalities, 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 privileges, indulgences, prayers, fastings, disciplines, watching 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 apply them to whom they think good, they being authorised thereunto by Gregory V. who died in the year 909, Alexander II. Clement III. and other Popes, in their briefs granted to the Order.

The second, which we made the confraternity of the Holy Scapular, and of which alone all our future discourse will be, is (as we have already said,) grounded upon the words of the most Blessed Virgin spoken to St. Simon Stock, and upon the sacred habit which she gave him as a sign of 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 invested 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 shortly 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 promises 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 so become members of her confraternity. This may be verified by several arguments. 1st. 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. 2dly. John XXII. relating in his sabbatine bull, the apparition of the Blessed Virgin to him, sets down some of her words, which so evidently convince, that the privileges of the Scapular are not only for the Carmelites, but for all that wear it.

3dly. We find by daily experience that the devout of the Scapular do enjoy the favor 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 his precious livery to many out of his order, who, during their life, 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 by a layman; and because the thing happened there 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 that 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 invoked the devil, that he would revenge himself of a person who had mortally wounded him. Our holy general went presently with his own companion to see this miserable man, whom he found deprived of all use of reason, grinding his teeth, and rolling his eyes in a most hideous manner. After 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 made a 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 man appeared to him, and assured him, that by means of the habit, wherewith the general of the Carmelites had invested him, he had escaped the snares of the devil, and eternal damnation.

CHAPTER V.

The first Privilege of the Confraternity of the Holy Scapular.

HASTINUS, a learned author in *Disquisitionibus Monastic*, lib. 3, n. 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 all the darts of our spiritual enemies; for our Blessed Saviour, by the intercession of his Virgin Mother, hath annexed to it so many graces, favors, 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 on all these privileges; therefore I will content myself to put down briefly the principal. We said in a 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, insomuch that the devouts of this sacred livery are partakers of the prayers, discipline, alms, watchings, fasts, mortifications, austerities, and good works, which are done in the holy order of Carmelites.

This privilege ought the more to be esteemed, because this devout and observant congregation hath abounded with many most pure souls, so that it must needs 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, that hath made brothers and sisters of the confraternity of the Scapular participants of all pious actions, which are done throughout the whole church of God. Moreover, Sextus VI. granted to the devout of the Scapular, all the privileges, indulgences, graces, and favors, 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 much as if they were really members of those sodalities, by reason of their communication in privileges with the order of the Carmelites. The members of this confraternity do enjoy that honorable 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 particularly 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 from them a happy intercession, which both appear by an infinite number of miracles wrought in favor 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 Lazena de Patronatu Mariæ, chap. 5, where you may read how the sacred Virgin hath miraculously obtained for most ob-

durate sinners, time and grace to repent and confess their sins, because they wore her livery. For, as St. Thomas teaches, 1, 2, p. 31, art. 3: Grace and virtue imitate the order of nature, which hath this property, and every agent doth act most powerfully on that subject which is nearest 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 related to him; as St. Denis de Ecclesiastical Hierar. chap. 7, and many others of the holy Fathers do testify. In the same manner the Mother of God doth enlarge her gifts and graces, as well spiritual as temporal, more plentifully and abundantly on those who have contracted any particular alliance or conjunction with her, as here they of the confraternity of the Scapular do by several titles they claim in this sacred Virgin for their only Princess, Patroness and Advocate.

CHAPTER VI.

The second Privilege of the Confraternity.

ANOTHER benefit or privilege of this confraternity of the Scapular, is contained in these words: he that dieth investeth 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 ob-

tain eternal felicity. The same thing was revealed to Pope John XXII., as he relates in his Bulla Sabbatina, and to the Blessed 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 Vesiques relates in the life of the venerable Francis Yopes, who died in a great opinion of sanctity, the year 1617, that amongst many other things which supernaturally were revealed to him, he learned that the holy Scapular was one of the greatest adversaries that the devil had in the world, for great were the number of souls which he lost by the means of it. The Rev. Father Alphoso, a Matre Dei, writes: That in the City of Quanena, 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 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 a manner as if all those should be absolutely saved, for as much 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 they make use of, they will easily arrive at 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 the Lord shall be saved, for as much as concerns the nature of faith and happiness. 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. c. Joan ver. 54.

CHAPTER 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 Sunday after their death, which day being dedicated by the church to her honor, she is then wont more liberally to bestow her favors. This privilege had 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 opportunity after their decease, and by my prayers and intercessions, will help them hence, and conduct them to the holy mountain of celestial glory. The truth of this promise of privilege cannot now reasonably be called in doubt, seeing it hath oftentimes been approved by Popes, admitted by good Catholics, and examined and authorised by the most famous universities, colleges and schools of Christendom : as by the university of Cambridge in England, in the year 1754, by that of Bologna in Italy, the year 1600, 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 called Salatipa, 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 after him as Clement VII. Pius V. in his bull *Superna Dispensatione*, given the year 1556. Gregory XIII. in his bull at *Ut Lande*, in the year 1579, and all the congregation of the inquisition at Rome, under Pius V. after a long and accurate examine of this privilege, and after the apparition made to John XXII. confirming it, published the following decree confirmative and decisive. It is permitted to the fathers of Car-

melites to preach, that christian people may believe the help of the souls of the brothers and sisters of the most Blessed Virgin Mary of Mount Carmel, to wit, that the Blessed Virgin in her continual intercessions, and by her pious sufferings, 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 lifetime 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 by the church, for the feast of the solemn commemoration of the Blessed Virgin Mary, celebrated by the order of Carmelites, on the 16th of July, where we read these words : “ Not only in this world our Blessed Lady has beatified with many prerogatives this order, so acceptable to her, but also in the other world, (she every where being in great power and mercy,) doth favor those that are enrolled in the society of the 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 piously believed.” The excellency and greatness of this privilege will easily appear, if we consider how horrible the boiling 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, and St. Thomas saith, that they do exceed the pain which Jesus Christ suffered in his holy passion, which notwithstanding, were the most cruel and bitter that ever any creature endured in this 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 can perform, when she granted this or any other favor 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 over all things both in heaven and on earth, as he himself said to his apostles. Mat. 28.

All power is given to me both in heaven and upon earth—he is absolute Lord, and has the key of death, of hell, and purgatory. Apoc. 1. No pure creature has 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 particular 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 Damascus, Orat. 2. de Assump. saith, it is fitting and convenient that Mary should possess what is her Son's, and Barbertu 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. Serm. Art. cap. 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 had by natural right of maternity, a dower almost like that of her Son, in which she may serve herself as often as she shall think good. Relying therefore, on this her participated

power, and on the efficaciousness of her merits, and intercession, she promises the devout of her holy habit to free them from temporal pains of purgatorial fire, and from many dangers and calamities of this life, as well spiritual as temporal.

CHAPTER VIII.

The fourth Privilege of the 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 honored and adorned it, but that I may not exceed the limits of an abridgment, I will only set down a few of the principal.

I. 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.

II. 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, to pray for the exaltation of our holy Mother, the Church, for the extirpation of heresies, and the union of christian princes, a plenary indulgence.

III. At the hour of their death, having confessed and received, invoking with their mouth,

or if they cannot, with their heart, the holy name of Jesus, a plenary indulgence.

IV. Whoever shall abstain from flesh on Wednesdays and Saturdays, shall gain every time a three hundred indulgences.

V. Every time that they shall say the office of our Blessed Lady, one hundred days' indulgence.

VI. As often as they shall serve at mass, or other divine offices in the church or chapel of the Carmelites, one hundred days' indulgence.

VII. As often as they shall assist at 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.

VIII. As often as they shall say seven Paters and seven Aves, in honor of the seven joys of our Blessed Lady, forty days of indulgence; if you desire to know these joys, they are as follows:

1. The joy she had at the annunciation of the angel, when she conceived the Son of God.

2. The joy that she had when she visited St. Eliza, and was called by her the mother of God.

3. The joy that she had at the nativity of our Saviour, when the angels sung, glory be to God in the highest.

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

5. The joy she had in finding her infant Jesus in the temple among the doctors.

6. The joy she had at the glorious resurrection of our Blessed Saviour.

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

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

1. Urban VI. hath given to all christians, as often as they shall call the order of the Carmelites the order of the Blessed Virgin Mary; or shall call the Carmelites brothers and sisters of the said Virgin, three years' indulgence.

2. 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 Paul, the Assumption, Nativity, Annunciation, and Purification of our Blessed Lady; the feast of All-Saints Day, the two feasts of the Holy Cross, and the Nativity of St. John the Baptist: on any of these days, seven years' indulgence, and as many quarantines.

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

4. Clement VII. in the year 1530, Pius V. and Gregory XIII. have granted to all faithful christians, that visiting some church or chapel of the Carmelites, and saying seven Paters and Aves, for the ordinary ends; they may gain the indulgence of the station of Rome, as well if in effect

they did visit the churches of the stations of Rome.

5. 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. Teresa, which is the 5th of October.

6. Gregory XV. at the instance of the venerable Father Dominick of Jesus Maria, general of our order, granted a plenary indulgence to all those who say five Paters and Aves, and the Salve Regina, in honor of the most Blessed Virgin for the five necessities.

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

2. For those that are fallen into mortal sin.

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

4. For those that are agonizing and dying.

5. For the souls in purgatory.

This indulgence may be applied to 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, on other days, when they may free a soul by visiting the stations at Rome.

But because indulgencies have frequently been revoked, it will not be amiss to assure the reader, that the above mentioned are in full force, as appears by the bull of Clement X. which begins *Commissa nobis divinitus*, dated May 8th, 1678,

whereby these, with many more, (after a most accurate examen of them by the learned Cardinal Bona,) were amply confirmed.

Besides so many indulgences, the see apostolic hath granted another favor to the brothers and sisters of this confraternity, which is, that they may be absolved once in this life, and also at their death, from all excommunications, 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 would bestow an alms, though ever so small, upon any of our churches, convents, or religious, that they may be partakers of all the prayers, suffrages, masses, alms, pilgrimages, and penances, which for that time shall be done throughout the whole church.

CHAPTER IX.

Instructions how the Scapular is to be received and worn, and what is required to gain the privileges annexed to it.

WE have briefly declared the origin of this confraternity, together with the profits, privileges and benefits of it, it remains only that we give instructions how the Scapular of our blessed Lady

of Mount Carmel, which is the badge of the confraternity, is to be received, and what the obligations are of those who 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 the Carmelites, or by some other religious of the same order, that hath commission from the superior to admit persons. The Scapular must be blessed, and given with the prayers and ceremonies, which are designed for that purpose; also, according to the laudable custom of our holy order, the name of those that receive the Scapular are to be written down in the book of the confraternity.

The Scapular must be made of cloth, serge, or other stuff, and not of silk, though it may be lined with silk, or embroidered with gold, or silver, it must be of a brown or tawny color: the reason of this is, because it is worn in honor of the most blessed Virgin Mary, of whom it is attested by Baronius, tom. 1. annal Carthagenia, tom. 2. homin. 4. and by others, that she never wore silk but woollen, and that of the native color—so Epiphanius, lib. 2. cap. 23. saith, the clothes she (the Blessed Virgin) wore, were of the native color, which both appear by the veil of her head; in this therefore, it is meet, that the devoted chil-

dren 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 taken off till death ; also, it is good to be buried with it. The brothers and sisters may wear it about their necks, not in their pockets, or in their girdle, nor folded in their breasts, for it being a Scapular, must be worn in the 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 seventh 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 privileges of the Sabbatine Bull. Neither is there any obligation at all of saying seven Paters and seven Aves, 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, which is a thing apart, not communicated to any order or confraternity, and called by us the privilege of the Sabbatine Bull, they must observe what follows :

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

2. If they be illiterate persons who cannot read, they must observe all the feasts of the church, and abstain from flesh Wednesdays and Saturdays throughout the whole year, except the nativity of our blessed Saviour happen to fall upon one of those days, for then they may eat flesh.

What we have said of those that cannot read is also to be understood of those, who, though they can read, do not understand the office of the Blessed Virgin ; and also of them that cannot perform the said office by reason of their continual occupations, as it happens to many servants, workmen, and others, that have 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 do 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, the only begotten Son of our gracious Princess and patroness was treacherously sold by his own people for thirty pieces of silver ; as St. Clement, Pope and successor to St. Peter, doth assure us in his Apostolical Institutions, lib. 5, cap. 14, and for this cause in the primitive church, the faithful did fast on Wednesdays, as besides St. Clement, *Loco citato*, many do affirm Origin in cap. 10, Livet, St. Ignatius, Mart. St. Augustine, Theophilactus, &c., cited Thomas Sarce, part 5, sol. 220, to accompany the mortification of our blessed Lady, we mortify ourselves on that day by abstinence from flesh, relying on the promises of our powerful advocate, that in recompense of this good work, we shall be comforted the first Saturday after our death, with the most sweet meat of 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,

1. 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.

2. Children, that by devotion of their parents have received the habit, are not obliged to do any-

thing until they are seven years old, and yet they may gain the aforesaid privileges.

3. Though the church doth 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.

4. 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 gain the same privilege. The same is to be said of the poor who have not wherewithal to buy things necessary, must eat what they can get.

If on Wednesdays any one be upon a journey and cannot get anything but flesh, or if he be invited to dinner by a friend, or doth work in another man's house, where they all eat 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 Gratiano in disciplin, Christ, part 3. cap. 7. ver. 3.

Thus much concerning the obligation of those that cannot read, and nevertheless, would enjoy the privileges of 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 Wednesday, and not be deprived therefore of any grace which the Blessed Virgin hath promised to her favorites—wherefore it is a manifest error, that some affirm, viz. that whosoever do 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 office of the Blessed Virgin, here is to be observed:

1. 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. cap. 12. n. 15.

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

3. When there is reasonable cause, it is lawful to change the saying of the office 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 conveniency of a spiritual father, he may change it himself, conformable to what divines do commonly hold concerning the mutation

of vows. Lazena in Mariæ Paton. cap. 12, 21, 24.

4. 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 employment, 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 devoutly wearing the Scapular. 'Tis also very probable, that such a one will not be deprived of the Sabbatine favor, when our blessed Lady seems to insinuate when having assigned the conditions requisite for the granting of it, she added these words: "if they be not hindered by some lawful cause." Thomas a Jesu, lib. 2. Confrat. Theo. Strat. cap. 12. n. 19.

5. If any one voluntary and without cause at all, 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 serve all that is required, they will not be deprived of this privilege.

6. Finally, concerning whatever we have said in this chapter, it is to be noted, that none of the conditions assigned do oblige under sin, either mortal 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, or the sovereign Bishop of Rome, nor the prelates of the order of Mount Carmel, did ever impose any obligation 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 concerning the first institution and excellency of the famous confraternity of the holy Scapular. Likewise the brothers and sisters of this confraternity will find here sufficient instructions how they are to behave themselves, and what privileges or graces they may enjoy at present, and hope hereafter, which is the end of this treatise.

Wherefore I will conclude with what is related, 4 Kings, 5, 13. Naaman the Syrian, who was infected with leprosy, was told by Eliseus the prophet: go and wash in the 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 some great thing, thou oughtest to have done it: how much rather then, when he said 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 act, we ought to do it; how much rather than when she saith: wear my livery and you shall not suffer eternal fire! If she had enjoined us to make great abstinence; 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 the 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 had annexed these and many more extraordinary graces, to the reception only, and devout wearing the holy habit of the Scapular, with a final confidence in her holy protection? But you will perhaps with Naaman object, what does such a weak thing avail us, as the Scapular is? To this I answer with the apostles—1 Corinth. i. 27. The weak things of the world hath God chosen, that he might confound the strong. He that made choice of this 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 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 make use of 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 the Jordan—4 Kings, 2. The shadow of St. Peter did cure all diseases—Acts, 5, 15.

The handkerchiefs and napkins of St. Paul did drive away all evil spirits, and heal all sorts of

infirmities, (Acts, 19, 12,) nevertheless, our Saviour did never so frequently concur with the relics of any saints, to the effecting of such like things, as he had 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 by the spiritual and temporal goods, thou wilt if thou art wise, forthwith make use of it, if thou dost not, it cannot be attributed but to the negligence of that important affair of thy salvation, which thou oughtest principally to mind; and if thou comest at last miserably to lose thyself, God will have just cause to object against thee, what he objected against the Israelites. Osea, 14, 9, thy perdition is on thyself.

CHAPTER X.

A Relation of Miracles, &c.

THE last privilege of those that 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 witchcraft, fascinations and enchantments that can be found. All this may be manifested by several examples.

If the pious reader desire to know of them particularly, he must repair to greater volumes, which treat of this matter. Amongst others, *Lazena de Palron Mariæ*, cap. 5, 9, and *Theophilus Raymondus*, of the society of Jesus, in the scapular. *carthag. carm.* cap. 6, hath many examples of those that hath been freed from the devils, from fire, water, wild beasts, sickness, witchcrafts, danger in child-bed, from pistol shots, and many other ill accidents, by means of the Scapular. But it 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 Blessed Virgin! and so I conclude this devout treatise, which I dedicate to the glory of God.

*Of the Devotion of the Seven PATER NOSTERS
and Seven AVE MARIAS, usually practised by
the Brothers of Mount Carmel.*

[Translated from the Spanish, by the late Very Rev. T.
COLEMAN.]

MANY are the acts of devotion used by the brothers and sisters of the Carmelite Order, to honor and reverence their Mother and Patroness the Virgin Mary. Among these is the devout recital of *Seven Pater Nosters* and *Seven Ave Marias*, in memory of the seven principal prerogatives with which the blessed soul of the great Queen of Angels is honored and exalted in heaven by her most divine Son Jesus Christ. The pure Virgin herself made known to the world how dear to her heart this devotion is, when she appeared in person to the glorious martyr, St. Thomas, Archbishop of Canterbury in England, and condescended to instruct him with her own mouth.

This holy prelate, as a special votary of the mother of God, was accustomed to offer his devotions to her every day with particular affection, making mention of the seven principal joys which she had in this mortal life, viz. :—

1. When the King of heaven entered her chaste womb to take on him human flesh.
2. When, without affecting her virginity, she brought him forth.
3. When thirteen days after that she saw three kings of the east adoring him, and offering him tribute, as true God and true man.

4. When she heard the holy old man Simon, declaring him to be the true Messiah and Saviour of the world.

5. When she found him among the doctors in the temple disputing, to the astonishment of all of them.

6. When she saw him raised from the dead immortal.

7. When, finally, she saw him rise glorious and triumphant into heaven.

This saint, according to the relation of Bustio in his *Mariale*; being one day among others practising this holy devotion, there appeared to him visibly, the Blessed Virgin Mary, and speaking kindly, pronounced the following words:—

“It gives me, my dear Thomas, no slight pleasure, that you honor me by addressing me in memory of those pleasures which I formerly had in the world, but know that your devotion will be much more acceptable to me, if you make mention of the seven principle delights among the many others my heart enjoys above in heaven.”

Such was the origin of this devotion, so pleasing to our Lady the Blessed Virgin, and afterwards so much divulged and disseminated in the hearts of the faithful. In order, therefore, that all who profess the devotion of Mount Carmel might embrace it with greater fervor, Paul V., sovereign Pontiff, of happy memory, granted forty days' indulgence on each day, to all those who being registered in the confraternity of the

Carmelites, and wearing the blessed Scapular of the Blessed Virgin, should recite every day seven *Paters* and seven *Aves*, in memory of the above mentioned seven delights that she enjoys in glory in paradise.

From which circumstance the greater part of the brothers have taken up the belief that the recital of the seven *Pater Nosters* is an indispensable obligation on those who wear the Carmelite Scapular, so that if they wish to enjoy the indulgences, privileges and participations in the spiritual blessings, they must recite every day, these *Pater Nosters* and *Ave Marias*, and these are called by many, not to say by all, *the Pater Nosters of the habit*: and such great force has this opinion got in the minds of some, that they sometimes accuse themselves in confession of having transgressed the obligations of the confraternity of Mount Carmel, by not reciting the *Pater Nosters* of the habit, which recital they believe to be sufficient to satisfy all their obligations.

This opinion is a manifest error, for no one is obliged to observe, that, as an obligation which is only an act of simple devotion, there being no obligation that the person wearing the Scapular, should recite every day these seven *Pater Nosters*, because, as was said, it is merely a simple act of devotion, through which the brothers gain forty days' indulgence granted by Paul V.

We ought not, however, to disregard the recital of these *Paters* as well to gain the indulgence as

to do what is pleasing to the Virgin Mary, mother and special protectress of the Carmelites, as it is a devotion that gives so much delight and pleasure ; but the brother imagining himself present before her, should recite them with great attention and devotion, in the honor and memory of her joys, and this is sufficient to obtain the indulgence. But, whoever through a greater devotion would wish to render this spiritual exercise longer and more devout, may do so by interspersing the following prayers between the *Pater Nosters* in this manner :

Making the sign of the Cross, he will say—
 “In the name of the Father, and of the Son, and of the Holy Ghost.” Amen.

