

John XXII., Alexander V., Clement VII., St. Pius V., of his own accord, *motu proprio*, in his bull beginning *Superna dispositione*, dated the 18th February, 1566; and by Gregory XIII., in the bull *Ut laudes*, September 18th, 1577. The Sacred Congregation of Rites also acknowledged it; for it is stated in the lessons of the second nocturn of the office of the solemn commemoration of our Lady, which the Carmelites celebrate on the 16th July, and these lessons, having been examined and approved by Cardinal Bellarmine, were confirmed by the Sacred Congregation in 1609, and subscribed to by the prefect of the said congregation, in the name of Pope Paul V. This approbation was renewed in 1612. Moreover, the congregation of the holy office of the inquisition, under Paul V., in 1613, confirmed this privilege on the following occasion. An inquisitor of the kingdom of Portugal attempted to prevent the Carmelites from stating the privilege of the Sabbatine bull in their public sermons: the affair having been referred to Rome, the congregation of the holy office, after a strict examination of the prerogatives of the Scapular, issued a decree to serve as a rule of conduct for the future: this decree, of which the following is a literal translation, was approved by Pope Paul V., in the year 1613.

"The Carmelite fathers are authorised to preach that the faithful may piously believe with regard to the assistance given to the souls of the Carmelites and the members of the Confraternity of our Lady of Mount Carmel—to wit, that the Blessed Virgin will relieve by her continual intercession, by her suffrages, by her merits, and by her special protection—and particularly on the Saturday (being the day consecrated to her by the Church)—the members of the confraternity who shall have died in the state of grace, have worn the Scapular during life, observed chastity each one according to his state of life, recited the little office, or who not being able to recite it shall have observed the fasts of the Church, and abstained from flesh meat on Wednesdays and Saturdays, unless when Christmas Day happens to fall on either of those days."

"Moreover, Urban VIII., Clement X., and Innocent XI. confirmed the decree of the Sacred Congregation of Rites relative to the office of the 16th of July.

"In fine, Benedict XIII., by his decree *Urbis et Orbis* of Sept., 1726, approved of the office for the festival of our Lady of Mount Carmel, July 16, and commanded all the faithful of both sexes who are bound to recite the canonical hours to do it under the rite of great double. These short citations have been given to show the opinion of the Church on a much disputed point." (see p. 38).

And the following explanation will remove all difficulty, in receiving a doctrine confirmed by so many bulls:

"The last explanation we think it necessary to give refers to the pious belief established in the Church with regard to the special protection granted by Mary to the deceased members of the Confraternity of Mount Carmel who may be detained in purgatory on account of the punishment still due to their sins, after the guilt has been removed. This grace, extraordinary as it is, does not appear to be beyond the power of the Holy Virgin. Is she not the gate of heaven? And what is more natural than that a mother should hasten to open the door of happiness to children she so dearly loves? The opinions of the holy fathers and of several saints with regard to the power of Mary in drawing souls out of purgatory is well known. "The blessed Virgin," says St. Bernardine of Sienna, "has full power in the region of Purgatory." "Mary," says St. Vincent Ferrier, "is compassionate to the suffering souls; it is she who applies suffrages to them; she delivers them from the torments they endure; and she more particularly interests herself for her devoted servants. Behold how advantageous it is to serve Mary, since she does not forget those who have honoured her, even when they are in Purgatory; she assists and comforts them, she mitigates their torments with a heavenly dew, and shortens the duration of their punishment." (p. 68).

"But this is not the only privilege we Scapularians have," said Doyle. "There is the privilege of communion of merit:

"The members of the Scapular, besides the advantages already mentioned, enjoy another privilege equally consoling. Pope Clement VII. has made them partakers, in a more special manner than the rest of the faithful, of all the spiritual and meritorious works which are performed in the universal Church; and, moreover, they are sharers in all the merits of the whole order of Mount Carmel, as well as in those of the confraternity of the holy Scapular." (p. 27).

"I will mention other privileges that can be gained by members of our order who choose to take the trouble: "They can give plenary indulgences on the following days:—

"1st. On the day of admission into the confraternity of the Scapular.—(Paul V.)

"2nd. The festival of our Lady of Mount Carmel, July 16th, or any day during the Octave.—(Paul V., Benedict XIV.)

"3rd. On the day in each month on which there is a procession in honour of the Blessed Virgin, for all who assist at the procession.

