

Correspondence.

INVOCATION OF SAINTS.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—There is a favourite quotation made use of by Romanists, with a considerable degree of confidence when trying to defend the invocation of saints, which appears to me to deserve more notice than you have yet given it. The passage purports to be taken from Irenæus, and is introduced at the latter end of one of Mr. Power's long letters (page 34, column 2, of your present volume), as follows:—"So that as the saints and angels are our advocates, among whom is the Blessed Virgin Mary, who is, therefore, our advocate, as Irenæus has justly named her, and still continues so, as expressed by *salvatur per virginem*—the human race is saved by a virgin—where the verb in the present tense indicates continuity of action." This particular reading of the passage from Irenæus—*salvatur per virginem*—Mr. Power, most probably, borrowed from the "Dublin Review," June, 1844, in an article on the late Mr. Tyler's invaluable work on the "Romish worship of the Virgin Mary."

The first part of the passage referred to is as follows:—"As Eve was, by the discourse of an angel, seduced to flee from God: so Mary, by an angelic discourse, was evangelized that she should carry God, being obedient to His word. And, as the former was seduced that she should flee God; so the latter was persuaded to obey God; that thus the Virgin Mary might become the advocate of the virgin Eve."

There is no necessity here to enter into a criticism as to the probable word used by Irenæus, rendered in the Latin, *advocata*. We have only a Latin translation. The word probably was *Παρακλητος*, or *paraclete*. If so, *consolatrix* or *comforter* would have been a more apt rendering. But whatever may have been the actual word used, the passage does not convey to any reasonable person the idea that because the Virgin Mary became the advocate of Eve, who lived centuries before she was born, we are, therefore, to pray to the Virgin Mary as our advocate with the Father.

Irenæus goes on to say—"And as the human race was bound to death by the Virgin, it might be loosed by a Virgin."—"Et quemadmodum astricium est mortis genus humanum per Virginem, *salvatur per Virginem*."

Mr. Power takes it for granted that the reading is *salvatur*, following the Dublin Reviewer, supposed to be Dr. Wiseman, who gives that reading, and adds—"That is, in common parlance, 'the merits of Mary were so great as to counterbalance the sin of Eve'—a monstrous and anti-Scriptural deduction from a perversion of the text of Irenæus, conveying an eminently Romish error, which, if we are to be guided by the sentiments of Irenæus expressed in other parts of the same work, was most distant from his mind."

"That the necessity of grammar may the more distinctly appear," writes Mr. Faber, "I give the clause, with its junction to the passage cited above:—

"Et sicut illa seducta est ut effugeret Deum; sic hæc suasa est obedire Deo uti virginis Evæ Virgo Maria fieret advocata: et, quemadmodum astricium est mortis genus humanum per Virginem; *salvatur per virginem*."

Here we have good grammar, for the two subjunctives, *fieri* and *salvatur*, constructively joined together by the copulative *et*, alike depend upon the ruling conjunction *ut*. But if, with the Dublin Reviewer (and Mr. Power,) we read *salvatur*, we forthwith have false grammar, inasmuch as we have depending upon *ut*, an indicative instead of a subjunctive.

Nor is this all. The antithetic turn of the sentence itself requires *salvatur*, and rejects *salvatur*, as a point absolutely correlative to *astricium*, for loosing answers to binding. But with the ungrammatical reading, *salvatur*, though preferred by the Dublin Reviewer (and Mr. Power), the correlatives, entirely vanishes, for *salvatur* does not answer to *binding*.

The idea seems to have been familiarly present to the mind of Irenæus, as it was to Justin Martyr before him—that as the unfaithfulness of Eve bound mankind to death, so the faithfulness of the Virgin Mary in giving birth to the Saviour loosed that knot; and the passage in question has much light thrown upon it, and the old reading *salvatur* is very greatly confirmed, by other passages in Irenæus. I need only, for example, cite one:—"Sic autem et Evæ in obedientiæ nodus solutionem accepit per obedientiam Mariæ. Quod enim alligavit virgo Evæ per incredulitatem; hoc Virgo Maria solvit per fidem." And what is important to notice is, that Augustine, quoting this very passage from Irenæus, adopts the same reading."

^a Quemadmodum enim illa (scil. Eva), per angelicæ sermonem, seducta est ut effugeret Deum; prævaricata verbum ejus: ita et hæc (scil. Maria), per angelicum sermonem, evangelizata est, ut portaret Deum: obediens ejus verbo. Et sicut illa seducta est, ut effugeret Deum: sic hæc suasa est obedire Deo; uti virginis Evæ Virgo Maria fieret advocata.—Iren. adv. Hæc., lib. v., c. 16, sec. 3. pp. 340, 341. Edit. Geneva. 1670.