1. Rejoice, O Spouse of the Holy Ghost, and I rejoice with you ! for that happiness which you now enjoy in heaven : because, by your purity and virginity you are exalted above all angelic choirs. *Our Father, &c. Hail Mary, &c.*

2. Rejoice, O true Mother of God, and I rejoice with you ! because, you alone have merited to sit at the right hand of your most holy Son, nearest the throne of the holy Trinity. *Our Father, &c. Hail Mary, &c.*

3. Rejoice, O daughter of God, and I rejoice with you ! because, all the hierarchies of angels, and all the blessed spirits, honor, revere, and acknowledge you as the mother of their Creator, and, at every, the smallest sign, are most obedient to you. *Our Father, &c. Hail Mary, &c.*

4. Rejoice, O handmaid of the most holy

Trinity ! and I rejoice with you, because, as the sun here illumines the whole world, so you by your presence, illumine and make resplendent the whole of paradise, and are the source of high content to those happy nations. *Our Father, &c. Hail Mary, &c.*

5. Rejoice, O most serene princess ! and I rejoice with you, because, you enjoy this delight of having always your will united, and conformable with the will of his divine Majesty. *Our Father, &c. Hail Mary, &c.*

6. Rejoice, O refuge of sinners, and comforter of the afflicted ! and I rejoice with you, because, all the favors you ask of your divine Son are granted to you, or rather none are granted here below on earth, but what pass through your most holy hands. *Our Father, &c. Hail Mary, &c.*

7. Rejoice, O mother, daughter and spouse of God ! and I rejoice with you, because, all the joys, contentments and favors you possess in paradise will never be diminished, nay, rather will be augmented daily until the day of judgment, and will last for all ages of ages ! *Our Father, &c. Hail Mary, &c.*

Glory be to the Father, and to the Son, and to the Holy Ghost ; as it was in the beginning, is now, and ever will be, world without end. Amen.

V. Pray for us, O holy Mother of God !

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O LORD, we beseech thee, that the glorious intercession of the Blessed Virgin may protect us and bring us to eternal life, through Christ our Lord. R. Amen.

V. Us with our pious offspring.

R. May the Virgin Mary bless. R. Amen.

Another form of Prayer for the Seven Joys of the Virgin Mary.

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

1. In this first joy I am consoled, O most holy and miraculous Virgin of Mount Carmel, conceived without the stain of original sin; by contemplating you all full of gladness, in as much as you not only were filled with joy here on earth at seeing yourself elected true Mother of God our Creator, but also still rejoicing at present in heaven at seeing yourself, by your more than angelic purity, exalted above the glory of all the Seraphims. *Our Father, &c. Hail Mary, &c.*

2. In this second joy, I exult, O sovereign Queen of the skies! conceived without the stain of original sin, in contemplating you, because, you not only were filled with joy, when here on earth, without any pain, or in the least defiling

your immaculate virginity, you brought forth as the Sun, the true Light of the world, but also are still rejoicing at present in Heaven, because you ornament the whole of Paradise with your glories and beauties. *Our Father, &c. Hail Mary, &c.*

3. In this third joy. I contemplate, O Mary, Virgin and pure Mother of Mount Carmel ! conceived without the stain of original sin ; the gladness and joy you received on earth on seeing your infant Jesus adored by the kings of the east, as the true God of the universe, and yourself revered by them as his blessed Mother, and which moreover, you still enjoy in Heaven, for all the Hierarchies of those high spirits, the saints and the blessed, honor, revere, and acknowledge you as the true Mother of the Creator, and are most obedient to every sign of yours. *Our Father, &c. Hail Mary, &c.*

4. In this fourth joy, I contemplate you, O Virgin Mary of Mount Carmel ! conceived without the stain of original sin, full of extraordinary joy, not only because you were rejoiced here on earth at seeing your dearly beloved Son raised from death to life immortal ! to whom his Eternal Father conceded power in Heaven, in earth, and in the abyss, but also because you rejoice at present in Heaven at seeing yourself the dispenser of all the graces you ask for your supplicants, and obtain from your beloved Son. *Our Father, &c. Hail Mary, &c.*

5. In this fifth joy, O most happy Mother of God, Mary of Mount Carmel, conceived without

the stain of original sin ! I exult in the contentment you experienced here on earth, when you saw your blessed Son ascend into Heaven to sit there as king of glory at the right hand of his Eternal Father, and which you also experience at present in Heaven, by seeing yourself seated in majesty as Queen, at the right hand of your most holy Son Jesus. *Our Father, &c. Hail Mary, &c.*

6. In this sixth joy, O blessed Virgin Mary of Mount Carmel, conceived without the stain of original sin ! I contemplate you enriched with blessings, in as much as you saw yourself filled with the gifts of the Holy Ghost to a greater degree than the Apostles, for you are the purest and highest of created beings, after your beloved Son Jesus Christ, true God and true Man ; and this joy you at present possess, for under your protection are all sinners ; particularly those who devoutly wear on them your Holy Habit, through which the great God, and also you yourself have deigned to grant in this life so many favors and singular privileges. *Our Father, &c. Hail Mary, &c.*

7. In this seventh joy, O glorious Queen of the Universe, Mary of Mount Carmel, conceived without the stain of original sin ! I revere you, greatly rejoiced at seeing yourself assumed both soul and body into Heaven, and there crowned Queen of Glory by the three Divine Persons, with whom you show yourself filled with all the graces that can possibly be granted to a mere

created being, and this joy you at present have in Heaven, since you see that all the favors, privileges and pre-eminent concessions made to you, as daughter, spouse, and mother of God, from the first moment of your pure conception, will never be diminished, but will endure for all eternity.

Our Father, &c. Hail Mary, &c.

Monstra te esse Matrem,

Sumat per te preces,

Qui pro nobis natus,

Tulit esse tuus.

O! Virgin Mary of Mount Carmel, dearest Mother of God, Queen of Angels, Advocate of Sinners, Comforter of the Afflicted, extend, O glorious Virgin! the ear of your pity to the prayers of me your most humble servant, and grant me by your grace, to be in the number of those whom you love and keep inscribed in your virginal bosom. Purify my heart, O immaculate Virgin! from every sin; take away, and banish from me all, every thing that can offend your chaste eyes; purge this soul of its affection for earthly and sinful goods, and raise it to the love of celestial and everlasting blessings, and cause that this may be my whole study and diligence; pray to your Son, O Holy Virgin! for me now, always, and at the hour of my death, and in that tremendous and awful day of judgment, and when I shall be obliged to render an account of my actions, that by your means I may be able to escape the eternal flames. Do not withdraw yourself from me, O blessed Virgin! since with the

liveliest affection, I this day give my soul and body to your pity : do you direct me and defend me from all the ills and dangers of this world, and deign to intercede for me with your divine Son, that he (and I thank your intercession for it,) may grant me the pardon of all my sins, for which I smite my breast as a token of my grief and true repentance for having offended a Being so infinitely good ; may He instil into me a lively faith, firm hope, and ardent charity, and the grace of the Holy Ghost, through which I may be enabled to perform his holy will, and may he deign by his mercy to preserve this kingdom from war, pestilence, famine, and sins, and all my parents and friends, and every faithful christian from all evil. To you I recommend also, O merciful Virgin ! the suffering souls in Purgatory ; pray for these affectionate souls to your most beloved Jesus, that the leaving those avenging flames and flying to Heaven, may there enjoy for all eternity, beatific glory, and pray for me a wretched sinner. *Amen.*

These short prayers in this order, whether of the one form or of the other, may be practised in families every evening in their houses, in the same way as the Holy Rosary is recited. This practice would be very agreeable to the Virgin, and profit much their common interests, as well spiritual as temporal, and in addition to the seven joys, the Litanies of the Blessed Virgin also be recited, as is done by many, besides exhibiting this greater respect to the great Mother of God,

they will gain an indulgence of two hundred days, granted by Sixtus V. of happy memory.

Of the Devotion of Wednesday.

EVEN from the time of the primitive church, it was a pious custom with the faithful, to observe a fast and abstinence on Wednesdays, and this they did to mortify their flesh on that day on which, with execrable sacrilege, the infamous and profligate Judas impiously sold for a small sum of money the innocent body of our Lord Jesus Christ, his loving Master; and though this mortification is generally disused, the Church has, nevertheless, in our times, retained, in some part, this fast, as it has ordained that four times in the year, namely, the Quarter Tenses, the Wednesdays, should also be comprehended in the fasts; this is in like manner practised by the sovereign Pontiffs, when they impose a fast for any Jubilee, or extraordinary indulgence.

Hence, in order that the treason which Judas did, may always be in the mind of the Carmelites, that by remembering it they may be enabled to avoid all occasions of betraying God by mortal sin, the Virgin Mary wishes that this abstinence from meat should be perpetuated and observed in her Order, and by her brothers, and this Wednesday remain for ever marked by it among her beloved Sons, the Carmelites.

To propagate this devotion more extensively, Paul V. of happy memory, a great votary of our Lady of Mount Carmel, concurred with the Virgin by conceding in a special Brief three hundred days' indulgence, every Wednesday, to the Brothers who should comply with this abstinence.

To increase still more this devotion on Wednesdays, it is an usual custom with many Carmelite Churches, for the spiritual father of the convent, or any other priest, to celebrate on every Wednesday in the year, the Mass of the Blessed Virgin, or the Regular Mass of the day at the altar of the Blessed Virgin herself. This Mass is usually called the Mass of the Devotion, because, at this Mass, they chaunt the Litanies of our Lady, and recite the seven joys, with the Pater Nosters and Ave Marias, and the priest usually makes a short and beneficial discourse, to incite and inflame the faithful still more to the devotion of the Virgin Mary. The fruit of this Mass, as it affects the dead, is given for the relief of the souls of the deceased Brothers, and as it affects the living, for the benefit of all the Brothers alive, particularly those present, and the priest offers up his prayers to Heaven into the hands of the Queen of Paradise, that by her intercession they may be protected and defended from all spiritual and temporal labors, and that the devotion of the sacred habit of Mount Carmel may every day be more and more extended and increased.

In some of the Carmelite churches it is usual

also on Wednesdays to give a benediction of the most holy Sacrament, To all who are present at this ceremony, Benedict XIII. in a bull, dated 4th March, 1727, has granted on one Wednesday in each month, to be appointed by the ordinary, a plenary indulgence if they sincerely repent, confess and receive. On so many grounds and motives are the brothers and sisters exhorted to frequent the devotions: not so much for their own profit as for that of those poor souls who are suffering in the flames of purgatory, and waiting for our aid.

Let all then concur on this day with a pious and holy affection in praying to the Lord for these, since prayers are the divine incantations that force those flames to leave free and unincumbered those souls, that they with joy and gladness may fly to possess themselves of the eternal happiness of paradise. And let each remember, that when it will please the divine Majesty he will himself have need of such suffrages, and therefore let him not omit, while in his power, to partake, on the like day, of the divine bread of angels in aid of those, since this consecrated host is the gift the Wiseman speaks of in the Proverbs: "*Munus absconditum extinguit iras.*" (chap. xxi.) Jesus Christ our Lord concealed under the veil of the Eucharistic appearances will easily be able to stay that anger of the purging fire, and so precisely the angelic doctor explained the words of the Wiseman in his works, appropriately speaking of the august Sacrament of the Altar: "*Hoc*

munus absconditum extinguit pœnas purgatorii.
Op. 58. chap. xxv.

But above all let them aid with the holy sacrifices those tormented souls, since the Victim of the Sacred Altar appeases heaven and extinguishes the fire; nor is the Sacrifice of the Altar less useful or profitable to those souls than that of Calvary, so the golden pen of St. John Chrysostom testifies: *Tantum valet celebratio missæ quantum mens Christi in cruce*, (Prep. fig. Pur. fer. 6. n. 1.) and with reason since if Christ our Redeemer on the cross, dying and lifeless, for the price of one single *memento* gave the kingdom to a robber; so now that he sits glorious and immortal at the right hand of the Father, for another *memento* of the sacrificing priest, grants, to the souls in purgatory, rest and peace in the kingdom of glory.

On the Sundays on which the procession is celebrated, viz. once in each month, the brothers and sisters should be present at it to acquire the plenary indulgence granted by Paul V. This indulgence can be applied by way of suffrage for the souls in purgatory, and likewise for honoring the Virgin Mary, who as a loving mother invites them to appear once a month to fill them liberally with heavenly gifts. Let them not show themselves slothful and careless respecting so great a blessing, nor remove themselves for any small and trifling occasion from these sacred assemblies and processions, because as negligent and contumacious they will not participate in the delights

of Mary, and will run the risk of not enjoying that assistance the same Virgin promises to her true children in the dangers of this life.

To receive any slight favor, not to say from any prince or high personage, but from a person of our own condition, and perhaps inferior, we inconvenience ourselves, and are extremely obsequious ; nay, sometimes, (if I be allowed to say it,) we descend to some base act, to arrive at our purpose, Oh God ! And can we not admit of some slight inconvenience, to obtain from so great a personage as is the Empress of the Skies, the Great Mother of God, favors so great, privileges so extraordinary, as are daily experienced by her true votaries.

Every day let us pray to the Virgin that it may be her wish to be a mother to us, (*Monstra de esse Matrem*) though she does not omit to make us perceive every moment, in a thousand ways, that she is a mother truly kind and affectionate ; well, with reason can she say to more than one of us, *Monstra te esse filium*, inasmuch as by our negligence and little devotion, we but badly correspond with her so great maternal affections.

Ah ! my dear and beloved Carmelites ! it is not the name but the works that justify the man, if you ardently desire that the blessed Virgin Mary may be a mother to you, act so that your deeds may correspond with that noble name you graciously enjoy, of SONS of MARY.

LIST OF THE GENERALS.

THE christian princes after having made themselves masters of the Holy Land under the command of Godfrey of Bologne, in the year 1099, St. Berthold, a native of France, and doctor of Paris, accompanied the army thither for the purpose of visiting the holy places, fixed his abode in Mount Carmel among the hermits, who in the year 1141 assembled to hold their first Chapter, Aimericus, then patriarch of Antioch and Pope's legate, was by the unanimous consent of all, chosen to preside over this meeting, in which St. Berthold was elected first general of the Latins or Europeans. *Verner, a Cartusian*, speaking of Aimericus, in his *Chronicles of the Church*, in the year 1141, says: "*Ordo Carmelitarum restitutus et reformatus ab Aimerico Malfaida Lemovicene Patriarcha Antioque et Apostolicæ Sedis transmere Legato, primus General fuit Frater Bertholdus Vir Sanctus* :—" The Order of Carmelites was revived and reformed by Aimericus, Patriarch of Antioch and Pope's Legate; and their first General was St. Berthold, a holy man." From that time, all the hermits of Mount Carmel, Syria, and Palestine, have been subject to, and under the obedience of a prelate. This election of general was two thousand and sixty seven years after our patriarch, St. Elias, instituted the order of Mount Carmel, and seventy years before the institute of the order of St. Dom-

inick and St. Francis; and the reason why the Carmelite order has not the precedence of the others, is not, because it is said not to have been instituted and approved previous; on the contrary, it was approved by Pope Stephen V. in the year 816, by Leo IV. 847, Sergius III. 907, John X. 913, John XI. 931, Sergius IV. 1009, Alexander III. 1180, and Innocent IV. 1199; but the reason why it has not the priority, or precedence, is, that the orders of St. Dominick and St. Francis were confirmed by a bull from the Pope in the year 1224, and the order of Carmel not for two years after, in 1226. St. Berthold was general of the entire order for the period of forty-six years; he died in the year 1187, aged 115, after having given the habit to many, and founded several convents.

St. Brocard, a native of Jerusalem, was unanimously chosen to succeed St. Berthold in the government of the order in the year 1118; he received into the order S. Cyril of Constantinople, and St. Angel of Jerusalem, who foretold the stigmas of St. Francis, and the persecution of St. Dominick by the Albigenses; they in like manner prophesied to him the martyrdom which he afterwards suffered in the year 1220: he also invested with the holy habit St. Angela, daughter of the king of Bohemia, and prioress of the convent of St. Sepulchre in Jerusalem, the venerable Eusebius the Syrian, Jerom, and Jeremy of Palestine, and Rodolph Fresbuno, who was the first Provincial of England, whither he accompa-

nied the Father General Alan, as shall be seen in another place. In fine, he received into the order many others who rose to the dignity of Archbishops and Patriarchs. In the year 1205, he received from the patriarch, St. Albert, (who was then in Tholomada, where he retired from Jerusalem, which was at that time under the yoke of Saladin from the year 1187,) the rules, an abridgment of those which were given him by John Silvan, of Jerusalem, as is testified by *Waldensis*, tom. v. tit. 9. chap. 89, in these words: "*Ordo Carmelitarum a Joanne Patriarcha Jerosolomitana prius Carmelita, Regulam vivendi Græce conscriptam accepit quam plenioripost, sub. Alberto itidem Patriarcha forma digestam invexit*—which is, "The Order of Carmelites first obtained the Rules from John the Carmelite and Patriarch of Jerusalem, written in Greek, which were abridged by St. Albert, who was also patriarch of said place, and are the same now used and observed by the order, confirmed by Popes Honorius III. in the year 1226, by Gregory IX. and Innocent IV."

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

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

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

St. Simon Stock, also an Englishman, after leading a penitential life for many years, received the Carmelite Habit in the convent of Albania, he was unanimously elected at the general chapter of Ailsford, in the place of Alan, who resigned his office, and withdrew to his convent. Simon obtained from Pope Innocent IV. the confirmation and mitigation of the Rule, that is, the title of mendicants, and leave to found convents, and live in populous towns; in the year 1251 he received the Scapular from the Blessed Virgin, and died in

Bourdeaux in the year 1265, and in the 100th of his age.

The Venerable Brother Nicholas, native of Toulouse, was Prior of Mount Carmel when St. Lewis, king of France, visited that holy place, and was Vicar General of the convents of the Holy Land, when elected general of the chapter of Toulouse 1265: he resigned in 1270, retiring to the desert, where he died, 1272.

Brother Rodolph, a native of Germany, was elected general at the chapter held at Paris, 1270.

Brother Peter Emilian, a native of France, was elected general in the chapter of Bourdeaux, 1723. He received St. Francis of Sena, who died 1291; the same year terminated the existence of the Carmelites in Syria and Palestine, being obliged by the Saracens, (who martyred more than forty thousand of them,) to relinquish the four remaining convents, Tyre, Tripoli, Tholomede and Mount Carmel, and retire to Cyprus, where they had six religious houses. This province which flourished for so many years, notwithstanding the persecution of the Turks, and which contained more than seventy convents, was at length annihilated by the infidels and enemies of religion, and nothing but the title now remains to remind us of its former splendor, and one discalceated Carmelite convent, founded on Mount Carmel in the year 1269; it has, however, the glory of sending to their creator more than ninety thousand Carmelites, who suffered martyrdom

during the three persecutions. Peter Emilina, the general, died in the year 1294, after having the pleasure of seeing his brethren restored to their white cloaks, and at the same time, the mortification of witnessing the total destruction of the eastern convents, and expulsion of the Carmelites from the Holy Land.

Brother Raymond was elected general at the chapter of Bourdeaux in the year 1294.

Gerard of Bologne, was elected general at the chapter of Bruges ; he died in the year 1342.

Guido of Perpignan, was elected general in the chapter of Bourdeaux in the year 1318, and died in the year 1342.

Brother Alerius, child of the convent of Toulouse, was elected general at the chapter of Montpellier, in 1321 ; he obtained from Pope John XXII. the Privilege, or Sabbatine Bull, in the year 1422. For this singular favor granted by the Virgin, it was decreed, in the general chapter of Barcelona, held in the year 1324, to recite, in honor of her, the "Hail Holy Queen!" or "Salve Regina," at the end of every Mass, and also at the conclusion of all the canonical hours. Alerius resigned his office in 1330, and in two years after departed this life.

Brother Peter of Cecis, or Casa, was elected general at the chapter of Valenciennes in 1330 ; and died in the year 1348.

Brother Raymund de Grasse, was made general in the year 1342 : died in the year 1357.

Brother John Ballister, was elected general at

the chapter of Bourdeaux in the year 1358, and died 1374.

Brother Bernard Olerio, was elected general in the chapter of Puy, in the year 1375; his election was confirmed in 1379, he was deposed in 1380, by Pope Urban VI.

Brother Michael Anguieno, was elected general in the year 1381, and died in the year 1400.

Brother John Raud, born at Milan, was elected general in the chapter of Bresicia, 1387, and died at Milan, in the year 1404, he was general of the order sixteen years.

Brother Mathew of Bologne, was elected general in 1405, and died in 1412.