"If it be impossible for them to attend, it will suffice to visit the church of the confraternity; or if that cannot be done, to recite the little office of our Lady, or fifty

times the Lord's prayer, and Hail Mary, with an act of contrition, and a resolution to confess and communicate as soon as it can conveniently be done.—(Paul V., Clement X.)

"4th. At the hour of death all those who devoutly pronounce, or at least say in their hearts, the holy name of Jesus.—(Paul V.)

"5th. Every time that other confraternities have a plenary indulgence.—(Sixtus IV., Clement VII.)

"6th. Plenary indulgence on all the festivals of our Lord, on those of the Blessed Virgin, and the twelve Apostles, as well as on those of the saints and beatified members of the Carmelite order.—(Gregory XVI.)

"7th. Besides the above, all who wear the Scapular may gain a plenary indulgence on any two days at their option in every week.—(Gregory XVI.)

"There are three things to be observed in order to gain these indulgences—viz., to confess, to communicate, and to visit a church, or public chapel, and pray therein for the propagation of the faith and according to the intentions of the sovereign pontiff" (see p. 30).

"They can also gain partial indulgences on the following days:—

"1st. An indulgence of five years and five quarantines to those of the confraternity who accompany the Blessed Sacrament to the houses of the sick, and pray for them.—(Paul V.)

"2nd. Five years and five quarantines to those who receive holy communion once a month, and pray for the intentions of his holiness the Pope.

"3rd. Three hundred days to those who abstain from meat on Wednesday and Saturday.

4th. One hundred days to those who recite the little office of our Lady.

"5th. One hundred days each time the members give alms, or perform any other corporal or any spiritual works of mercy.

"6th. Forty days' indulgence once a day to those who recite seven times the Our Father, &c., and Hail Mary, in honour of the blessed Virgin.

"All these indulgences are applicable by way of suffrage to the souls in Purgatory

"We shall only further observe, that they prove what we have already asserted, namely, that the devotion of the Scapular has been authorised by the voice of the Vicars of Jesus Christ" (see p. 34)

"It is getting late now," said Doyle, "and I must be off. I am obliged to you for listening to me patiently, without interrupting me as you did the last night, and I hope you'll think of what I read, and see which is the most comfortable religion to be of."

And so he was off like a shot. "Well," said Malone, "I am sorry he went so quickly, for I wanted him to explain to us about these same indulgences, and what they are for; for I don't see very clearly what they want with those partial indulgences after getting so many plenary indulgences, together with a certainty of being let out of purgatory the Saturday after their death. But let us see what I do understand of what he said."

"First and foremost, if there's any man that would rather go to hell than not, the Scapular will do nothing for him. But, supposing a man has no objection to being saved, and that he lets, maybe his wife, persuade him once to put on the Scapular, he may make his mind easy from that time about his salvation. No one is so foolish as to imagine that it's enough to pray to God once in a lifetime, but it's not so with the Virgin. No one that she prays for once can be lost, and any one who wears her habit obliges her in gratitude to make sure of his salvation; for she knows it would be a burning shame to her if one of her clients were lost.

"Well, getting clear of hell is pretty well for one day's work, and if you want to get clear of purgatory too, you must spend ten minutes a day in saying the little office of the blessed Virgin, and then no matter what wickedness you do the rest of the day, you may be sure that you will get rid of it all in less than a week in purgatory, and if you have only the luck to die on a Friday night, you may be in heaven next morning. Well, there's no denying it's a mighty comfortable religion, only I wonder if it's all true."

Your humble servant,
DENIS GASTEEN.

ALL STARBOWLINES, AHoy! DO YOU HEAR THE NEWS?

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—An Irish sailor that has spent his life in merchant ships makes bold to write to you. I have seen my own religion in all corners of the world, and quare things I have seen to be called religion.

I never sailed in a queen's ship, for I like the merchant service better. You haven't as many men, and you can't carry sail in the same fashion in a gale of wind, because you can't have as many hands at sheets and balliards and clew-garnets. But for all that, I have seen things done in the merchant service in a gale of wind that might shame the best queen's ship. Sure it's whaler's men and merchant men they ever pick out for the crushing in the ice in the polar sea.

Neither have we just as much discipline as in a queen's ship; and we like our own ships all the better for that.

There's no men works harder in a gale, and we never grudge that; but, when it's over, we like our rest, without just so much bother about the way things look.