Brother John Gross, native of France, was general in the year 1411, the Chapter decreed to give to the generals the titles of *Reverendissimus*, "Right Reverend."

Brother Bartholomew Roqualio, was elected general in the year 1430, and died in 1438.

Brother John Faci of Avignon, was elected in the year 1434. He obtained a mitigation of the 7th, 12th, and 13th Chapters of our Rule; he established concord and good will among the four mendicant Orders in the year 1435; in eight years after he erected the congregation of Mantua, and in 1450 was consecrated Bishop of Regio in France, where he died in the year 1464.

The Venerable John Soreth, was elected general in the year 1451; he founded many convents, and died when he was twenty years general, after

having published Breviaries, and a new edition of the Rules of the Order.

Brother Christopher Martignon, was elected in the year 1472 ; he died in 1481.

Brother Poncius Renaud, was elected in 1483 ; and died in the year 1502.

Brother Peter Therasse, was elected in the year 1503 ; he died at the end of the year 1511.

The Venerable Baptista, was elected general ; he died at Mantua, after being three years general, and in the 68th of his age ; his body was found entire and free from corruption in the year 1656.

Brother Bernard Landucius, of Senna, was elected general in the year 1517 ; he died in the year 1523.

Brother Nicholas, was elected general in the year 1524. This general gave the habit to St. Teresa, and was Confessor to Clement VII., from whom he obtained a Bull, confirmatory of the Sabbatine Privilege ; he had the grief to witness the loss of five provinces, caused by the heresies of those times ; he died at Florence in the year 1592, in the 82d of his age, being 38 years general.

Brother John Baptist the Red, was elected general in 1564 ; he was favorable to St. Teresa, permitting her to follow and observe the primitive rule, which had been mitigated by Pope Innocent IV., and established convents of discalceated, with the condition of being subject to the calceated

general, as was the fact from the year 1562, (when she founded the first convent,) until the year 1593, when a total separation took place; he died in the year 1578.

Brother John Baptist Cafardo, of Senna, was elected in the year 1580, and died in the year 1592.

Brother John Stephen Chizzola, was elected in 1593, when a total separation was effected between the calceated Carmelites and discalceated; he died in 1597.

Brother Henry Silicio, was elected in the year 1598; he obtained a bull from the Pope to recite and place in the Missal and Breviary of the Jerusalem rite, twenty saints of the order, besides those of St. Elias and Eliseus; he built or enlarged forty-four convents in sixteen years; and died in 1612.

Brother Sebastian Fanton, was elected in the year 1613; he died in the year 1623.

Brother Gregory Canales, was elected general in 1625. He obtained from Pope Urban VIII., in the year 1629 the canonization of St. Andrew Corsin, the beatification of St. Mary Magdalen, of Pazz, both children of the Carmelite convent of Florence. He published the constitutions of the order, and died in 1631.

Brother Theodore Estracius, was appointed general in the year 1622; he compiled the constitutions for the Reformed or Recollet Convents, and a Treatise for the Tertians of Carmel. He died in 1642.

Brother Albert Mazario, was appointed general and lived for one year, dying in 1643.

Brother Leo Bonifilio, was two years general ; he died in 1647.

Brother Anthony Philipen, was elected in the year 1648, and died in 1656.

Brother Maurius Venturino, was elected in 1656 ; and died in the year 1676.

Brother Jerom Ari, was elected in 1660 ; died in 1667.

Brother Mathew Orland, a Sicilian, was elected general in the year 1666 ; he died in the year 1695, and 85th of his age.

Brother Francis Escanapieco, a Roman, was made general in the year 1674 ; he died in 1676, and in the 50th of his age.

Brother Emilius Jacomeli, a native of Medisina, elected general in the year 1676 ; he lived only three years and a half, and died in 1680.

Brother Ferdinand Tartaglia, was elected general in the year 1680, in the chapter celebrated in Rome, in which were confirmed the conditions and compacts respecting the union of the two Castiles ; and the acts of the Provincial Chapters of 1659, 1663, 1675, 1678, approved of the constitutions compiled by Mother Mary Angel of the Sacrament for the convent which she founded ; it determined that the order should in future recite the Office of the Dead for the deceased brethren ; that the Offices of St. Lewis of France and St. Charles Borromeus, who was protector of the Order, should be *Duplex Majus*. Many other

things were determined on in that chapter, as may be seen in their acts. The Father General Tartaglia, died in Catania, in the year 1682.—

Brother Angel Monsignani, was elected in the room of Tartaglia, 1682. He was five years general, and died in his own convent of Forli, aged 69.

Brother Paul of St. Ignatius, a Piedmontese, was elected general in 1686, and died in the year 1704.

Brother John Feijoo, was elected general in 1692, wore his hat in the presence of the king, as was then the custom with the other generals of the mendicant orders, and the grandees of Spain. In 1702 was made bishop of Cadiz, where he died in the year 1706.

Brother Charles Philiberto, was elected general in 1698; he died in Rome, 1722.

Brother Angel Cambolas, of Toulouse, was elected general in 1704, he died in the year 1716.

Brother Peter Thomas Sanchez, was elected in the year 1710, and died in 1720.

Brother Charles Cornacculi, was elected in 1716, and died in 1737.

Brother Gaspar Pizzolanti, a Sicilian, was elected in 1722; he obtained from Pope Benedict XIII., leave to erect the statue of St. Elias in the Church of St. Peter at Rome, as founder and patriarch of the Carmelite Order. He lived to be very old.

Brother Anthony Joseph Amabilis, native of France, being procurator general, was elected at

a general chapter of Ferrara in 1728 ; he died bishop of Dini, in France, in the year 1741.

Brother Lewis Benzoni, of Milan, provincial of Lombardy, was elected general in the place of Amabilis, who resigned at the chapter of Rome, convened at the request of the Vicar General, Brother Albert Cabina, in the year 1731 ; he published new Breviaries, prohibiting the old, and died a bishop.

Brother Nicholas Marco Richuti, of Apulia, elected in Rome, 1738. He resigned through indisposition of health, and retired to his convent of Grosalia, where he died in 1747.

Brother Adolphus Lahi, an Italian and consultor to Cardinal Lambertinus, (afterwards Benedict XIV.,) he was two years vicar general in consequence of the resignation of Richuti, and he was twelve years general, having been confirmed in the chapter of Bologne, 1750. He died in Forli, his own country, in the year 1758.

Brother Joachim Maria Pontalti, a native of Venice, was elected general in the chapter of Cesena in the year 1756 ; was bishop of Tarense in Dalmatia, retaining the office of general until the ensuing chapter, which was held in Venice, 1762.

Brother Mariano Ventimiglia, a Neapolitan, was assistant general of Italy, when elected general in the chapter of Venice, 1762, and died in the year 1768.

Brother Josephus Albert Himenes, was created general in June, 1768, and confirmed in his office

on the 13th of June, 1775 ; he died 1780, after being five years in the government of the order. He was succeeded by--

Brother Andrew Audrass, who was made in December, 1780.

Brother John Tussano, appointed in the year 1788.

Brother Peter Thomas de Lugo, was appointed the 6th of November, 1790, by a brief from Pope Pius VI.

Brother Rocco Melchior, succeeded Peter Thomas, appointed by Pope Pius VI. on the 7th of June, 1794.

Brother John Onesti, was made Vicar General in December, 1800.

Brother John Baptist Commandini, was appointed Vicar General in March, 1804, and was succeeded by--

Brother Timothy Maria Ascensi, who was General of the Order in the year 1807, and continued until the usual time expired. He was consultor to his Holiness Pope Leo XII., previous to his being elevated to the chair of St. Peter, and has been since made Bishop of Rieti by this same Pontiff, where he yet lives and enjoys good health.

Brother Joseph Bartoli, succeeded Brother Ascensi as Vicar General in the year 1814, who continued until the year 1819. He since died in Transpontina, in the year 1823.

Brother Aloyius Faro, was appointed by the late Pope Pius VII. who continued until Pente-

cost, 1825, and was succeeded by our present Pro-Vicar General, Brother Luigi Scalabrini, whom God direct in the good government of our Holy Order, for his honor and glory, and his Holy Mother the Virgin of Mount Carmel. Amen.

These are the generals in regular succession from St. Berthold down to the present day, who have been canonically elected to preside over the Order; it is true that there were five others—Raymond Aquario, Mark Relusso, Helidore Tholomy, John Baptist Aqui and William de Quercu, who were (properly speaking,) uncanonically elected by a party who availed themselves of a chism then in the Church. The Order produced no less than one hundred and sixty eminent writers, who wrote in defence of the immaculate conception of our blessed Lady of Mount Carmel, Mother of God, which at all times, but particularly in the first ages of the church, was impiously opposed by the enemies of our faith; and also sixty others who left behind them, for the information of their successors and the general use of mankind, volumes, comprising Theology, Philosophy, Morality, and science in general; it would be here superfluous to mention their names, as they may be seen in a work called the “*Bibliotheca Carmelitarum.*”

THE
OFFICE
OF THE
BLESSED VIRGIN MARY.

At Mattins.

V. Now let my lips sing and display,
R. The blessed Virgin 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 succor us,
With speed incline.
God, from eternity,
Before all other,
Of the world thee ordain'd,
To be the Mother,
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 the eye of pity, and obtain for me, of thy beloved Son, pardon for 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, livest and reignest one God in perfect Trinity, forever 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 may 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.

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.
 Sav'd from contagion
 Of the frail earth :
 In the womb of thy parent,
 Saïnt before birth.
 Mother of the living.
 Gate of Saint's merits,
 The new star of Jacob,
 Queen of pure spirits.
 To Zabulon fearful :
 Armîs' 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.

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 may 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. Me strongly from my foes defend.
 V. Glory be to the Father, &c.

The Hymn.

HAIL ark of the 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 may 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,

 Ceel of purity.

Comfort of mourners,

 Garden of pleasure ;

Palm-tree of patience,

 Chastity's measure.

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.

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 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 may 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,
 Fenc'd 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 Rachael
 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 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 may 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' immense above angels,
 In stable lies.
 This Son did on Mary
 Betimes appear,
 Made her conception
 A 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 covered all the world as a mist.

Let us Pray.

∩ Holy Mary, &c. as before.

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

R. Amen.

At Compline.

V. Let thy Son, Jesus Christ, 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 pure above Angels,
 Dost Son behold,
 Sitt'st 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 thee 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, 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, &c.

V. 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 may 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.

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.

TO THE BROTHERS AND SISTERS
OF THE VENERABLE CONFRATERNITY
OF THE
B. V. MARY, OF MOUNT CARMEL.

THE Author feels peculiar pleasure in presenting this little Work to you, the cherished offspring of the MOTHER OF GOD. His reason for writing it, was—the will of his Superior, his motive for publishing it, that all who may attend at the Novena, might, by having a copy, the more easily join the priest reciting the prayers at the Altar; and the end he has in view, is, the greater glory of God—the honor of his Blessed Mother, and—the sanctification of your souls, by your devotion to that GREAT MOTHER of divine grace. That such will be its effects he confidently hopes, because, as may be perceived, there is scarcely any thing in it from himself, it being principally extracted from the writings of the holy Fathers, whose sentiments on the glorious subject-matter of the short meditations, have been collected by that most devout panegy-

rist of Mary the Mother of God, Saint Alphonsus de Liguori. Accept the good wishes of, and pray for

R. J. C. OCC.

N. B.—Although the usual time for commencing a Novena be nine days preceding the Festival with which it is connected, yet the consideration that a Plenary Indulgence may be gained by the faithful, on any day they visit the Carmelite Church during the octava of the Solemn Commemoration of the B. V. M. of Mount Carmel, has induced the Fathers of said Convent to begin this Novena on the Festival, (July 16) and continue it for nine successive days, to the end that persons visiting the church for the performance of the Novena, might at the same time (if they had complied with the other necessary conditions) gain the Plenary Indulgence.

NOVENA.

FIRST DAY.



COME, O Holy Ghost! replenish the hearts of thy faithful, and enkindle in them the fire of thy divine love.

V. Send forth thy Spirit and they shall be created.

R. And thou shalt renew the face of the Earth.

PRAYER.

PROSTRATE before the throne of thy eternal Majesty, in humble adoration of thy infinite perfections, and conscious of our great unworthiness to appear in thy divine presence, O Lord God! our Creator and most merciful Saviour, before we presume to perform this Novena, which we offer to thee in honor of the Blessed Virgin Mary of Mount Carmel, and in grateful acknowledgment of the innumerable graces and blessings thou hast conferred on us through Her merits and intercession; particularly for thy having given her to us as our Mother and special Protectress, we most humbly confess all our grievous and

numberless sins, detest and renounce them from the bottom of our hearts, and cry to thee for mercy and pardon.

FIRST MEDITATION.

SINCE the Church teaches us so frequently to repeat the words "PRAY FOR US," when we recite the Litany of the B. V. before we meditate on the various titles under which we invoke her, let us consider the efficacy of her prayers with God. Oh! thrice happy is that soul for whom Mary prays; our Lord Jesus delights to be petitioned by this his most beloved mother, and to grant whatever she asks of him;* "Ask my dear mother," says our Lord, "whatever thou wilt from me, for thou knowest that no petition of thine can be in vain; thou didst deny me nothing on earth, nor will I deny thee any thing in heaven."† As soon as Mary's petition is heard by her divine Son, says St. Bernard, that instant it is granted: let us then, if we be solicitous about our eternal salvation, frequently beseech this heavenly Queen to pray for us.

PRAYER.

INSPIRED with confidence on account of your unspeakable tenderness in giving us the holy Scapular, as a livery whereby we might be distinguished as your servants, we beg of you, O great Queen of Heaven! to offer your most

* Rev. S. Brid.

† A Filio audiri est exaudiri.

powerful prayers for us at the throne of mercy : and obtain that we may never disgrace your holy habit by the irregularity of our lives, but that we may honor it by the purity of our morals.

Holy Mary pray for us.

Our Father—Hail Mary—Glory, &c.

SECOND MEDITATION.

Holy Mary,

THE name of MARY is so sweet and so salutary, that St. Epiphanius concludes it must have been given her, not by her parents, but from above. After the most adorable name of Jesus, there is none so consoling, or so powerful as that of Mary. "O! Mary," exclaims St. Bernard, "no one can pronounce thy name without feeling his heart inflamed with love and reverence for thee." "O! Mary," cries out another saint,* "what must thou thyself be, when thy very name is so sweet and amiable?" And St. Bonaventure assures us, that this holy name cannot be invoked without great advantage to the person who pronounces it, particularly in the time of temptation, when the infernal powers are to be overcome.

PRAYER.

O! HOLY Queen of Carmel, had I invoked your holy name in the hour of temptation, I

* St. Henry Suson.

should not have so often fallen, and offended my God; but since I have the happiness, however unworthily, of being now enrolled amongst those whom you have been pleased to honor with the fond title of *your children*, I shall, with the assistance of your prayers, henceforward, constantly, and with confidence, particularly when in any spiritual danger, call on you to pray for me.

Holy Mary pray for us.

Our Father—Hail Mary—Glory, &c.

THIRD MEDITATION.

Holy Mother of God!

IF the prayers of the saints prevail so much with God, what must be the power and efficacy of those of Mary? 'Those are the petitions of servants, but these are the prayers of a mother. Hence St. Antoninus did not hesitate to say, that the prayers of Mary, are by our Lord Jesus Christ regarded as commands, and, he concludes, it is impossible that any request of the Mother of God in our behalf, should not be granted.* Let us then, following the advice of St. Bernard, ask no grace or favor from heaven, unless through the intercession of Mary—for she is the Mother of God, and cannot be refused.

PRAYER.

O! MARY, Mother of God, pray for us; yes,

* Orato Virginis habet rationem imperii.

let your powerful prayers be continually offered up for us. Not content with calling us your children, you were pleased to distinguish us by the privileged title of your *most beloved children*,* cease not then, O most pious Virgin Mary! to pray that we may also be distinguished by our ardent love for your divine Son, our Lord Jesus Christ; and do not forsake us until you see us in possession of eternal happiness in the kingdom of heaven. Amen.

Holy Mother of God, pray for us.

Holy Virgin of Virgins, pray for us.

Our Father—Hail Mary—Glory, &c.



HYMN OF ST. SIMON STOCK.

BRIGHT Mother of our Maker, hail,
 Thou Virgin ever blest;
 The Ocean's Star by which we sail,
 And gain the port of Rest.

Whilst we this "Ave" thus to thee
 From Gabriel's mouth rehearse,
 Prevail that peace our lot may be,
 And Eva's name reverse.

* Accipe filii dilectissime.—*B. V. to St. Simon Stock.*

Release our long entangled mind
 From all the snares of ill,
 With heavenly light instruct the blind,
 And all our vows fulfil.

Exert for us a mother's care,
 And us thy children own :
 Prevail with Him to hear our prayer,
 Who chose to be thy Son.

O spotless Maid ! whose virtues shine
 With brightest purity,
 Each action of our lives refine,
 And make us pure like thee.

Preserve our lives unstained with ill,
 In this infectious way ;
 That heaven alone our souls may fill
 With joys that ne'er decay.

To God the Father endless praise ;
 To God the Son the same ;
 And Holy Ghost, whose equal rays,
 One equal glory claim. Amen.

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

PRAYER.

OH God, who hast adorned the Society of Carmelites with the glorious title of the ORDER OF THY BLESSED AND EVER VIRGIN MOTHER MARY,

mercifully grant, that we who this day celebrate with solemnity her Commemoration, may, assisted by her protection, arrive at eternal happiness. Who liveth and reigneth with the Father in the unity of the Holy Ghost, one God, world without end. Amen.

SECOND DAY.

Come Holy Ghost, &c.—Prayer as in page 109.

FIRST MEDITATION.

Mother of Divine Grace,

MARY the Mother of God, is called by St. Anselm, the *Mother of all Graces*, and Saint Bernardine of Sienna, writes, *that all the divine gifts and graces are dispensed through the hands of Mary, to whom Mary wills, when Mary pleases, and in the manner that Mary wishes. With me* (says our B. Lady) *are riches, that I may enrich them that love me.** That is, the Lord has placed in my hands all the treasures of his graces, in order that I may bestow them on those who love me.

* Proverbs 8.

PRAYER.

It is true then, chaste Mother of the Word Incarnate, that if I love you, I shall no longer be poor as I am. If every creature be bound to love you, am not I still more so, in gratitude for the many signal proofs you have given Carmelites of your love and tenderness? Yes, after God, I love you above all things; obtain for me that this my love towards you may daily increase, and lead me to a perfect love of God. St. Bernard* tells me, that whomsoever you wish shall be saved—you have declared that your Scapular should be to us a Sign of Salvation—save me then, oh Holy Virgin—save me from Hell, and save me from sin, which ought to be more dreaded than hell.

Mother of Divine Grace, Pray for us.

Pater and Ave, Glory, &c.

SECOND MEDITATION.

Most pure Mother,

THIS Virgin Mother who is all pure and spotless, renders all her devout Servants pure and chaste. Mary, says St. Ambrose, even whilst on earth, was so full of grace that she inspired those who beheld her with a love for the virtue of purity. As the lily among thorns, so was Mary among the other Virgins; for, says St. Dionysius, the Carthusian, other virgins may be pure themselves, but Mary infused into the souls of her

* Quem ipsa vult salvus erit.

beholders pure and holy affections. Nay we are told,* that St. Thomas of Aquin was wont to say, that to look upon an image of this Chaste Dove with devotion, was sufficient to extinguish the fire of concupiscence, and the Ven F. John Avila assures us, that many persons have been preserved pure amidst most violent temptations, by their devotion to the pure and spotless Virgin Mother of God.

PRAYER.

YES, most pure Mother, I know that your very name is sufficient to put to flight the demon of impurity—surely you will not permit your children, who are under your special protection and wear your livery, ever to yield to such abominable temptations. No, when assailed, may we ever invoke your assistance, until delivered from danger by your prayers and protection.

Most pure Mother, pray for us.

Our Father and Hail Mary, Glory, &c.

THIRD MEDITATION.

Mother Inviolata.

MARY was that inviolate soul, addressing whom, our Lord in the Canticle (4, 7,) says, “*Thou art all fair my beloved, and there is not a Spot in thee.*” It was on account of her being free from every stain of sin, that she was appointed the peace maker between God and man; hence she

* Frigen in vit. S. Tho.

says (Cant. 8) “ *I am become in his presence as one finding peace.*” If says St. Gregory, a rebel subject appeared as an intercessor for his accomplices before his offended king, instead of appeasing, he would provoke the monarch’s anger and indignation, hence Mary, who was destined to be our *Mediatrix*, was preserved from a participation in the crime of Adam, and free from every stain of Sin.

PRAYER.

OH! holy and inviolate Virgin, pure and spotless Dove, so dear to God, let not the sight of my sins and corruption cause you to turn away from me with disgust, but rather to compassionate and pity my misery. Our God, who loves you so much, can deny you nothing, nor can you, Oh merciful Virgin of Carmel! refuse to assist your Children, who put their trust in your intercession; obtain for me a horror for sin, and a true spirit of penance and mortification.

Mother inviolate,	}	Pray for us.
Undefiled Mother,		

Pater and Ave, Glory be to the Father, &c.

Hymn and Prayer, as page 114.

THIRD DAY.

COME, oh Holy Ghost, &c. Prayer as page 110.

FIRST MEDITATION.

Amiable Mother,

MARY appeared so amiable in the eyes of God, that the holy Spirit, addressing her in the Canticle says, "*How beautiful art thou my beloved,*" and again, chap. 6, our Lord declares her to be "*his only Dove! his only perfect one.*" It is certain that God loves the Blessed Virgin more than he does all the other Saints, because her love for God exceeds the united love of all his other creatures, both angels and men.

PRAYER.

OH! beauteous Flower of Carmel, lovely Spouse of the Spirit of God; since your graces and beauty have merited the admiration and love of your Creator, take also my poor heart. It loves you, oh amiable Mother of God, teach it ardently to love your Son, our Lord Jesus Christ. Amen.

Amiable Mother,	}	Pray for us.
Admirable Mother,		
Mother of our Creator,		

Pater and Ave, Glory, &c.

SECOND MEDITATION.

Mother of our Saviour,

MARY not only brought forth to the world a Saviour, but co-operated so far in the great work of our redemption, that she is called by St. Bonaventure, *the Mediatrix of our Salvation*, and St. John Damascen says, "she in a certain manner saved the world."* First, because she gave her consent to the Incarnation of the Son of God, by which St. Bernardine declares she procured our salvation; and secondly, because she consented to the death of her Son, our Lord Jesus Christ, for love of us.

PRAYER.

QUEEN of Carmel! Mother of Charity! who for love of us sinners, and for our salvation, did resign your adorable son, JESUS, to the ignominious death of the Cross, in obedience to the will of his Eternal Father; obtain for me, that by frequently meditating on his Passion and Death, my heart may be inflamed with his holy love. Amen.

Mother of our Saviour, }
Most prudent Virgin, } Pray for us.

Pater and Ave, Glory, &c.

THIRD MEDITATION.

Virgin most Venerable,

MARY is the Mother of our GOD, therefore she

* Salvatrix Mundi, Sue modo.

is worthy of the most profound veneration from all God's creatures. Oh, Lady, exclaims St. Anselm, nothing is equal to you—"for every thing is either superior to you, and that is God alone; or inferior to you, and such is every thing that is not God." St. Bernard says that God alone can comprehend the greatness and dignity of Mary, or how much she is worthy of veneration. She could not, says B. Albert the Great, be more closely united with God unless she became God.

PRAYER.

You are truly worthy of my most profound Veneration, oh! Most Venerable Virgin of Carmel, since the omnipotence of God could not exalt any creature to a dignity more eminent than that to which you have been elevated by becoming his Mother: as such then I love and reverence you with the most profound respect, and oh that I could induce all mankind to love and honor you! Pray, I beseech you, for the conversion of those blind mortals, who offend our Lord Jesus, by their blasphemous disrespect for you his most venerable Mother.

Virgin most Venerable, pray for us.

Pater and Ave, Glory, &c.

Hymn and Prayer, as in page 114.

FOURTH DAY,

Come, O Holy Ghost, &c. Prayer as in page 109

FIRST MEDITATION.

Virgin Most Renowned,

THE Catholic Church sings that "Mary is worthy of all praise;" for all the praise bestowed on the Blessed Virgin redounds to the honor of God: hence St. Gregory assures us, that God accepts the praises conferred on Mary as if offered to himself. It is for this reason that this most Blessed Virgin promises heaven to those who proclaim to other her virtues and prerogatives. "And they that explain me shall have life everlasting." (off par.) It is true, that all cannot pronounce eloquent eulogies and panegyric on the Mother of God! but each one can, when in familiar conversation with his companions or friends, speak of her glories and recommend devotion to the Mother of God, who is so eminently entitled to the praises of all generations.

PRAYER.

MOTHER of God I should be unworthy to call myself a member of your cherished order, which first built an oratory in your honor, and first sang your praises on Carmel, did I not do all in my power to induce all mankind to love, honor, and praise you: yes, this is my earnest and ardent desire; assist me, glorious Virgin to accomplish

it, and as I am your servant, do not permit me to become a slave to sin.

Virgin Most Renowned, Pray for us.

Pater and Ave, Glory, &c.

SECOND MEDITATION.

Virgin Most Powerful,

WHAT power can be conceived, after omnipotence, greater than that of the Mother of God? "Oh, Holy Virgin," exclaims St. Bernard, "ask, and all things are done." And St. Peter Damian assures us, that Mary is so powerful in Heaven, that when Mary approaches the throne of God, even in behalf of the enemies of his divine Majesty, (such are those in the state of mortal sin) she is not looked upon as a petitioner, but as one who may command, for Jesus the Son of Mary, honors his Virgin Mother so much, that he will deny her nothing.

PRAYER.

OH, most powerful Virgin Mary of Carmel, your prayers in behalf of sinners are omnipotent with God, you *can* if you *will* make me a Saint, for you are the Mother of God; *will* it then, oh merciful Virgin, ask it of your Son Jesus. I place all my confidence in you, do not forsake me.

Virgin most Powerful, Pray for us.

Pater and Ave, Glory, &c.

THIRD MEDITATION.

Virgin Most Merciful,

MARY is not only most powerful with God, but also full of mercy and clemency towards those who have recourse to her by humble prayer; she not only *can*, says St. Bernard, as Mother of God, but also has the will to assist and serve us, for she is our Mother also. Let him, continues the same Saint, (addressing the Blessed Virgin,) who recollects his ever having had recourse to you in vain, cease to join in the praises of your mercy. No, this clement Mother cannot be acquainted with our miseries without feeling for and assisting us.

PRAYER.

TURN, oh gracious Virgin of Carmel your eyes of mercy towards all the miseries of my poor soul; I am nothing but sin, and merit no mercy from your son, our Lord Jesus Christ, having so often abused his grace and mercy.—He will regard your prayers in my behalf. St. Bonaventure encourages me to implore your intercession, when he tells me, that you are offended with those who do not solicit favors at your hands—do then I implore you most clement Virgin—Pray to our Lord for me, and obtain for me mercy and pardon of my sins.

Virgin Most Merciful, Pray for us.

Pater and Ave, Glory, &c.

FIFTH DAY,

Come, O Holy Ghost, &c. Prayer as in p. 114.

FIRST MEDITATION.

Virgin most Faithful.

THE Church of Christ puts these words in the mouth of the B. Virgin, (Prov. 8,) "Blessed is the man who watcheth daily at my gates" in prayer, like a mendicant at the door of the rich, waiting for relief. Oh were we faithful, like St. Simon Stock, in our devotions to this Mother of Mercy, we should like him find her most faithful in assisting us. Mary promises (and she is most faithful to her promises) that those who honor and serve Her shall be preserved from sin,* and shall possess eternal life,—and in the words of Ecclesiasticus, (chap. 24) invites all to come to Her and assures them that "in Her is all grace of the way, and of the Truth—all hope of life and of Virtue."

PRAYER.

HOLY Mother of God, encouraged by your invitations and gracious promises to which you are always most faithful, I fly to you, and most willingly place in your hands all my hopes of grace and glory. You have been always the most

* Qui perantur in me non peccabunt.

faithful protectress of your order. Pray, Mother of Carmel, that we may be faithful observers of the law of God to the end of our lives. Amen.

Virgin most Faithful, }
 Mirror of Justice, } Pray for us.
 Seat of Wisdom, }

Pater and Ave, Glory, &c.

SECOND MEDITATION.

Cause of our Joy.

MARY was the morning Star that announced the rising of the Sun of Justice—Christ Jesus our Redeemer, who was to dispel the darkness of death that had overhung the Earth for 4000 years. Her birth after that long and saddening gloom of Sin, brought Joy and Gladness to the world. With reason then does the Church of God on the Feast of her Nativity sing, “thy birth, oh Virgin Mother of God, announced joy to the entire world.” Mary is not only the cause, but also the completion of our joy—for, according to St. Bernard, our Lord has placed the whole price of his passion in the hands of his divine Mother, in order that our ransom should be paid through Her.

PRAYER.

MOTHER of Carmel! cause of our joy and safe anchor of our hope, I rejoice that through you we have received the World’s Redemption. I rejoice that you are so exalted, so powerful, and so dear to God, and oh how happy do I feel in

being permitted to call you Mother of the Carmelites. You are my joy, and my consolation, protect and pray for me.

Cause of our Joy,	}	Pray for us.
Spiritual Vessel,		
Honorable Vessel,		

Pater and Ave, Glory, &c.

THIRD MEDITATION.

Vessel of singular Devotion.

DEVOTION, according to St. Thomas, consists in the prompt resignation or obedience of our will to the holy will of God. This virtue saw the greatest of Mary's perfections, and our divine Redeemer insinuated as much, when in answer to the woman who exclaimed, "Blessed is the womb that bore thee," He said, "Yea, rather blessed are they that hear the word of God, and keep it," by which words, says V. Bede, our Lord declares, that Mary was more blessed, on account of the uniformity of her will to the will of God, than in being his mother: the holy and adorable will of God, was the only object, the only consolation of the heart of Mary; hence in her canticle, she sings, "And my Spirit hath rejoiced in God my Saviour."

PRAYER.

MARY, Vessel of singular devotion, you have declared that your holy Scapular should be the

bond of peace and union, between you and your Carmelites: but how can we pretend to this holy union with you, unless our will, like yours, be united to the holy will of God, in which alone is eternal life.* Pray for me, O holy Virgin of Carmel, that my will may henceforward be perfectly conformable in all things to the divine will. Amen.

Vessel of singular devotion, pray for us.

Pater and Ave, Glory, &c.

Hymn and Prayer, as in page 114.

SIXTH DAY,

Come Holy Ghost, and Prayer, as in page 109.

FIRST MEDITATION.

Mystical Rose.

THE ROSE, on account of its color resembling that of flaming fire, is an emblem of the glowing fire of charity, hence Mary, who is all charity, is called the Mystical Rose, ever-blooming because ever burning with love for God, and for miserable sinners,—what a happiness for us, to reflect with St. Augustine, that she is all charity, all solicitude for our eternal happiness: Mary, says St. Bernard, is the Spouse, whom our Lord in the Can-

* Et Vita in voluntate ejus.

ticle calls, the enclosed garden of God, she being the mystical Violet of humility, the Lily of purity, and the Rose of charity.

PRAYER.

OH! Mother of God, beauteous ever-blooming Rose, ornament of Carmel, you entice all to approach you by the fragrant odours of your sanctity, and vivify all by the glowing heat of your charity, draw off, I beseech you, my affections from myself, and from sin, and lead me to love my God, and my neighbor for the love of God. Amen.

Mystical Rose, Pray for us.

Pater and Ave, Glory, &c.

SECOND MEDITATION.

Tower of David.

MARY, in the sacred canticle, is compared to the tower of David. "Thy neck is as the tower of David, built with bulwarks," because says St. Bernardine, of her eminent sanctity, and sublime dignity, David's tower being erected on the high and holy Mount Sion; hence it is declared in the Psalms, (86,) that the very foundations of her Sanctity, are exalted above the highest mountains. "Her foundations are in the holy mountains," which interpreted by St. Gregory signifies, that the Mother of God possessed a higher degree of sanctity in the first moments of her existence, than the most eminent Saints did at the hour of their death.

PRAYER.

I rejoice, oh supreme Queen of Angels and Saints, at your exalted dignity and super-eminent sanctity, and would be ready to lay down my life, if necessary, to prevent your being deprived of one particle of your greatness or glory. Oh, that I could, at the price of my blood, bring all the nations of the earth to know, love, and honor you as you merit.—Keep me under your protection, and pray for me.

Tower of David pray for us.

Pater and Ave, Glory, &c.

THIRD MEDITATION.

Tower of Ivory.

MARY is also compared to a Tower of Ivory, “Thy neck is as a Tower of Ivory.” (Cant c. c. 7, v. 4.) Because ivory is remarkable both for the beautiful whiteness of its color, and for its strength. Mary is spotless and amiable, because full of grace, and strong, because she crushed the Serpent’s head. Her neck is expressly mentioned because the spiritual nourishment which preserves in us the life of grace, descends through Her, from Christ the Head, to us, the members of his Mystical Body;—for as St. Antoninus assures us, no grace has ever been conferred upon man, since Mary became the Mother of God, unless through Mary.

PRAYER.

OH Holy Virgin, because you are amiable and dear to God, you can obtain for us whatever you ask; and because terrible to the infernal spirits, you can free us from their snares and assaults; pray then for, and defend those who glory in being under your powerful protection.

Tower of Ivory, pray for us.

Pater and Ave, Glory, &c.

Hymn and Prayer as in page 114.

SEVENTH DAY,

Come Holy Ghost, &c., and Prayer as in p. 109.

FIRST MEDITATION.

House of Gold.

GOLD is the emblem of divine Love; hence Blessed Albert the Great calls Mary the *Golden Temple of Charity*, for, as St. Thomas remarks, as in the temple of Solomon every thing was covered with Gold, so in the soul of Mary every virtue was perfected by her great love for God. Mary was that *House of Gold*, which the eternal Wisdom of the Father prepared for his habitation on earth.

PRAYER.

HOLY Virgin of Carmel, Golden Temple of holy Love, because you love our God so ardently,

you desire that He should be loved by all his creatures—you being the rich, the Golden House of God, can relieve all my wants; all then I want, all I ask, all I crave is, that my poor heart may be enriched with the love of God. Remember, oh Mother of Carmel, that *if I love not, I abide in death*; obtain for me, I beseech thee, the love of God, that I may live in God. Amen.

House of Gold, Pray for us.

Pater and Ave, Glory, &c.

SECOND MEDITATION.

Ark of the Covenant.

MARY is called the “Ark more spacious than that of Noah,” for in it but a few select persons, and a limited number of animals were saved, but all, both sinners and saints, find a place under the saving protection of Mary,—This was represented to St. Gertrude in a vision, wherein she saw all the wild and fierce beasts of the creation approaching the Queen of Heaven, who receiving them with mildness, and caressing them with blandishments, rendered them tame. Thus, our Blessed Lady, (as she revealed to St. Bridget) receives under her protection, sinners, no matter how numerous or grievous their crimes, provided they approach her with a sincere desire of returning to God by true repentance, she will heal all the wounds of their souls, and prove herself the Mother of Mercy, by obtaining for them mercy and pardon.

PRAYER OF SAINT AUGUSTINE.

REMEMBER, oh Mother of Mercy, that it is a thing unheard of that you ever forsook a sinner who had recourse to you for assistance ; behold me, a miserable sinner, who place all my hopes in your intercession—intercede for me, and save me.

Ark of the Covenant, Pray for us.

Pater and Ave, Glory, &c.

THIRD MEDITATION.

Gate of Heaven.

No one can enter Heaven, says St. Bonaventure, unless through Mary, hence she is called the " Gate of Heaven." My power, says our B. Lady, is in " the Heavenly Jerusalem," (Mass of the B. V.) obtaining what I ask, and introducing whom I please. And St. Bonaventure says that " those who enjoy the favor of Mary, are recognised as citizens of Paradise, and those who wear her livery are written in the Book of Life.

PRAYER.

OH Mother of God, though unworthy, I have the happiness of wearing the Scapular you have given your favored children, as a badge of your favor ; you are the Gate of Heaven : do not permit me, your devoted servant, to be condemned to Hell, there to curse you and God for eternity ; but open Heaven to me by your prayers, that I

may rejoice with you, oh Heavenly Queen, and sing the mercies of your Son, our Lord Jesus, for ever.

Gate of Heaven, Pray for us.

Pater and Ave, Glory, &c.

Hymn and Prayer, as in page 114.

EIGHTH DAY.

Come Holy Ghost, &c. Prayer as in page 109.

FIRST MEDITATION.

Morning Star.

As the Morning Star announces the rising of the Sun, so does devotion towards the Mother of God indicate that the fire of divine love already blazes, or is about to be enkindled in the soul, by rays from the Sacred Heart of Jesus, who is the Sun of Justice. Mary is also called by the Church—"Star of the Sea," which, as explained by Saint Thomas, means, that as in a tempest the mariners are guided in their course by a Star, so are we directed by Mary in our voyage through the tempestuous ocean of this World, to the Port of eternal Happiness; hence St. Bernard exhorts us, "Ever to gaze on this refulgent Star, unless we wish to be wrecked in the storm of temptation;" and he adds, "if you follow Mary

you cannot err ; if she protects you, you need not fear ; if she be propitious, you will gain the harbor of Salvation."

PRAYER.

O ! most holy Virgin of Carmel, storms of persecution have raged—billows of temptation have dashed with fury—the gulph of despair has yawned—the black and horrid tempest of sin, often, but in vain, menaced the destruction of your cherished order ; but guided by you, assisted by you, protected by you, O ! glorious "Star of the Sea," Saints Albert, Angel, John of the Cross, Teresa, Mary Magdalen de Pazzi, and numberless others of your children, have braved all dangers, and arrived safe in the port of eternal felicity ; look down on us we beseech you, O holy Virgin ! who place all our confidence in you, and obtain, that walking in their footsteps, we also may merit your protection on earth, with them thank and enjoy you in heaven, and there with you lose ourselves in the love of our God, through the merits of Christ—for ever. Amen.

Morning Star, pray for us.

Pater and Ave, Glory, &c.

SECOND MEDITATION.

Health of the Weak.

MARY is such a tender and compassionate

mother to us, that she is not only called the Medicine, but the *Health of the Weak*, by Sts. Ephraim and Simon Stock, to the latter of whom, when giving the holy Scapular, she declared it would be to *all Carmelites* a sign of health, which is to be understood not merely of the body, but also, and more particularly, of the soul. This corresponds with what our B. Lady says of herself. (Prov. 8.) "He that shall find me, shall find *life* and shall have *salvation* from the Lord." Let us then have recourse to this merciful mother in all our infirmities. St. Bernard assures us, that though we be covered with ulcers she will not turn from us with disgust, but will heal all our wounds, and effect our reconciliation with God.

PRAYER.

MOTHER of God, you are the health of the weak;—pray then for me I beseech you, who am all weakness: assist and comfort me, when it shall please God to send me any sickness or infirmity, and obtain that I may bear it with patience and resignation: but O! Mother of Mercy, cure all the maladies of my poor soul, by your salutary prayers, and thus render me pleasing in the sight of your divine Son, our Lord Jesus Christ. Amen.

Health of the weak, pray for us.

Pater and Ave, Glory, &c.

THIRD MEDITATION.

Refuge of Sinners.

1 SAINT John Damascen says, "that Mary is not only mother of the innocent, and queen of saints, but also the *refuge of sinners*, who implore her protection." Nor will she, says St. Anselm, abandon them, though they are the enemies of God, and perhaps outcasts of the world, until she succeeds in obtaining their pardon from her Son, our Lord Jesus Christ, who is the judge of the living and the dead.

PRAYER.

MOTHER of Mercy, as you are the refuge of all sinners, you are my refuge—you reject none that have recourse to you; do not, I beseech you, cast me off, who am a most miserable sinner, and implore your protection. I detest, renounce, and execrate sin from the bottom of my heart, because by it I have offended my good God, and implore you, Mother of Carmel, by the love you have for your divine Son, and by all you suffered at seeing him expire on Calvary, to obtain for me pardon of my sins, and grace never more to offend him.

Refuge of sinners, pray for us.

Pater and Ave—Glory, &c.

Hymn and Prayer as in page 114.

NINTH DAY.

Come Holy Ghost, &c. Prayer as in page 109
Comfortess of the Afflicted.

“O! MARY,” exclaims St. Germanus, “after thy Son Jesus, who is there so much interested for our happiness as you?—or, who affords us such consolation in our afflictions?” “No,” says Saint Bernard, “there is not among the saints in heaven, one, who feels so much compassion for our weakness and misery, as the Mother of God. What comfort or consolation could any thing afford us, poor sinners, equal to that we derive from the reflection that Mary is our refuge? Not only does this most merciful Mother of Carmel, relieve us when we call on her for assistance, but she anticipates all our wants; witness her consoling promise made to us,* that “she would, particularly on the Saturday after their death, pray for the release of her suffering Carmelites, from the flames of purgatory,”

PRAYER.