But if we haven't just so much discipline, we have a deal more fun. And quare fun it is sometimes to listen to, when you're not in a humour to enjoy it. Did you ever hear the yarn that's spun on every forecastle in every merchant ship afloat, for calling the next watch? That's the news you don't like to hear, when you've got a turn in after hard work, when the water freezes in the rigging maybe, and on your clothes, and it's just the last thing you'd like to hear, to be called up to it again. Well, I believe it is human nature for them that's on deck just to enjoy turning you-up, when they know they will get into your berth so snug. So, as I was saying, there isn't a merchant ship afloat that hasn't took up a yarn fit to put the poor fellows in a rage that has to turn out. You know every ship's crew is divided into two watches, as we call them—the starboard and the port, and the two watches takes the duty, turn about; and there's the pet names for them, and we call the starboard watch the "Starbowlines," for a pet name. Well, when the port watch has had its turn, freezing and cold and wet maybe, and the time is up, one of them fellows goes and spins his yarn on the forecastle deck, singing down into the hatchway, and the burden of his song is evermore, "Tumble up, tumble up, all starbowlines, ahoy! do you hear the news?" That's the pleasant news to tell, and the sore news to hear, and maybe that's what makes it so pleasant to tell, to them that's cold and wet, and wants to get into berths that tother watch has warmed.

Well, I'm ashore now, for I'm old, but there's an old sailor in me still. I still likes to turn up the next watch.

Now, I have been keeping watch for the Catholic Church, a reading the CATHOLIC LAYMAN; and it's a sore gale that's on us; why, the spars is cracking like sticks in a fire; there's "Mother of God," that we thought was our hope of heaven, sure its gone like a stick, if it isn't a true translation. There's "I forgive thee," that we thought would wash out all our sins, as good as the biggest wave that ever rolled over a sea-boat; sure that's gone too, if it never was said in the Church of Christ for 1200 years. Sure, there's prayer for the dead that's as good as gone, if all's true that's said; and we'll have to be saved while we're living, and not when the raging sea has sucked down the ship; for what use is there in the lifeboat then? Sure, there is a deal of things that is just tumbling like spars upon our heads to crack them, if all's true that's said. And, as I'm a living man and a true sailor, there isn't a skipper, nor a mate, nor a petty officer on deck in the watch I'm keeping, but every man of them's asleep below. Why, I would rather be in a cork jacket in the sea, than in a ship that's worked in such a fashion. Now, that's the bishops and priests I mean; is there never a man among them to tumble up and see if he can clear away the wreck, and keep the old ship from sinking?

Now, my watch is up, and I will give a rouser to them priests and bishops that ought to be on deck in such a gale. Tumble up, tumble up; do you hear the spars we trusted tumbling on our heads? do you hear the CATHOLIC LAYMAN trampling and screeching by the forecastle hatchway, and knocking all about our ears? Tumble up, tumble up, all starbowlines, ahoy!—DON'T YOU HEAR THE NEWS?

Your obedient servant,
JACK TAR.

FARMING OPERATIONS FOR NOVEMBER.

Wheat Sowing, as the roots are lifted, should be proceeded with, when it is intended it should succeed them; and where the necessary breadth of autumn sown wheat has not been got in, no time should now be lost in doing so.

Winter Vetches.—Where the necessary breadth has not been got in during the past month it may still be sown, providing the weather and soil be dry. The seed is best sown in ridges, 6 to 8 feet wide, and the furrows well scoured up. 3 or 4 stone of rye or winter dun oats should be mixed and sown with the vetches.

Rye, Bere, or Winter Barley may be sown any time during the month, either for soiling or seed crops. Rye is an useful stolen crop, when sown thickly on stubble, lightly ploughed up, and gives an abundant bite for sheep, particularly ewes and lambs, early in the spring.

Beans and Peas may still be sown, but the sooner the better.

Grass and Meadow Lands should now be top-dressed with rich composts—marl, ground bones, or other artificial manures, as well as decomposed farm-yard manure.

Milch cows are sometimes fed on distillery dregs; and when such can be easily procured they are of considerable value in increasing the quantity of milk. They are best used in conjunction with turnips. After the turnips are boiled or steamed, as already described, and when turned into the cooler, let a quantity of wash be added to the mess, reducing the heat until it is merely lukewarm. The whole is then mixed together, and given to the cows three times a day; a stable painful, or more, if they will take it, is given to each of the cows, at each meal, followed by an allowance of hay or straw.