O! most merciful Mother of Carmel, comfortess of the afflicted, behold me troubled and afflicted, at the sight of my past sins, and at the prospect of the rigorous judgment I am to un-

* (Bull of John XXII.) Saratissime ut in Culmine.

dergo after death. The only consolation I desire or ask, is—that I may not on that dreadful day be separated for ever from you, O amiable mother, and from my God: obtain for me now pardon of my sins, and assist at the hour of my death;—do you, O holy Virgin, receive my soul, and present it as one of your favorites to your Son, our Lord Jesus; then HE, for love of you, will not condemn me.

Comfortess of the afflicted, pray for us.

Pater and Ave—Glory, &c.

SECOND MEDITATION.

Help of Christians.

St. John Damascen calls the Blessed Virgin “the help of christians, ever prompt and ready to free them from dangers.” “Mary,” says St. Cosmas, “is omnipotent in aiding us to overcome sin and hell.” Hence St. Bernard exclaims, “O Mary! thou art strong in battle, defending thy servants against those infernal spirits who assail them. Thou art indeed terrible as an army set in array.”

PRAYER.

O! Mother of Carmel, had I sought your most powerful aid, when assailed with temptations, I should not have so often fallen a prey to the infernal enemy. You are the “strong

tower of David, built with bulwarks." I am now confident that I shall fall no more, for, from this day you shall be my strength. When attacked by temptations, I shall fly to you, O holy Virgin! do you but protect and help me, and I shall be victorious.

Help of Christians, pray for us.

Pater and Ave—Glory, &c.

THIRD MEDITATION.

Queen of Martyrs.

MARY standing at the foot of the cross, on which her adorable Son Jesus, covered with blood, and full of wounds, expired for our salvation, suffered more than all the Martyrs that have since been put to death for the faith of Christ. Hence she is styled QUEEN OF MARTYRS. No other mother could bear to *stand* and behold the tortures and agonies of a dear expiring child, to whom she could afford no relief: but Mary *stands* near the cross, until her dearest Jesus, her only Son, is put to death by the most cruel and excruciating torments—Jesus agonizes, and Mary offers his life to his eternal Father for our redemption; but whilst HE dies, SHE is in agony; and whilst she offers, the sword of sorrow pierces her maternal heart, and causes more pain than death can inflict.

PRAYER.

Queen of Martyrs, I beseech you by the inexpressible grief and anguish you suffered at the foot of the cross, to obtain for me sincere sorrow for my sins, joined with an ardent love for my crucified Redeemer; and I implore you by that sword of grief that pierced your sacred heart, when your son Jesus, bowing down his head, expired, to intercede for me, that I may now die to the world, and after this life, live for ever in the enjoyment of God, world without end. Amen.

Queen of Martyrs, pray for us.

Mother and Queen of Carmel, pray for us.

Pater and Ave—Glory, &c.

Hymn and Prayer, as in page 114.

After Benediction the *Te Deum* should be sung.

O. S. C. S. R. E.

LITANY OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY.

LORD, have mercy upon us.

Lord, have mercy.

CHRIST,

Christ,

LORD,

Lord,

CHRIST, graciously hear us,
 GOD the Father, source of all sanctity,

GOD the Son, increated Sanctity,

GOD the Holy Ghost, Spirit of Sanctity,

Most Sacred Trinity, one God,

Immaculate, Holy Mary,
 Immaculate Virgin of virgins,

Immaculate before thy conception,

Immaculate in thy conception,

Immaculate after thy conception,

Immaculate Daughter of God, the Father,

Immaculate Mother of God, the Son,

Immaculate Spouse of God, the Holy Ghost,

Immaculate Seat of the Most Holy Trinity,

Immaculate Image of the Divine Wisdom,

Immaculate Dawn of the Son of Justice,

Immaculate Living Ark of the body of Christ,

Immaculate Daughter of David,

Immaculate Way which conducts to Jesus,

Immaculate Virgin, triumphing over original sin,

Have mercy upon us.

Pray for us.

Immaculate Virgin, who has crushed the serpent's head,

Immaculate Queen of heaven and earth,

Immaculate Gate of the heavenly Jerusalem,

Immaculate Dispensatrix of Grace,

Immaculate Spouse of St. Joseph,

Immaculate Star of the Sea,

Immaculate Bulwark of the Church,

Immaculate Rose among thorns,

Immaculate Olive of the fields,

Immaculate Model of all perfection,

Immaculate Ground of our Hope after Christ,

Immaculate Column of our Faith,

Immaculate Ocean of Divine love,

Immaculate Beacon of our Salvation,

Immaculate Rule of the most perfect obedience,

Immaculate Pattern of Holy Poverty,

Immaculate School of all devotion,

Immaculate Abode of perfect Chastity,

Immaculate Anchor of our Salvation,

Immaculate Joy of Angels,

Immaculate Crown of Patriarchs,

Immaculate Light of Prophets,

Pray for us.

Immaculate Lady and Mistress of Apostles, Immaculate Support of Martyrs, Immaculate Strength of Confessors, Immaculate Diadem of Virgins, Immaculate Glory of all Saints, Immaculate Sanctity of all Christians, Immaculate Companion of Devout Souls,	} Pray for us.	Immaculate Joy of those who trust in you, Immaculate Health of the Sick, Immaculate Advocate of sinners, Immaculate Terror of Heretics, Immaculate Patroness of all mankind, Immaculate Protectress of those who honor you,	} Pray for us.
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LAMB of God, who takes away the sins of the world: *Spare* us, O Lord.

LAMB of God, who takes away the sins of the world: *Graciously* hear us, O Lord.

LAMB of God, who takes away the sins of the world: *Have* mercy on us.

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

R. Pray for us to the Father, whose Son Jesus, conceived of the Holy Ghost, thou didst bring forth.

O Almighty and Eternal, who didst inspire thy Church to institute a festival in honor of the Immaculate Conception of the Mother of thy Son, and declare it an article of Faith, grant, we beseech thee, that all who devoutly celebrate it on earth, may eternally enjoy thy presence in heaven, through Jesus Christ thy Son, who reignest with Thee in the unity of the Holy Ghost, forever and ever. Amen.

TO THE IMMACULATE HEART OF
MARY FOR THE CONVERSION OF
SINNERS.

Spare, O Lord, spare thy people: be not angry with us. (Repeat three times.)

V. Convert us, O God, our Saviour.

R. And turn away thy wrath from us.

LET US PRAY.

O God of mercy and clemency, hear the prayers which we, sighing in thy presence, send forth for all our brethren who walk in the path of perdition; that being converted from the errors of their ways, they may be delivered from death; and that where sin abounds, grace may abundantly prevail.

O God, whose property is always to have mercy and to spare, receive our petition, that we, and all thy servants who are bound by the chains of sin, may by the compassion of thy goodness, mercifully be absolved: Through Christ our Lord. Amen.

R. The Lord be with you.

R. Let us praise the Lord. Amen.

DUTIES OF THE ASSOCIATES.

To obtain the favors promised by the Blessed Virgin to the Associates of the Scapular of the Immaculate Conception, and to gain the indulgences granted to them by the Sovereign Pon-

tiff, there are certain duties to be fulfilled ; but these are neither numerous nor difficult, and non-obligatory under pain of sin.

Besides the ordinary conditions required by the Sovereign Pontiffs for gaining Indulgences, it is necessary—

1. To have one's name inscribed upon the register of the Confraternity.

2. To receive the Scapular from a Priest authorized to give it.

The Priests who have the power to give the Scapular of the Immaculate Conception, are—1st, the Theatine Fathers ; 2d, the secular or regular Priests who have been authorized by the Pope, or the Superior-General of the Theatines. The Superior-General of the Congregation of the Mission, or of the Lazarists ; and the Superior-General of the Redemptorists, and the General of the Society of Jesus, have received from the Pope the faculty of giving this Scapular ; and of empowering, for the same object, the Priests of their Congregations. The Marist Fathers, also, have this power.

3. To wear the Scapular with devotion.

4. To wear the Scapular constantly.

5. To replace by another the one worn out or lost, which may be blest by any Priest ; but this blessing is not necessary.

Should any one fail in any of the preceding five conditions, he would not sin ; but he would deprive himself of the treasure of the Indulgences.

Although no particular practices of piety are required to gain these Indulgences, nevertheless the members of the Confraternity of the Scapular of the Immaculate Conception are recommended—

1. To be careful to preserve their souls free from sin.

2. To honor in a particular manner the mystery of the Immaculate Conception of Mary.

3. To pray for the reformation of morals, and the conversion of sinners.

4. To repeat often the following invocations:

Praised and adored be, eternally, the Most Holy Sacrament; and blessed, forever, the purity and Immaculate Conception of the Blessed Virgin Mary. (*Indulgence of 200 days.*)

O Mary, conceived without sin, pray for us who have recourse to thee. (*Indulgence of 100 days—for the children of Saint Vincent of Paul, viz., the Priests and Brothers of the Mission, and the Sisters of Charity.—Gregory XVI.*)

Blessed be the most Holy and Immaculate Conception of the Blessed Virgin Mary. (*Indulgence of 100 days.—Pius VI.*)

Most Holy Virgin, I believe and confess thy Holy and Immaculate Conception, pure and without stain. Oh most pure Virgin! through thy virginal purity, thy Immaculate Conception, and thy glorious quality of Mother of God, obtain for me of thy dear Son, humility, charity, great purity of heart, of body, and of mind, the

gift of prayer, a holy life, and a happy death. Amen.

5. It will, moreover, be very profitable to recite, every day, *The Little Crown of Mary*—that is to say, to repeat the *Hail Mary* twelve times in honor of her twelve privileges, and the *Glory be to the Father* three times. Be assured, says Saint Andrew Avelino, that, by means of this “Little Crown,” you shall obtain a multitude of graces during life, and, at the hour of death, the powerful assistance of the Most Blessed Virgin. These twelve “Hail Marys” should be divided into three parts; each part should consist of four “Hail Marys” and be terminated by one “Glory be to the Father.”

The “Little Rosary of the Immaculate Conception” is a very efficacious form of prayer, and one peculiarly suitable to the members of this Confraternity.

MANNER OF SAYING THIS ROSARY.

INVOCATION TO THE SACED HEART OF JESUS.

Heart of Jesus, to which there is only one thing impossible, that of not taking pity on poor miserable sinners, have mercy on us, and grant us the favors we ask through the immaculate and afflicted heart of your Blessed Mother, who is also ours, and to whom you can not refuse anything. Amen.

On the first bead :

Through the Most Holy and Immaculate Conception, most pure Virgin, and Queen of Angels, obtain for me purity of soul and body. Amen.

On the following three beads: HAIL MARY.

On the fifth bead—as on the first.

On the following twelve beads :

O Mary, conceived without sin, pray for us who have recourse to thee.

And on the last bead—as on the first.

At the end say :

Saint Joseph, chaste spouse of the Immaculate Virgin, pray for us who have recourse to thee ; obtain for us the love of Jesus and Mary.

Jesus, Mary, and Joseph, I give you my heart, my soul, and my body. Jesus, Mary, and Joseph, assist me in my last agony. Jesus, Mary, and Joseph, grant that I may expire, in peace, in your holy company.

And the “REMEMBER.”

THE SCAPULAR OF OUR BLESSED LADY OF THE
SEVEN DOLORS,

Of the order of Servites, or Servants of Mary, which was founded in the year 1133, by seven noblemen of Florence, viz., Bonfilius Monaldius, Bonajuncta Manetti, Manettus Antellensis, Amideus de Amideis, Uguccio Uguccionis, Sosteneus de Sosteneis, Alexius de Falconeriis, to whom the Blessed Virgin appeared, and com-

manded them to wear a black habit, in memory of her Seven Dolors.*

THE SCAPULAR OF THE MOST HOLY TRINITY,

Of the order of Trinitarians for the Redemption of Captives, which was founded in the twelfth century, by St. John de Matha and St. Felix de Valois. These Religious wear a white habit, with a cross of red and blue on the breast, as shown by an angel to St. John de Matha,† and in which the Blessed Virgin appeared to St. Felix de Valois.

These Scapulars, like the Scapular of Mount Carmel, are composed each of two small pieces of woolen cloth. When worn together, with that of Mount Carmel, all four pieces square, or nearly so, are sewed together like the leaves of a book, and four more pieces exactly similar are sewed in like manner; then these two parts (four pieces in each) are joined by two bands of tape, about eighteen inches long, so that one part falls on the breast and the other on the back. The largest piece is generally the Scapular of Mount Carmel, which is of a brown color; the second, which is somewhat smaller, is the Scapular of Our Lady of the Seven Dolors, and is of a black color; the third is the Scapular of the Immaculate Conception, and is still smaller, and of a blue color; this color, the

* Commemorated on the 11th of February, Roman Breviary.

† Roman Breviary, 8th February and 20th November.

emblem of resignation to Mary, was also the color of her mantle.

The Scapular of the Most Holy Trinity is white, and the smallest of the four; in the middle of which there must be a cross, likewise of wool, one arm of which must be red, the other blue. All these colors, as well as the cross, must be visible.

The Redemptorist Fathers have also the power to give these three Scapulars. The essential requirement for obtaining all the indulgences and graces annexed to these three Scapulars is, to receive them from a priest empowered to grant them, and to wear them constantly. If any one loses or wears out the Scapular, he can take another in its stead. Those who, either through carelessness, or even through malice, neglect to wear it, or have laid it aside, can again resume it, and gain all the indulgences and privileges as before. The Scapular of the Most Holy Trinity alone is excepted; according to the declaration of Innocent XI., it must be blessed as often as it is renewed.

INDULGENCES GRANTED TO THOSE WHO WEAR
THE FOUR SCAPULARS.

Besides the innumerable graces and indulgences annexed to this devotion, the Popes have granted many special indulgences to those who

wear the four Scapulars. The following are the principal, to obtain which no special visit to any particular church is required :

Paul V., by his briefs of the 30th October, 1606, 31st August, 1609, and 19th July, 1614;

Clement X., in his Constitution of 8th May, 1673;

Clement XI., in his Constitution of 12th May, 1710;

Innocent XI., by his Constitution of the 10th February, 1680, 1st September, 1681, and 24th October, 1682, have granted the following indulgences.

1. Four Plenary Indulgences on the day of reception, when they receive the four Scapulars, provided they confess and communicate, and say some prayers for the intention of his Holiness.

2. Four Plenary Indulgences at the hour of death, provided they receive the sacraments.

3. A Plenary Indulgence on the principal feast of Our Lady of the Seven Dolors, on the usual conditions.

4. A Plenary Indulgence on Passion Sunday, provided that, after fulfilling the above conditions, they meditate some time on the Passion of Christ and the Sorrows of Mary.

5. Besides, those who wear the four Scapulars may gain the other indulgences, plenary and partial, not spoken of here.

By virtue of the Constitution of Clement X., of the 2d of January, 1672, beginning with the

words "Cum sicut accepimus," these indulgences are applicable, by way of suffrage, to the souls in Purgatory.

THE RED SCAPULAR OF OUR LORD'S PASSION;
AND OF THE SACRED HEARTS OF JESUS AND
MARY.

On the evening of the Octave of the Feast of St. Vincent of Paul, July 26th, 1846, our Lord appeared to a Sister of Charity, at Paris, while she was praying in chapel, before the hour of benediction. In his right hand he held a red Scapular, suspended by worsted strings of the same color. On one side of the Scapular he was represented as crucified; at the foot of the cross were the most painful instruments of His Passion,—the scourge, the hammer, the mantle which had covered his bleeding body. Around the crucifix were these words: "*Sacred Passion of our Lord Jesus Christ, save us!*" On the opposite side of the Scapular was the image of His Sacred Heart and that of his most blessed Mother; a cross, placed between the two, seemed to arise from the two hearts; and around them were written the words: "*Sacred Hearts of Jesus and Mary, protect us.*"

This apparition of our Lord, holding in his hand the Scapular of the Passion, was repeated several times. On the festival of the Exalta-

tion of the Holy Cross, 1846, she saw it again, when our Divine Saviour said to the aforesaid sister: "*All those who wear this Scapular shall receive, on every Friday, a great increase of Faith, Hope, and Charity.*"

In June, 1847, the Superior-General of the Congregation of the Mission went to Rome, and laid before the Holy See the particulars of all these visions, submitting all to the judgment of the visible Head of the Church. The Sovereign Pontiff deemed those extraordinary favors worthy of his attention, and, by a Rescript of the 25th of June, he approved of their object. It seemed good to His Holiness to authorize the Superior-General to establish a new Scapular, of a red color, called, "The Scapular of the Passion of our Lord, and of the Sacred Hearts of Jesus and Mary," to which he has been pleased to attach the following indulgences, and to give to all the Missioners of the said Congregation the faculty to bless this Scapular, and to distribute it to the faithful.

Indulgences granted by the Rescript of June 25, 1847, are :

1. Every Friday an indulgence of seven years and seven quarantines for all persons, who, wearing this Scapular, shall approach the Holy Communion, and recite, five times, Our Father, Hail Mary, and Glory be to the Father, in honor of the Passion of our Lord.

2. An indulgence of three years and three quarantines for such persons as shall, at any

time, meditate half an hour on the Passion with humble and contrite hearts.

3. An indulgence of two hundred days for all the faithful, who, kissing with compunction the said Scapular, shall recite this verse :

" We beseech Thee, therefore, help Thy servants, whom Thou hast redeemed with Thy precious blood."

• By a Rescript of March 21, 1848, His Holiness Pope Pius IX. granted also :

A plenary indulgence on every Friday to all the faithful, who, wearing the Scapular, having confessed and communicated, shall devoutly meditate for a short time upon the Passion of our Lord, and pray for concord among Christian princes, for the extirpation of heresy, and for the exaltation of our Holy Mother the Church.

The Superior-General of the Congregation of the Mission has moreover received power to delegate to any other priest, secular or regular, the faculty to bless and distribute to the faithful the above-mentioned Scapular.

When the first Scapular is worn out, it may be replaced by another, without any ceremony or blessing.

The members will be helped to meditate on the Passion, by reading slowly, and pondering well, the fifteen meditations on the Passion of our Saviour, which are generally found in Prayer-books, or a passage in some other book which treats of the Passion and Death of Jesus

Christ, such as "The Sufferings of Christ," by F. Thomas of Jesus;* "The Soul on Calvary;" "The Clock of the Passion," by St. Alphonsus Liguori; or, "The Passion of Jesus," in poetry, by Matthew Bridges. Those who cannot procure a book, may purchase for a trifle "The Crucifix Meditated," a single leaf, on which is represented the image of Christ crucified; all around which are printed texts of Holy Writ relating to the Passion.

Those who cannot read may gain the indulgence by kneeling before a crucifix and saying five Paters and five Aves, in honor of the five wounds of Jesus Christ, and thinking a few minutes on any part of our Saviour's Passion.

VOTIVE OBLATION TO ST. JOSEPH.

To choose him for our Patron.

O holy Joseph, virgin spouse of the virgin Mother of God, most glorious advocate of all such as are in danger, or in their last agony, and most faithful protector of all the servants of Mary thy dearest spouse, I, N. N. in the presence of Jesus and Mary, do from this moment choose thee for my lord and master, for my powerful patron and advocate for the obtaining a

* In this book are contained "THE STATIONS, AS THEY ARE MADE IN JERUSALEM."

most happy death, and I firmly resolve and purpose never to forsake thee, and never to say or do any thing against thy honor. Receive me, therefore, for thy constant servant, and recommend me to the constant protection of Mary, thy dearest spouse, and to the everlasting mercies of Jesus my Saviour; assist me in all the actions of my life, all which I now offer to the greater and everlasting glory of Jesus and Mary, as well as thine own. Never, therefore, forsake me, and whatsoever grace thou seest most necessary and profitable, obtain it for me now and at the hour of my death, to which I now invite thee, to the end that whatever now and at that time shall not be possible for me to obtain, may through thy intercession be bestowed upon me by Jesus the God of my soul. Amen

A PRAYER

*To be daily said by those who carry about them
an Agnus Dei.*

O my Lord Jesus Christ, the true Lamb that takes away the sins of the world! by thy mercy, which is infinite, pardon me my iniquities; and by thy sacred passion preserve me this day from all sin and evil. I carry about me this holy *Agnus Dei* in thy honor, as a preservative against my own weakness, and as an incentive to the prac-

tice of meekness, humility and innocence, which thou hast taught. In union with that sacrifice of love, I offer myself up to thee as an entire oblation, and in memory of that sacrifice of love, thou offeredest for me on the Cross, and in satisfaction for my sins. Accept, O my God, the oblation I make, and may it be agreeable to thee in the odor of sweetness. Amen.

THE DAILY PRAYERS

To be said by the Associates of the Sacred Heart.

The LORD'S PRAYER, the HAIL MARY, and the CREED, with the following pious Aspiration :

O sweetest Heart of Jesus, I implore,
That I may ever love thee more and more.

AN ACT OF REPARATION

For the innumerable Irreverences and grievous Offenses by which we and others have insulted the Heart of Jesus.

To be made on the Feast itself, or at any other time, in presence of the Blessed Sacrament.

O MOST amiable and adorable Heart of Jesus! centre of all hearts, glowing with charity, and inflamed with zeal for the interest of thy Father and the salvation of mankind! O Heart, ever sensible of our misery; and ever ready to redress our evils; the real victim of love in the holy Eucharist, and a propitiatory sacrifice for sin on the altar of the Cross; seeing that the generality of Christians make no other return for thy mercies, than contempt for thy favors, forgetfulness of their own obligation, and ingratitude to the best of Benefactors; it is just

that we thy servants, penetrated with the deepest sense of the indignities offered to thee, should, as far as in our power, make a due and satisfactory reparation of honor to thy most sacred Majesty. Prostrate therefore in body, and with humble and contrite hearts, we solemnly declare before heaven and earth, our utter detestation and abhorrence of such conduct. Inexpressible was the bitterness which our manifold sins brought on thy tender Heart; insufferable the weight of our iniquities, which pressed thy face to the earth in the Garden of Olives; and inconceivable thy anguish, when expiring with love, grief, and agony, on Mount Calvary: yet thou didst with thy last breath, pray for sinners, and invite them to their duty and repentance. This we know, dear Redeemer, and would willingly redress thy sufferings, by patiently enduring our slight crosses and afflictions, and thus partake of thy bitter passion.

O merciful Jesus! ever present on our altars, with a heart open to receive all who labor and are burthened; O adorable Heart of Jesus! source of true contrition, give to our hearts the spirit of sincere penance, and to our eyes a fountain of tears, that we may bewail all our sins and the sins of the world. Pardon, O divine Jesus, all the injuries and outrages done to thee by sinners; forgive all the impieties, irreverences, and sacrileges, which have been committed against thee in the holy sacrament of the Eucharist, since its institution. Gra

ciously receive the small tribute of our sincere repentance, as an agreeable offering in thy sight, and in requital for the benefits we daily receive from the altar, where thou art a living and continued sacrifice, and in union with that bloody holocaust thou didst present to thy eternal Father on the Cross.

Sweet Jesus! give thy blessing to the ardent desire we now entertain, and the holy resolution we have taken, of ever loving and adoring thee with our whole mind and with our whole heart, in the sacrament of thy love; thus to repair, by a true contrition of heart, and ardent zeal for thy glory, our past negligences and infidelities. Be thou, O adorable Jesus! who knowest our frailty; be thou our Mediator with thy heavenly Father, whom we have so grievously offended; strengthen our weaknesses, confirm our resolutions, and with thy charity, meekness, and patience, cancel the multitude of our iniquities. Be thou our support, our refuge, and our strength, that nothing may henceforth in life or death separate us from thee. Amen.

APPLICATION

*Of the Devotion to the Sacred Heart of Mary
for the conversion of sinners.*

O most Holy Virgin Mary! cast a tender eye on all thy assembled children here at the foot of

thy altar. We all, Mother of Mercy, desire to honor thy sacred and immaculate Heart, with special love and confidence, and to adore with it, and through it, the most adorable Trinity, the divine Heart of thy Son, and to implore, in the name of the whole Arch-confraternity, through thy most powerful intercession with God, the grace of a sincere conversion for ourselves, and for the conversion of all sinners. Mary, conceived without sin, pray for us who have recourse to thee!

Hail Mary, &c., &c.

PRAYER OF ST. BERNARD.

To the Blessed Virgin Mary.

REMEMBER, O most pious Virgin Mary! that no one ever had recourse to thy protection, implored thy help, or sought thy mediation without obtaining relief. Confiding then on thy goodness and mercy, I cast myself at thy sacred feet, and do most humbly supplicate thee, O Mother of the eternal Word, to adopt me as thy child, and take upon thyself the care of my salvation. O let it not be said, my dearest Mother, that I have perished where no one ever found but grace and salvation. Amen.

BONA MORS,

OR, THE ART OF DYING HAPPILY IN THE CON-
GREGATION OF JESUS CHRIST CRUCIFIED; AND
OF HIS CONDOLING MOTHER.

I heard a voice from Heaven saying unto me,
Write: Blessed are the dead who die in the Lord.
Apoc. xiv. 13.

*Prayers at public Meetings, and also for pri-
vate Devotions.*

In the name of the *Father*, and of the *Son*,
and of the *Holy Ghost*. *Resp.* Amen.

Open O Lord, our mouths, to bless thy holy
name, cleanse our hearts from all vain and dis-
tracting thoughts, enlighten our understandings,
in flame our will, that we may worthily perform
this holy exercise with attention, and devotion,
and may deserve to be heard in the presence of
thy divine Majesty, who with the Father and the
Holy Ghost, livest and reignest, one God, world
without end.

Resp. Amen.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Holy *Mary*,
 All ye holy Angels and Arch-Angels,
 St. *Abel*,
 All ye choirs of just souls,
 St. *Abraham*,
 St. *John Baptist*,
 All ye holy Patriarchs and Prophets,
 St. *Peter*,
 St. *Paul*,
 St. *Andrew*,
 St. *John*,
 All ye holy Apostles and Evangelists,
 All ye holy disciples of our Lord,
 All ye holy Innocents,
 St. *Stephen*,
 St. *Lawrence*,
 All ye holy Martyrs,
 St. *Silvester*,
 St. *Gregory*,
 St. *Augustin*,
 All ye holy Bishops and Confessors,
 St. *Benedict*,
 St. *Francis*,
 All ye holy Monks and Hermits,
 St. *Mary Magdalen*,
 St. *Lucy*,
 All ye holy Virgins and Widows,
 All ye Saints of God, *make intercession for*
us.
 Be merciful unto us, *spare us, O Lord.*
 Be merciful unto us, *hear us, O Lord.*

Pray for us.

From thy anger,
 From the danger of death,
 From an unfortunate death,
 From the pains of Hell,
 From all evil,
 From the power of the devil,
 By thy nativity,
 By thy cross and passion,
 By thy death and burial,
 By thy glorious resurrection,
 By thy admirable ascension,
 By the grace of the Holy Ghost the
 comforter,
 In the day of judgment,
 We sinners, *We beseech thee to hear us.*
 That thou spare us, *We beseech thee to hear us.*
 Lord, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.

O Lord, deliver us.

LET US PRAY.

May thy *clemency* vouchsafe, O God, so to confirm thy servants in thy holy grace, that at the hour of their death the enemy may not prevail against them, but that with thy Angels they may deserve to pass into life everlasting, through our Lord Jesus Christ.

Resp. Amen.

Omnipotent and most merciful *Creator*, who, to refresh thy thirsty people in the desert, commanded streams of water from the hardest rocks,

draw, we beseech thee, from our dry eyes, and stony hearts, desired tears of perfect compunction, that we may utterly detest all sin, and only thirst after the happy and glorious vision of thee our God, the *Father*, the *Son*, and the *Holy Ghost*. Amen.

AN ACT OF CONTRITION.

My dear Lord *Jesus Christ*, redeemer of the world! Behold, prostrate at thy feet, the most unhappy, and most ungrateful creature on the face of the earth. My God! I have offended thee most grievously, in thoughts, words, and deeds. My heinous crimes fixed thee to the bloody cross. To rescue me from eternal damnation, thou didst agonize three hours on *Mount Calvary*. But Oh! How much am I displeased with myself! How I grieve for having offended thee, a God of infinite goodness, of infinite charity! I stand astonished and confounded at thy incomprehensible patience, in supporting the most provoking wretch that breathes. From the very bottom of my heart, I detest all my sins; and because I love thee, and will love thee above all things created, I steadfastly purpose, by thy holy grace, never to offend thee more, to die a thousand deaths, rather than commit one mortal sin. Amen.

THE STATIONS OF THE SACRED PASSION.

O most sweet Jesus! praying to the Father in the garden, sorrowful even unto death, and

sweating in the agony of grief, have mercy on us.

Resp. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! delivered by the traitor's kiss into the hands of thy enemies, seized and bound like a thief, and abandoned by thy disciples, have mercy on us.

Resp. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! By the unjust verdict of the *Jews* found guilty of death, brought like a malefactor before the tribunal of *Pilate*, scorned and derided by impious *Herod*, have mercy on us.

Resp. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! stripped of thy garments, and most inhumanly scourged at the pillar, have mercy on us.

Resp. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! crowned with thorns, blindfolded, buffeted, struck with a reed, clothed in derision with a purple garment, and infinite other ways scorned and reviled, have mercy on us.

Resp. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! reputed more criminal than *Barabbas*, the murderer, rejected by the *Jews*, and condemned to the ignominious death of the cross, have mercy on us.

Resp. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! loaded with a heavy cross, and led like an innocent lamb to the place of execution, have mercy on us.

Resp. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! hanging between two thieves, derided, blasphemed, made to taste vinegar and gall, and enduring most horrible torments from the sixth to the ninth hour, have mercy on us.

Resp. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! dead upon the cross, and wounded in thy side with a spear, in thy holy Mother's presence, whence issued forth water and blood, have mercy on us.

Resp. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! taken down from the cross, and bathed with the tears of thy most sorrowful Mother, have mercy on us.

Resp. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! torn and bruised all over, thy body bearing the sacred marks of thy five most precious wounds, embalmed with spices, and laid in the sepulchre, have mercy on us.

Resp. Have mercy on us, O Lord, have mercy on us.

Vers. He truly bore our sorrows.

Resp. And he carried our grief.

LET US PRAY.

O God, who, for the redemption of the world, vouchsafest to be born, to be circumcised, to be rejected by the *Jews*, betrayed with a kiss, to be bound like a malefactor, and, like an innocent lamb, to be led to slaughter, ignominiously brought before *Annas, Caiphas, Pilate, and Herod*, to be accused by false witnesses, scourged with whips, buffeted, defiled with spittle, crowned with thorns, stripped of thy clothes, fastened to the cross, placed between two thieves, to have vinegar and gall given thee to drink, to have thy side pierced through with a spear: mayest thou, O Lord, (by these most grievous pains, which I, though unworthy, do commemorate, and by thy most sacred death and passion), free me from the pains of hell, and conduct me, whither thy mercy did conduct the good *thief*, crucified with thee, who, together with the *Father*, and the *Holy Ghost*, livest and reignest forever. *Amen.*

DEVOUT ADDRESSES TO THE FIVE WOUNDS OF
OUR SAVIOUR.

“Let us adore the five most sacred wounds of *Christ* our Lord, and each one in particular, with an assured confidence of obtaining all blessings, through his passion and death offered for us to his eternal Father: We will also condole with the most holy Mother of *Christ*, whose soul was pierced with the sword of grief, stand-

ing under the cross of her beloved Son: And likewise we will praise and magnify the most *Blessed Trinity*, for so great and incomprehensible a benefit."

TO THE WOUND OF THE LEFT FOOT.

My Lord *Jesus Christ!* I humbly adore the most sacred wound of thy left foot; I render thee thanks for that cruel pain suffered with so great love and charity; I feelingly compassionate thy torments, and the excessive grief of thy most afflicted Mother; I humbly beg pardon for all my sins, which I lament more than all imaginable evils, because of offending thee, O infinite goodness! And I resolve never more to sin. O bring with me all sinners to a true conversion, and give them light to discover the heinousness, the enormity, and brutality of a mortal crime.

Our Father, Hail *Mary*.
Glory be to the Father, &c.

TO THE WOUND OF THE RIGHT FOOT.

My Lord *Jesus Christ!* I humbly adore the most sacred wound of thy right foot. I render thee thanks for that cruel pain suffered with so great love and charity; I feelingly compassionate thy torments, and the excessive grief of thy most afflicted Mother. I supplicate thee to grant me strength against all temptations, and prompt obedience in the execution of thy divine

will. Comfort, *Jesus!* all poor, miserable, afflicted, tempted and persecuted persons. Most just Judge! govern those who administer justice, and assist all laborers in the cure of souls, whether amongst Christians or Infidels.

Our Father—Hail Mary—Glory, &c.

TO THE WOUND OF THE LEFT HAND.

My Lord *Jesus Christ!* I humbly adore the most sacred wound of thy left hand. I render thee thanks for that cruel pain suffered with so great love and charity. I feelingly compassionate thy torments, and the excessive grief of thy most afflicted Mother. By them I petition thee, to deliver me from the pains of hell, and grant me patience and conformity to thy blessed pleasure in all contrarieties of this present life. I offer unto thee all my exterior and interior sufferings, in satisfaction for my sins, so often deserving eternal torments. I beg thee to pardon all my enemies, and others ill-affected toward me; bless, O Lord, the sick with patience and health, support with thy assisting grace all those in agonies, that they may not perish.

Our Father—Hail Mary—Glory be, &c.

TO THE WOUND OF THE RIGHT HAND.

My Lord *Jesus Christ!* I humbly adore the most sacred wound of thy right hand. I render thee thanks for that cruel pain suffered with so great love and charity. I feelingly compassion-

ate thy torments, and the excessive grief of thy most afflicted Mother. I supplicate thee to grant me a firm and resolute will in all things relating to my salvation. Bless me with final perseverance in grace, to secure the enjoyment of that glory, which was purchased with the price of thy most sacred blood. Grant also, my *Jesus!* speedy peace and repose to the souls in *Purgatory*; cause thy holy servants in this world to make daily progress in perfection, especially those who are of this confraternity.

Our Father—Hail Mary—Glory be, &c.

TO THE WOUND IN HIS SACRED SIDE.

My Lord *Jesus Christ!* I humbly adore the most sacred wound in thy blessed side, rendering thanks for the immense love manifested toward us, at the opening of thy inflamed heart; I feelingly condole the affront, and the excessive grief of thy most afflicted *Mother*. Grant me pure love and perfect charity, that loving thee above all things, and all things in thee, my miserable soul, by the assistance of thy holy grace, may be worthy to be breathed out in the sacred wound of thy blessed side. I humbly beg thee, dear *Jesus!* to protect thy holy Catholic Church, direct thy governing *Vicar* upon earth, all ecclesiastical orders and secular persons, who are instrumental in bringing souls to do their duty. Preserve in thy holy service, all Christian Kings and Princes. Reduce into the way of salvation all those that are gone astray,

whether through malice or ignorance. Bring under thy sweet yoke all infidels, heretics, and other enemies of thy holy name.

Our Father—Hail Mary—Glory be, &c.

LET US PRAY.

O Lord *Jesus Christ!* God of my heart; by those five wounds which the love of us inflicted on thee, succour thy servants, whom thou hast redeemed with thy precious blood. *Amen.*

Most merciful Redeemer! I humbly beseech thee, by those inexplicable torments, and the immense grief, which thou wast pleased to suffer for me, a contemptible creature, especially when thy divine soul was bitterly separated from thy blessed body, that thou wilt secure my poor soul at the final separation, and comfort me then, as thou didst the good *Thief*; saying, that *I shall be with thee in Paradise.* *Amen.*

Vers. The sword of sorrow has pierced thy soul.

Resp. That out of many hearts cogitations may be revealed.

LET US PRAY.

We beseech thee, O Lord *Jesus Christ,* that the blessed Virgin *Mary* may intercede with thy clemency for us, both now and at the hour of our death, who at the hour of thy passion had her holy soul run through with the sword of sorrow; who livest and reignest with the

Father, and the *Holy Ghost*, one *God*, world without end. *Amen.*

Let us say three *Our Father's*, and three *Hail Mary's*, in memory of the three "hours our dear *Redeemer* hung upon the cross, for the souls of the faithful departed of this congregation."

Our Father, &c.

"Let us also say one *Our Father*, and one *Hail Mary* for such as are in the lamentable state of mortal sin."

Our Father, &c.

"Let us likewise say one *Our Father*, and one *Hail Mary*, for him or her of this congregation, that is to die next, that the party may be prepared, and depart happily, fortified with the holy sacraments of the Church."

Our Father, &c.

"Let us dispose ourselves by acts of perfect contrition, and pure love of *God*, to receive worthily the benediction of our Lord and Saviour, in the adorable *Sacrament* of the Altar."

Merciful Redeemer, and holy God of infinite patience! great is my confusion to appear in thy divine presence, having so frequently postponed thee, the omnipotent Creator of the universe, to vile and contemptible creatures, I, a miserable worm of the earth, who utterly detest my horrid confidence of sinning in thy most pure sight; I own myself a notorious criminal,

and I plead guilty at the bar of thy dread tribunal. Thou mightest have been glorified in thy justice, by striking me suddenly dead, condemning me to eternal flames, for base indignities put upon thee: But thou wert pleased to be glorified in the high prerogative of thy mercy, in calling me back to repentance. I abhor all my crimes of thought, word, and deed, not for the hope of reward, or fear of punishment, but for thy own sake, and because thou dost infinitely abominate them. Oh! my God of majesty and mercy! look upon those sacred marks in thy hands, feet and side, which thou retainest in thy glorified body, to plead my pardon. By that tender love which induced thee to create, redeem and sanctify me, unite the abyss of thy merits to the abyss of my misery. I declare before thy throne, and the whole court of Heaven, that I freely choose to drop down dead here upon my knees, rather than to live any longer, to rob thee of due honor by one mortal sin. My heart was created for thee, and I love thee more than myself. Every respiration coming from me, especially the last, when I breathe out my soul, shall be an irrevocable protestation of my pure and sincere love of thy divine Majesty. Sweet Saviour of perishing mankind! who openest thy hand, and fillest every creature with benediction, give me now such a blessing as thou didst bestow on thy beloved disciples, when ascending in triumph from *Mount Olivet*, that I may live and die in this happy disposition. *Amen.*

TANTUM ERGO SACRAMENTUM.

Let's then adore this Sacrament,
 With hearts and knees most humbly bent :
 Old forms and types away must pass,
 And to their substance now give place :
 And where our senses lead astray,
 A lively faith must show the way.
 Let us thanksgiving hymns intone,
 To God the Father and the Son,
 And to the Holy Ghost, that sprung
 From both, let equal praise be sung. *Amen.*

Vers. Thou hast given them bread from
 Heaven.

Resp. Containing all delectation.

LET US PRAY.

O God ! who under an admirable Sacrament,
 has left us a perpetual memorial of thy passion :
 grant us, we beseech thee, so to reverence the
 sacred mysteries of thy body and blood, that we
 may continually feel in our souls the fruit of our
 redemption. Who, with the *Father* and the
Holy Ghost, livest and reignest one God, world
 without end. *Amen.*

O Lord *Jesus Christ*, who at the sixth hour,
 to redeem the world, wert nailed to the cross,
 and pouredst forth thy precious blood for remis-
 sion of our sins ; we humbly pray that after our
 death we may joyfully enter the gates of para-
 dise. *Amen.*

*The Exercise terminates with the Bene-
 diction.*

THE TEN COMMANDMENTS OF THE HEART OF JESUS.

(Translated from the French.)

1. Thou must take pleasure in no heart but mine.

2. Thou must think constantly of my sufferings.

3. Thou must crucify thy own flesh, and likewise thy spirit.

4. Thou must prepare thyself to appear at my judgment seat.

5. Thou must be simple, mild, humble and voluntarily poor.

6. Thou must court contempt and endure it joyfully.

7. Thou must walk in my steps, without straying in the slightest degree.

8. Thou must bear thy misfortunes, without complaining but to the Heart of Jesus.

9. Thou must strive for the attainment of perfection, begging me humbly for assistance.

10. Thou must continually address thy wishes to me through Mary.

TEN COMMANDMENTS OF THE HEART OF MARY.

(Translated from the French.)

1. Meditate with grief upon the sufferings of my Heart.

2. Invoke my holy name lovingly day and night.

3. Ask me above all to love my dear Son ardently.

4. Live according to my example in a profound recollection.

5. Fear the least sin and fly it carefully.

6. Cherish prayer, and equally silence.

7. Read daily Holy Books.

8. Practice charity toward all generously.

9. Make purity thy treasure and thy ornament.

10. Banish idleness, and occupy yourself always with holy things.



A NOVENA FOR FESTIVALS OF THE BLESSED VIRGIN.

THE CROWN OF TWELVE STARS. COMPOSED BY
ST. JOSEPH CALASANCTIUS.

Let us praise and bless the Most Holy Trinity, for having shown to us the Virgin Mary clothed with the Sun, with the Moon beneath her feet, and with a mysterious Crown of Twelve Stars upon her head.

R. Forever and ever. Amen.

Let us praise and bless the Divine Father for having chosen her as His Daughter.

R. Amen. Our Father.

Praised be the Divine Father for having predestined her to be the Mother of His Divine Son.

R. Amen. Hail Mary.

Praised be the Divine Father, for having preserved her from all sin in her Conception.

R. Amen. Hail Mary.

Praised be the Divine Father, for having adorned her with the highest gifts in her Nativity.

R. Amen. Hail Mary.

Praised be the Divine Father, for having given her St. Joseph as a most pure spouse and companion.

R. Amen. Hail Mary, and Glory be to the Father.

Let us praise and bless the Divine Son, for having chosen her for his Mother.

R. Amen. Our Father.

Praised be the Divine Son, for having become incarnate in her womb, and for having remained there nine months.

R. Amen. Hail Mary.

Praised be the Divine Son, for having been born of her, and for having given her milk wherewith to nourish Him.

R. Amen. Hail Mary.

Praised be the Divine Son, for having been pleased in His childhood to be educated by her.

R. Amen. Hail Mary.

Praised be the Divine Son, for having revealed to her the mysteries of the Redemption of the World.

R. Amen. Hail Mary, and Glory be to the Father.

Let us praise and bless the Holy Spirit, for having taken her for His spouse.

R. Amen. Our Father.

Praised be the Holy Ghost, for having revealed to her for the first time his name of Holy Ghost.

R. Amen. Hail Mary.

Praised be the Holy Ghost, through whose operation she was at once Virgin and Mother.

R. Amen. Hail Mary.

Praised be the Holy Ghost, through whose power she became the living temple of the Most Holy Trinity.

R. Amen. Hail Mary.

Praised be the Holy Ghost, by whom she was exalted in Heaven, above all creatures.

R. Amen. Hail Mary, and Glory be to the Father.

For the Holy Catholic Church, for the propagation of the Faith, for peace among Christian Princes, and for the extirpation of heresies,

LET US PRAY.

Hail, Holy Queen, Mother of Mercy, our life, our sweetness, and our hope; to Thee do we cry, poor banished children of Eve; to Thee do we send our sighs, mourning and weeping in this vale of tears: turn then, most gracious Advocate, Thine eyes of mercy toward us, and, after this our exile is ended, show us unto the blessed fruit of Thy womb, Jesus O most clement, most pious, and most sweet Virgin Mary.

Indulgences: one hundred days for every recital.

TO OUR BLESSED LADY.

FOR ALL VIRTUES, BUT ESPECIALLY FOR PURITY.

1. With my whole heart I revere Thee, O most Holy Virgin, above all the Angels and Saints of Paradise, as Daughter of the Eternal Father, and I consecrate to Thee my soul with all its powers.

Hail Mary.

2. With my whole heart I revere Thee, O most Holy Virgin, above all the Angels and Saints of Paradise, as Mother of the only-begotten Son, and I consecrate to Thee my body with all its senses.

Hail Mary.

3. With my whole heart I revere Thee, O most Holy Virgin, above all the Angels and Saints of Paradise, as the beloved spouse of the Divine Spirit, and I consecrate to Thee my heart with all its affections, praying Thee to obtain for me from the most Holy Trinity all the means of Salvation.

Hail Mary.

Indulgences: one hundred days each time: a Plenary once a month for those who have recited it daily, for a month. Applicable to the dead.

We adore Thee, O Lord Jesus Christ, and bless Thy Holy name; because by Thy Holy Cross Thou hast redeemed the world.

May the most Holy Sacrament of the Altar be forever praised, glorified and adored by all creatures in Heaven and on Earth.

May the Divine assistance remain always with us, and may the souls of the faithful departed, through the mercy of God rest in peace.—*Amen.*

MEDITATIONS AND PRAYERS

ADAPTED TO THE

Stations of the Holy Way of the Cross.

And bearing His own cross, He went forth to that place which is called Calvary.—ST. JOHN XIX. 17.

WITH THE APPROBATION OF

† MOST REV'D FRANCIS PATRICK KENRICK,
Archbishop of Baltimore.

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STUDY OF THE LETTERS

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EXERCISE
OF
THE WAY OF THE CROSS.

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

Blessed be the Most Holy and undivided
Trinity, now and forever more. Amen.

V. Thou, O Lord, wilt open my lips,

R. And my tongue shall announce thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son,
and to the Holy Ghost,

R. As it was in the beginning, is now, and
ever shall be. Amen.

Let us pray.

Direct, we beseech Thee, O Lord, our actions
by thy holy inspirations, and carry them on by
thy gracious assistance, that every prayer and
work of ours may commence always with Thee,
and by Thee be happily ended: through Christ
Jesus our Lord. Amen.

Here may be sung the following stanzas, when this devotion is solemnly performed.

Christians, who of Jesus' sorrows
 Come the doleful tale to hear,
 See what streams of blood flow for us !
 Blend, ah ! blend, at least a tear.
 Lo ! for your own sins devoted,
 Bleeds the victim from on high !
 By his sufferings animated
 For Him live and for Him die.

Now behold the "Man of Sorrows"
 On the Cross exalted high,
 Suffering, bleeding, dying for us,
 Now behold Salvation nigh.
 Christians ! hear His heavenly lessons :
 Harken to His dying voice :
 His blaspheming foes He pardons,
 For them prays and for them dies.

Ah ! to Him how deep and painful
 Is the anguish sinners give !
 From their crimes and pleasures shameful
 Outrage vile does he receive !
 Vice triumphant holds dominion
 Sin appears where'er we turn !
 Jesus' daily crucifixion !
 Ah ! bewail—with sorrow mourn.

A PRAYER TO DIRECT THE ATTENTION.

Lord Jesus Christ, Saviour of my soul, I present myself before Thee to follow the Way of

Thy Cross and to retrace in spirit that sacred path, which was watered with Thy adorable blood during thy painful journey to Calvary's Mount. I offer to Thee this pious exercise with the view of gaining the indulgences, which the sovereign Pontiffs have attached to it: and I propose to pray for all the intentions, which they had in view in dispensing so rich a treasure. Grant me, O Lord, the dispositions necessary for obtaining these indulgences, as well for myself, as for the souls in purgatory, and in particular for those, for whom I design to pray. May I by this holy exercise merit your mercy in this world, so as to secure, with those suffering souls, a place in your eternal kingdom in the life to come. Amen.

And thou, O Blessed Mother of God, assist me by thy powerful intercession. Present this my feeble homage to thy Divine Son, in reparation of the many injuries He daily receives from bad Christians and from so many impious men, "*who deny Him that bought them.*" Let me participate in that ineffable sorrow, which pierced thy most tender soul during the several stages of His passion: that I may reap an abundant fruit from this holy exercise, for the advantage and ultimate salvation of my own soul, and the benefit of all those for whom I pray. Amen.

While moving toward each station a verse of the "Stabat Mater" may be sung.

Sabat mater dolorosa
Juxta crucem lacrymosa
Dum pendebat Filius.

Beneath the world's redeeming wood
The most afflicted mother stood,
Mingling her tears with her Son's blood.

FIRST STATION.

JESUS IS SENTENCED TO DEATH BY PILATE.

V. We adore thee, O Lord Jesus Christ, and
bless thy holy name :

R. Because by thy holy Cross thou hast re-
deemed the world

THE MYSTERY.

Our gracious Redeemer, after suffering most injurious treatment before Annas and Caiphas, a cruel scourging, and a crown of piercing thorns, is condemned to death. This iniquitous sentence, your Jesus accepts, with admirable humility. Innocence submits to punishment in order to free the guilty. Reflect that your sins caused his condemnation, and your stubborn impenitence extorted the bloody sentence from Pilate. Purpose now seriously to amend your life; and while you reflect on the horrid injustice of Pilate, who condemns innocence lest he

should not appear a friend of Cæsar, with deep conviction of your own guilt, condemn yourself for your many sins of human respect; think how often you have offended God from the fear of displeasing the world; and, turning to your Saviour, address him rather with tears of the heart than expressions of the tongue, in the following prayer:

PRAYER.

O mangled victim of my sins, suffering JESUS! I have deserved those bloody stripes, that cruel sentence of death; and yet thou art put to death for me, that I should live for thee! I am convinced that if I desire to please the world, I cannot be thy servant; let me then displease the world and its vain admirers. I resign myself into thy hands. Let the love of thee take possession of my heart. Let my eyes behold with contempt, every thing that could alienate my affections from thee. Let my ear be still attentive to thy word. Let me accompany thee through thy painful journey, sighing, and imploring mercy. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

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

R. Amen.

Cujus animam gementem,
 Contristatam et Dolentem
 Pertransivit gladius.

SECOND STATION.

JESUS RECEIVES THE CROSS ON HIS SHOULDERS.

V. We adore thee, O Lord Jesus Christ, and
 bless thy holy name :

R. Because by thy holy Cross thou hast re-
 deemed the world.

THE MYSTERY.

This station represents your amiable Redeemer clad in his usual attire, after his inhuman executioners have stripped him of the purple garments with which he had been clothed, when they crowned him with platted thorns as a visionary king. The heavy burden of the Cross is violently placed on his mangled shoulders. Behold your Saviour, covered with wounds, disfigured with gore, a man of sorrow, abandoned by all ! With what wonderful patience he bears the taunts and insults of the Jews ! Reflect with confusion on that proud sensibility of yours, which takes fire at the very shadow of contempt ; on your discontent and murmurs at the slightest afflictions ; your obstinate resistance to the will of heaven, in the crosses of this life ; although these are calculated to lead you,

not to Calvary, but to the joys of eternal glory.
From your heart unite in the following

PRAYER.

Meek, humble JESUS! my iniquity and perverseness loaded thy shoulders with the heavy burden of the Cross. Yet, shameful ingratitude of mine! a vile worm of the earth, I dislike even the appearance of mortification, and shrink from every thing that would check the violence of my passions; and if I suffer, it is with murmuring and reluctance. I now, O Saviour of the world, detest my past life, and, by thy grace, am determined no more to offend thee mortally. Let me only glory in the Cross of my Lord, by which the world is crucified to me, and I to the world. Lay, then, on me the Cross of true penance. Let me, for love of thee, bear the adversities of this life; and cleave to thee inseparably in the bonds of Charity. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

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

R. Amen.

O quam tristis et afflicta

Fuit illa benedicta

Mater Unigeniti.

THIRD STATION.

JESUS FALLS UNDER THE CROSS FOR THE FIRST TIME.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name :

R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

This station represents our Lord JESUS CHRIST, overpowered by the weight of the Cross, fainting through loss of blood, and falling to the ground. Contemplate the unwearied patience of that meek Lamb, under the violence and insults of his brutal executioners; while you, impatient in adversity and infirmity, presume to complain, nay to insult the majesty of heaven by your blasphemies. Purpose here to suppress the sallies of an ill-temper; and beholding your amiable JESUS prostrate under the Cross, excite in yourself a just hatred for sin, the cause of that insupportable weight under which your Saviour sunk; and thus address your afflicted Jesus :

PRAYER.

Alas! my JESUS, the violence of thy heartless executioners; the weight of the Cross, or rather, the more oppressive load of my sins, bend thee to the earth. Exhausted, panting for breath,

thou dost not refuse new tortures for my sake : shall I, then, refuse the light burden of thy commandments ? Shall I refuse to do violence to my passions and sinful inclinations ? Shall I relapse into the very crimes I have often wept over ? O JESUS, stretch out thy hand to my assistance, that I may never more fall into mortal sin, but secure the affair of my salvation. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us : O Lord, have mercy on us.

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

R. Amen.

Quæ mœrebat et dolebat,
Et tremebat cum videbat,
Nati pœnas inclyti.

FOURTH STATION.

JESUS, CARRYING THE CROSS, MEETS WITH HIS MOST AFFLICTED MOTHER.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name :

R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

This station presents to our contemplation the meeting of the desolate mother and her bleeding JESUS sinking under the weight of the Cross—consider what pangs rent her soul, when she beheld him covered with blood, dragged violently to the place of execution, reviled and blasphemed by an ungrateful, outrageous rabble. Meditate on her inward feelings—the looks of silent agony exchanged between the mother and her son; her anguish in not being permitted to approach and embrace him. Be filled with confusion that neither the son's pain, nor the mother's grief, have softened the hardness of your heart. Approach, now, with contrition, and join in the following

PRAYER.

O Mary, I am the cause of thy sufferings: O refuge of sinners, let me share in those bitter pangs which rent thy tender soul, when thou didst behold thy Son covered with wounds, and fainting under the Cross. Mother of sorrows, let me feel the force of thy grief, that, together with thee, I may mingle my tears with the blood of thy son. O suffering JESUS! by thy bitter passion, and the deep anguish of thy afflicted mother, grant me the grace of perseverance. Mother of JESUS, intercede for me! JESUS, look down on me with an eye of pity, and, in the hour of my death, receive me into thy arms. Amen.

Our Father, &c. Hail Mary, &c. Glory be to
the Father, &c.

V. Jesus Christ, crucified, have mercy on us.

R. Have mercy on us : O Lord, have mercy
on us.

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

R. Amen.

Quis est homo qui non fleret,
Christi matrem si videret
In tanto supplicio ?

FIFTH STATION.

JESUS IS ASSISTED BY SIMON THE CYRÆNIAN IN
CARRYING THE CROSS.

V. We adore thee, O Lord Jesus Christ, and
bless thy holy name :

R. Because by thy holy Cross thou hast re-
deemed the world.

THE MYSTERY.

This station represents Christ fainting, unable
to carry the Cross. His sacrilegious executioners
compel Simon the Cyrænian to carry it, not
through compassion for JESUS, but lest he should
expire before they could satiate their vengeance
by nailing him to the Cross. Consider here the
repugnance of Simon to carry the Cross after

Christ. And remember that you also reluctantly submit to the Cross which Providence has placed on your shoulders. Will you continue to spurn the advice of your JESUS, who invites you to take up your Cross and follow him? Will you yet, with shameless ingratitude, refuse the Cross sanctified by his sufferings? Offer up devoutly the following

PRAYER.

O suffering JESUS! to what an excess did thy impious executioners carry their cruelty. Seeing thee faint under the Cross, and apprehending thy death before they could accomplish their bloody designs, they compelled Simon to aid in bearing thy Cross, that, on it, thou mightest expire in tortures. But why should I complain of the cruelty of the Jews, or the repugnance of Simon? Have I not again crucified thee by my crimes? Have I not suffered with fretful impatience the light affliction with which thy mercy visited me? Teach me, now, my JESUS, to detest and deplore my first impatience; and let me with a willing heart accompany thee to Mount Calvary; let me live in thee, and die in thee. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

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

R. Amen.

Quis posset non contristari
Piam matrem contemplari
Dolentem cum Filio?

SIXTH STATION.

VERONICA PRESENTS A HANDKERCHIEF TO
CHRIST.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name :

R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

This station represents the moment when the pious Veronica, moved with compassion on beholding the sacred face of our Redeemer, livid with blows, and covered with blood and sweat, presents a handkerchief with which Jesus wipes his face. Consider the heroic piety of this devout woman, who is not intimidated by the presence of the executioners, or the clamors of the Jews; and the benign acknowledgment of Jesus, who leaves the impression of his countenance on her handkerchief. Reflect, here, that although you cannot discharge the kind offices of humanity to your Saviour, you have it in your power to

discharge them toward his suffering members, the poor. You cannot wipe away the blood and sweat from the face of JESUS; but you can dry up the tears of wretchedness and misery. Examine what return you have made for the favor your bountiful JESUS has bestowed on you; and conscious of your ingratitude, address him in the following

PRAYER.

O JESUS, give me tears to weep for my ingratitude. How often have I turned my eyes from thee and thy sufferings, to fix them on the world and its vanities! Let me henceforth be entirely thine. Stamp thy image on my soul, that it may never admit any love incompatible with that which I owe thee. Take possession of my heart on earth, that my soul may possess thee eternally in glory. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

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

R. Amen.

Pro peccatis suæ gentis
Vidit Jesum in tormentis
Et flagellis subditum.

SEVENTH STATION.

JESUS FALLS UNDER THE CROSS A SECOND TIME.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name :

R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

This station represents our Saviour at the gates of Jerusalem, falling to the ground through pain and weakness. He is compelled by blows and blasphemies to rise. Consider your JESUS prostrate on the earth, bruised by his fall, and ignominiously treated by an ungrateful rabble. Reflect that your self-love and desire of preference were the cause of your Saviour's humiliation. Implore then grace to detest your proud and haughty disposition. It was your repeated sins, that pressed him to the ground : will you then sin again, and add to the affliction of your gracious Saviour !

PRAYER.

O most holy Redeemer, treated with extreme contempt, and led out to punishment, through the excess of torment and weakness of thy mangled body, thou fallest a second time to the earth. What impious hand has prostrated thee ? Alas ! my JESUS, I am that impious, that sacri-

legious offender! My ambitious pride, my haughty indignation, my contempt of others, humbled thee to the earth. Banish forever from my mind the spirit of pride; teach me humility; that, detesting all vanities, I may be ever united with my meek and humble JESUS. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

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

R. Amen.

Vidit suum dulcem Natum
Morientem, desolatum,
Dum emisit spiritum.

EIGHTH STATION.

JESUS CONSOLES THE WOMEN OF JERUSALEM
WHO WEPT OVER HIM.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name:

R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

This station represents the place where

several devout women, meeting Jesus, and beholding him wounded and bathed in his own blood, shed tears of compassion over him. Consider the excessive love of Jesus, who, though languishing through the multitude of his torments, is nevertheless attentive to console the women who wept over him. They heard that merciful consolation from the mouth of Jesus: Weep not over me, but over yourselves and your children. Weep for your sins, the sources of my afflictions. Yes, my soul! I will obey my suffering Lord, and pour out tears of compunction. Nothing more eloquent than the voice of the tears which flow from the horror of our sins. Let us address him in the following

PRAYER.

O Jesus! only begotten Son of the Father! who will give water to my head, and a fountain of tears to my eyes, that I may, day and night, weep and lament my sins. I humbly beseech thee, by those tears of blood thou didst shed for me, to soften my flinty bosom, that tears may plentifully flow from my eyes, and contrition rend my hardened heart. Cancel my crimes and render me secure in the day of wrath and examination, when thou wilt come to judge the living and the dead, and to demand a rigorous account of thy blood. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us : O Lord, have mercy on us.

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

R. Amen.

Eia, Mater, fons amoris,
Me sentire vim doloris,
Fac ut tecum lugeam.

NINTH STATION.

JESUS FALLS UNDER THE CROSS THE THIRD TIME.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name :

R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

This station represents the foot of Mount Calvary, where Jesus Christ, quite destitute of strength, falls a third time to the ground. The anguish of his wounds is renewed. Consider here the many injurious and blasphemous derisions thrown out against Christ, to compel him to rise and hasten to the place of execution, that his inveterate enemies might enjoy the bloody satisfaction of beholding him expire on the Cross. Consider that by your sins you daily hurry him to the place of execution. Approach,

then, in thought, to the foot of Mount Calvary, and cry out: Accursed weight of sin, that prostrated my Saviour, and had long since buried me in the flames of hell, if his mercy and the merits of his Passion had not preserved me!

PRAYER.

O amiable Jesus, I return thee endless thanks for not permitting me, an ungrateful sinner, as thou hast permitted thousands, less criminal, to die in my sins. I have added torments to thy torments, by heaping sin on sin. Kindle in my soul the fire of charity; maintain it with thy continual grace until delivered from this body of death, I can enjoy the liberty of the children of God, and of thy coheirs. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

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

R. Amen.

Fac ut ardeat cor meum
In amando Christum Deum,
Ut illi complacem.

TENTH STATION.

JESUS IS STRIPPED OF HIS GARMENTS AND OFFERED VINEGAR AND GALL.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name :

R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

This station represents how our Lord Jesus Christ ascended Mount Calvary, and was stripped of his garments by his inhuman executioners, the skin and congealed blood torn off with them, and his wounds renewed. Consider the confusion of the modest Lamb, exposed to the contempt and derision of an insulting rabble. They present him with vinegar and gall. Condemn here that delicacy of taste, that sensual indulgence with which you have flattered your sinful body. Pray here for the spirit of mortification. Think how happy you would die, if stripped of the world and its attachments, you could expire covered with the blood, and partaking in the confusion of your Redeemer.

PRAYER.

Suffering Jesus ! I behold thee stripped of thy garments, thy old wounds renewed, and new ones added to the old. I behold thee in the

presence of thousands; exposed to the inclemency of the weather, cold, trembling from head to foot, insulted by the blasphemous derisions of the spectators. Strip, thou mangled Lamb of God, my heart of the world and its deceitful affections. Divest my soul of its habits and sensual indulgence. Embitter the poisoned cup of pleasure, that I may dash it with contempt from my lips, and through Christian mortification arrive at thy never-fading glory. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

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

R. Amen.

Sancta Mater istud agas,
Crucifixi fige plagas
Cordi meo valide.

ELEVENTH STATION.

JESUS IS NAILED TO THE CROSS.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name:

R. Because by the holy Cross thou hast redeemed the world.

THE MYSTERY.

This Station represents the place where Jesus Christ, in the presence of his afflicted mother, is stretched on the Cross, and nailed to it. How insufferable the torture, the nerves and sinews being rent by the nails. Consider the exceeding desolation, the anguish of the tender mother, eye-witness to this inhuman punishment of her beloved Jesus. Generously resolve then, to crucify your criminal desires, and nail your sins to the wood of the cross. Contemplate the suffering resignation of the Son of God to the will of his Father, while you are impatient in trifling afflictions, in trivial disappointments. Purpose henceforth to embrace your Cross with ready resignation to the will of God, and address him in the following

PRAYER.

Patient Jesus! meek Lamb of God, who didst declare, "When I shall be exalted from the earth, I will draw all things to myself;" attract my heart to thee, and nail it to the Cross. I now renounce and detest my past impatience. Let me crucify my flesh with all its concupiscences and vices; here burn, here cut, but spare me for eternity. I throw myself into the arms of thy mercy—Thy will be done in all things.

Grant me resignation, grant me thy love; I desire no more. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

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

R. Amen.

Fac me vere tecum flere,
Crucifixo condolere,
Donnec ego vixero.

TWELFTH STATION.

JESUS IS EXALTED ON THE CROSS AND DIES.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name:

R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

This Station represents the place where Jesus Christ was publicly exalted on the Cross, between two robbers, who were executed with the innocent Lamb. Consider here the confusion of your Saviour, exposed to the profane

view of a blasphemous multitude. Imagine yourself at the foot of the Cross. Behold that sacred body, streaming blood from every part. Contemplate the divine countenance, pale and languid; the heart throbbing in the last pangs of agony; the soul on the point of separation. Charity triumphs over his agony; his last prayer asks forgiveness for his inveterate enemies. "Father, forgive them, they know not what they do." His clemency is equally extended to the penitent thief: "This day thou shalt be with me in Paradise." He recommends in his last moments his disconsolate mother to his beloved St. John; he recommends his soul to his heavenly Father; and bowing down his head, resigns his spirit. Turn your eyes on the bloody portrait of charity. Number his wounds, wash them with tears of sympathizing love. Behold the arms extended to embrace you. Loving Jesus! thou didst die to deliver us from eternal captivity.

PRAYER.

O suffering Son of God! I now behold thee in the last convulsive pangs of death. Thy veins opened, thy sinews torn, thy hands and feet distilling blood. I acknowledge, most loving Jesus! that my reiterated offenses have been thy merciless executioners, the cause of thy bitter sufferings and death. Yet, God of mercy! look on my sinful soul bathed in thy precious blood. Let me die to the vanity of the world,

and renounce its false pleasures. Thou didst pray, my Jesus! for thy enemies: I forgive mine; I embrace them in imitation of thy charity; I bury my resentment in thy wounds. Shelter me, in the day of wrath, in the sanctuary of thy side. Let me live, let me die in my crucified Redeemer. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

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

R. Amen.

Juxta crucem tecum stare,
Te libenter sociare
In planctu desidero.

THIRTEENTH STATION.

JESUS IS TAKEN DOWN FROM THE CROSS.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name:

R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

This Station represents the moment when Christ's most sacred body is taken down from the Cross by Joseph and Nicodemus, and laid in the bosom of his weeping Mother. Consider the sighs and tears of the Virgin Mother; with what pangs she embraced the bleeding remains of her beloved Son. Here unite your tears with those of this disconsolate mother. Reflect that your Saviour would not descend from the Cross, until he consummated the work of Redemption. Hence learn constancy in your pious resolutions; cleave to the Standard of the Cross. Consider with what purity that soul should be adorned, which receives in the blessed Sacrament of the Eucharist, Christ's most sacred body and blood.

PRAYER.

At length, O blessed Virgin, Mother of Sorrows! you are permitted to embrace your beloved Son. But alas! the fruit of your immaculate womb, is all mangled. From the crown of his head to the sole of his foot, there is no soundness in him. Yes, the infernal fury of the Jews has at length triumphed: yet we renew their barbarity, crucifying him by our sins, inflicting new wounds. Most afflicted Mother of my Redeemer, I conjure you, by the pains and torments you suffered in the common cause of salvation, to obtain for me, by your powerful intercession, the pardon of my sins, and grace to

deplore, with a sympathizing feeling, your and your Son's affliction. As often as I appear at the holy Sacrifice of the Mass, let me embrace thee, oh my Jesus, in the interior of my heart. May I worthily receive thee as the sacred pledge of my salvation. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

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

R. Amen.

Fac me plagis vulnerari,
Cruce hac inebriari,
Ob amorem Filii.

FOURTEENTH STATION.

JESUS IS LAID IN THE HOLY SEPULCHRE.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name:

R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

This Station represents Christ's Sepulchre, where his blessed body was laid with piety and devotion. Consider the feelings of the Virgin—tears streaming from her eyes, her bosom heaving sighs. What melancholy, what wistful looks she casts on that monument, where the treasure of her soul, her Jesus, her All, lay entombed. Here lament your want of contrition for your sins, and humbly adore your deceased Lord, who, poor even in death, is buried in another's tomb. Blush at your dependence on the world, and the eager solicitude with which your labor to grasp its perishable advantages. Despise henceforth the world, lest you perish with it.

PRAYER.

Most loving Jesus! for my salvation thou didst perform the painful journey of the Cross. I adore thee reposing in the holy Sepulchre. Let me press the footsteps marked by thee, gracious Redeemer; the paths, which, through the thorns of life, conduct to the heavenly Jerusalem. Would that thou wert entombed in my heart, that being united to thee I might rise to a new life of grace, and persevere to the end! Grant me, in my last moments, to receive thy precious body as the pledge of immortal life. Let my last words be Jesus and Mary, my last breath be united to thy last breath on the Cross; that, with a lively faith, a firm hope, and ardent

love, I may die with thee, and for thee; that I may reign with thee forever and ever. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

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

R. Amen.

Inflammatu8 et accenu8,
Per te, Virgo, sim defenu8
In die iudicii.

Fac me cruce cu8todiri,
Morte Chri8ti præmuniri,
Confoveri gratia.

Quando corpus morietur,
Fac ut animæ donetur
Paradi8i gloria.

CONCLUSION.

Compassionate Jesus! behold with eyes of mercy this devotion I have endeavored to perform, in honor of thy Passion and death, in order to obtain remission of my sins, and of the

pains incurred by them. Accept of it for the salvation of the living, and the eternal repose of the faithful departed, particularly for those for whom I offer it. Do not, O Jesus ! suffer the ineffable price of thy blood to be paid in vain, or my miserable soul ransomed by it, to perish. The voice of thy blood cries louder for mercy than my crimes for vengeance. Have mercy, then, O Lord, have mercy, and spare me for thy mercy's sake. Amen.

On returning to the altar, recite the following prayers.

Antiphon. Christ became obedient for us unto death, even the death of the Cross.

V. By thy holy Cross deliver us, O God,

R. From all our enemies.

LET US PRAY.

Look down, we beseech thee, O eternal Father, on this thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the Cross: who liveth and reigneth, one God, in unity with thee and the Holy Ghost, forever and ever.

R. Amen.

Antiphon. O, all ye that pass by the way, attend, and see if there be grief like unto my grief.

V. Pray for us, O most sorrowful Mother of God :

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

We beseech thee, O Lord Jesus Christ, that the blessed Virgin Mary, who, during thy bitter Passion, had her most holy soul pierced with the sword of sorrow, may effectually intercede for us with thy clemency, both now and at the hour of death : Who livest and reignest, one God with the Father and the Holy Ghost, forever and ever.

R. Amen.

Antiphon. It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.

V. Eternal rest give unto them, O Lord :

R. And let perpetual light shine upon them.

LET US PRAY.

O God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins, that through pious supplications they may obtain the pardon which they have always desired : Who livest and reignest one God forever and ever.

R. Amen.

Our Father, &c. Hail Mary, &c. Glory be

to the Father, &c.—*Each to be repeated six times.*

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

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

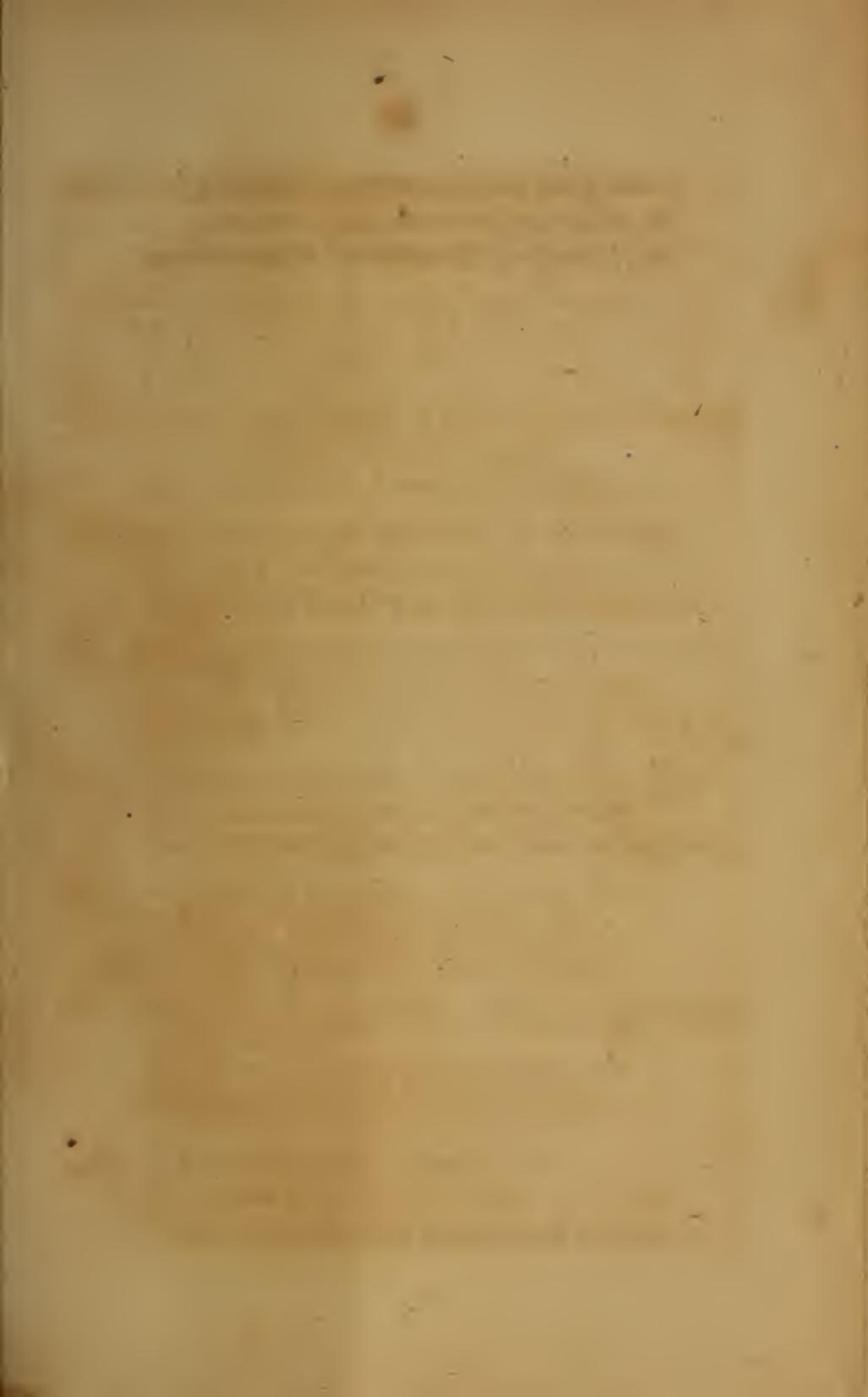
R. Amen.

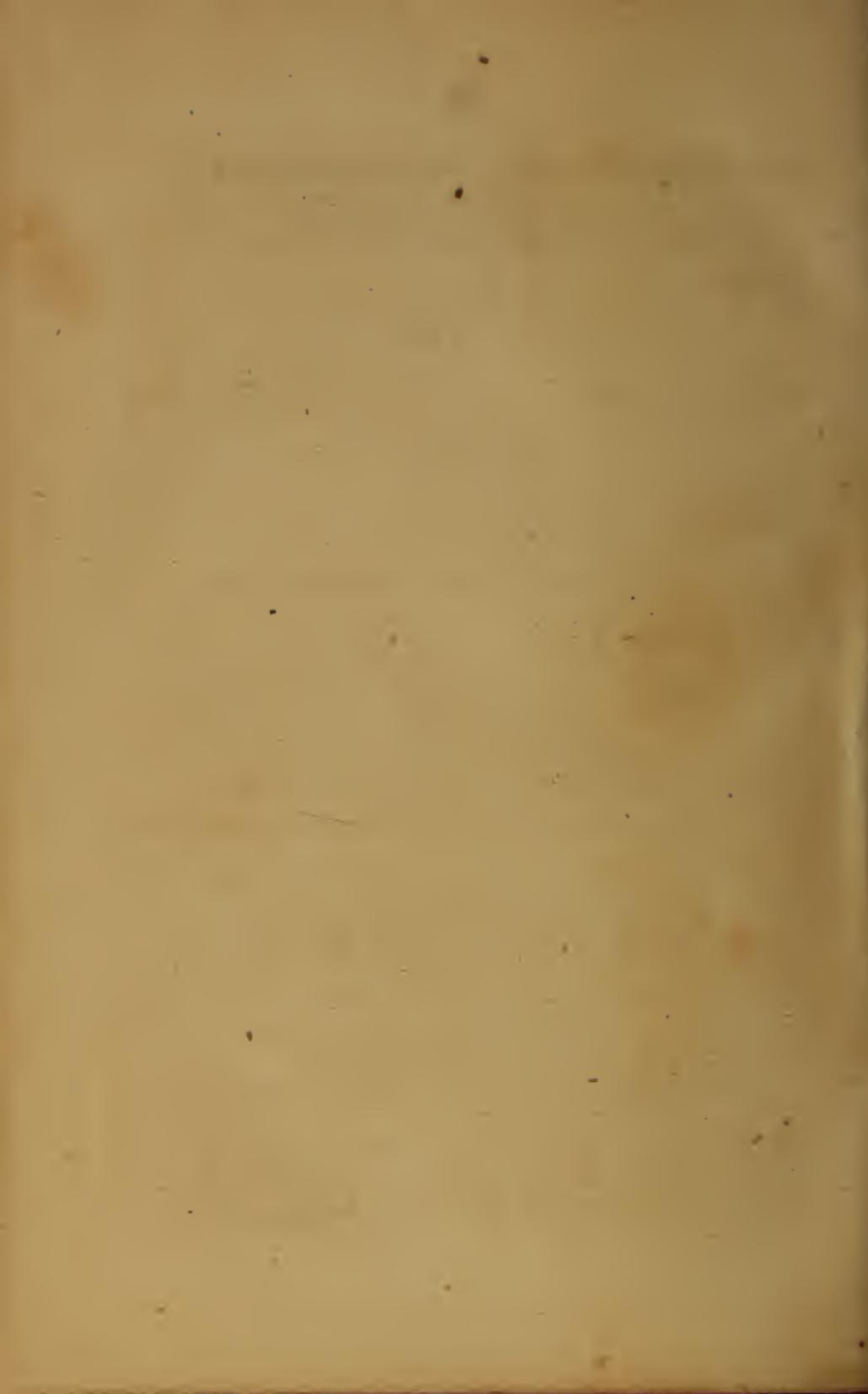
Translation of the Latin Verses.

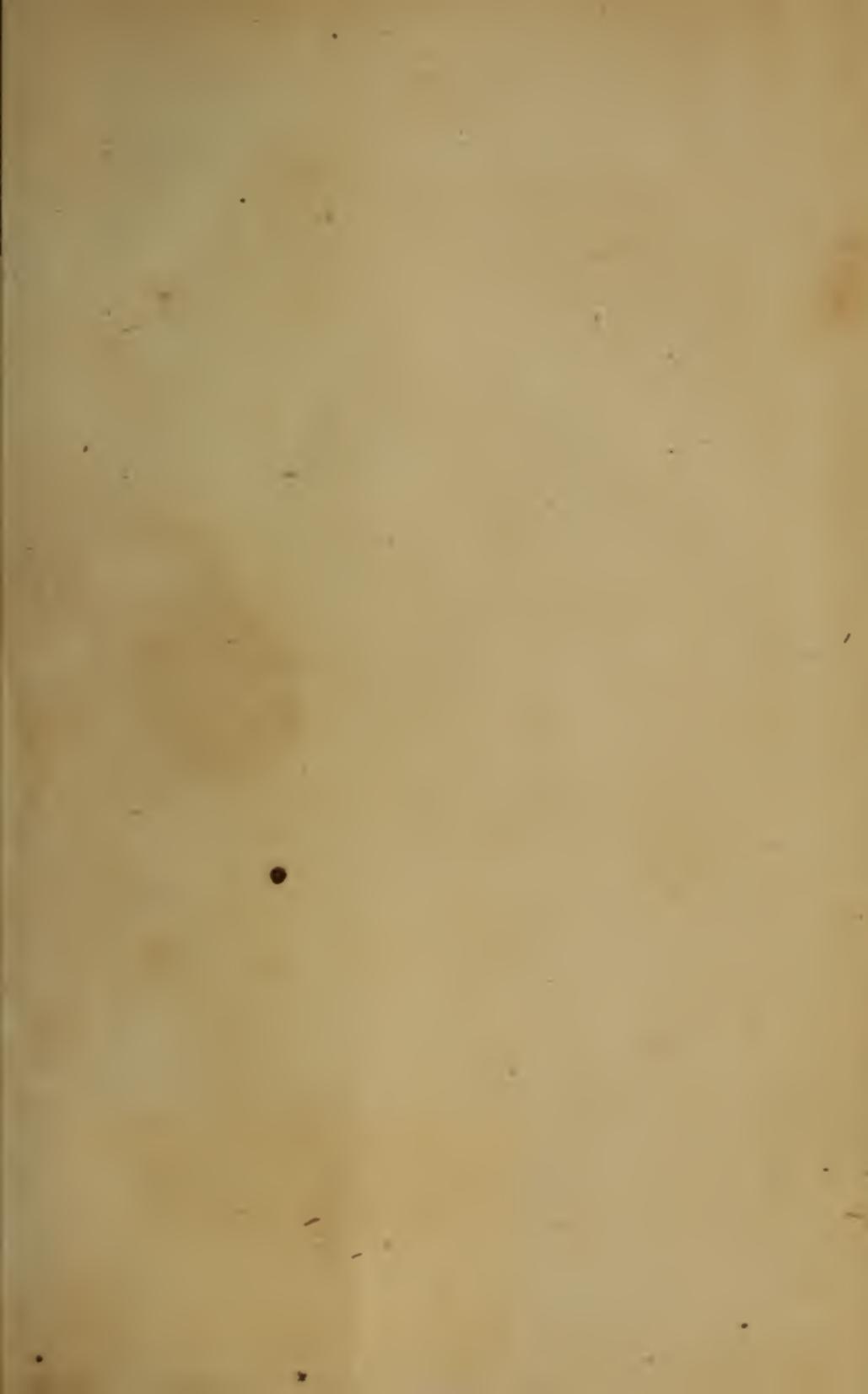
- 1st. As that flow'd down from every part,
Of all his wounds she felt the smart:
What pierc'd his body pierc'd her heart.
- 2d. Who can with tearless eyes look on,
When such a Mother, such a Son,
Wounded and gasping does bemoan.
- 3d. O, worse than Jewish heart, that could,
Unmov'd, behold the double flood
Of Mary's tears, and Jesus' blood.
- 4th. Alas! our sins they were not his,
In this atoning sacrifice,
For which he bleeds, for which he dies.
- 5th. When graves were opened, rocks were rent,
When nature and each element,
His torments and her grief resent.

- 6th. Shall man, the cause of all his pain
And all his grief, shall sinful man
Alone insensible remain ?
- 7th. Ah, pious mother, teach my heart,
Of sighs and tears, the holy art,
And in thy grief to bear a part.
- 8th. The sword of grief, which did pass through
Thy very soul, O may it now
Upon my heart a wound bestow.
- 9th. Great Queen of Sorrows, in thy train
Let me a mourner's place obtain,
With tears to cleanse all sinful stain.
- 10th. To heal the leprosy of sin,
We must the cure with tears begin,
All flesh 's corrupt without their brine.
- 11th. Refuge of sinners, grant that we
May tread thy steps, and let it be
Our sorrow not to grieve like thee.
- 12th. O may the wounds of thy dear Son,
Our contrite hearts possess alone,
And all terrene affections drown.
- 13th. Those wounds, which now the stars out-
shine,
These furnaces of love divine,
May they our drossy souls refine.
- 14th. O hear us, Mary ; Jesus, hear
Our humble pray'rs ; secure our fear,
When thou in judgment shalt appear.

Now give us sorrow, give us love,
That so prepar'd we may remove,
When called, to seats of bliss above.







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