^b Iren. adv. Hæc., lib. iii., c. 22, p. 220. Edit. Bened.
^c Quemadmodum astricium est mortis genus humanum per virginem, *salvatur per virginem equa lanæ disposita*, virginis inobedientia per virginium obedientiam. Adhuc enim protoplasti peccato per corruptionem primo-geniti emendationem accipientes, serpentis prudentia devicta per simplicitatem columbæ, vincula illi resoluti sumus, per quæ alligati eramus mortis.—Iren. apud August. cont. Julian. Pelagian lib. 1., c. 3, oper. Tom. vii., p. 326. Colon. Agripp. 1616, and see Benedictine Edit. Paris 1700, tom. x., p. 600.

In the first printed edition (that of Erasmius, at Basle, 1526), the rendering is *salvatur*, and so in the successive editions of 1545, 1560, 1563, 1567, 1570, 1596, and 1672, down to the edition printed at Oxford, 1702, when the editor, Grabe, admitted *salvatur*, and retained in the new edition of Genoa, 1848, the editor blinking the superiority of the other reading for profit's sake, no doubt. In the Benedictine edition of Paris, 1710, we have, of course, *salvatur*, with the following extraordinary note:—"Ita vet. Feuard. Cod. Clarom. Voss. et Grabe, una cum August. cit. In Merc. 1., *salvatur*, in aliis, *salvatur*." This note evidences either great ignorance or great carelessness on the part of the Benedictine editor; for whereas Grabe refers to Augustine as having in his quotation used the word *salvatur*, he is represented (or whatever they meant by *August. cit.*) as confirming the new reading, *salvatur*. The fact is, that St. Augustine quotes the passage of Irenæus, as we have seen, word for word, calling him an *ancient man of God*; and in his quotation reads *salvatur*, and so it is given in their own edition of Paris, 1700. Tom. 10, p. 510.

But if Mr. Power will turn to p. 82 of Dr. Wiseman's edition of Liguori's "Glories of Mary," London, 1852, he will find the passage quoted in the text, and the Latin added in a foot note, where we read as follows:—"Et quemadmodum astricium est mortis genus humanum per virginem, *salvatur per virginem*.—S. Iren. adv. Hæc., lib. v. c. 3." And what renders this more striking is the fact that the translator in his preface says: "I have carefully compared and corrected all these quotations with the original, from which they are taken" (p. 19); thus vouching for the correctness of this particular reading. But, with strange inconsistency, this translator renders this passage in his text—"And as the human race was bound to death through a virgin, it is saved through a Virgin;" and Dr. Wiseman endorses this perversion of the Latin by the following words, which stand in bold type before the "Translator's preface:—"We approve of this translation of 'Glories of Mary,' and cordially recommend it to the faithful."

Mr. Power will, perhaps, endeavour to reconcile this strange blunder. You have shown him that Dr. Wiseman is by no means a safe guide. His quotation as from the "Lamentations" of Origen is not only taken, as you showed, by the Doctor from an admitted spurious work, but, you might have added, that he quotes the passage as from "Lib. ii. de Job," a different work altogether, but which also is spurious, as admitted by Bellarmine, Sixtus Senensis, and Possevin."

Dr. Wiseman borrows from Kirk and Berington's "Faith of Catholics," who cite in support of the Romish doctrine of "Invocation of Saints" two spurious passages—one from the "Lament" and another from the book of Job; but, with a strange inconsistency, the learned doctor cites the passage he quotes, or transcribes second hand from "The Faith of Catholics," as from a work on the "Lamentations," but gives his reference to the book on Job! thus committing a series of blunders anything but creditable to a man of Dr. Wiseman's position in the Roman Church in this country.

As Mr. Power seems to be an admirer of Dr. Wiseman, he should be informed that the quotation from Origen, immediately preceding that which he quotes from the "Lectures," Dr. Wiseman also takes from a spurious work on the "Canticles." And this is not all: his next passage, as from Cyprian, is grossly mistranslated.

Tyler, in the work referred to in the last note (p. 408), shows how irrelevant is the next passage quoted, as from Eusebius' "Commentary on Isaiah." To the observation of Mr. Tyler I may add, that these "Commentaries" Du Pin considers very doubtful, and Bellarmine does not even mention them in his list of Origen's works.

The passage triumphantly quoted in the 1836 edition of the Lectures, vol. ii., p. 108, as from St. Athanasius, has been withdrawn after the fearful castigation Dr. Wiseman got from the Rev. Mr. Tyler, though he has retained the equally spurious quotations from Ephrem, the Syrian, as from a sermon "De Laud. B. Virg.," which is admitted to be notoriously spurious. Tillemont describes it as the production of some ignorant monk."

It is, indeed, strange, that a reputedly learned man like Dr. Wiseman should be willing to adopt the collections of former Papal controversialists, not venturing, himself, to examine into their accuracy and pertinency, should allow members of his Church, who trust him, Mr. Power, among the rest, to be deluded and deceived as to the testimony of Catholic antiquity, by his confident repetition and reproduction of oft exposed quotations.—I am, sir, your obedient servant,

C. H. COLLETTE.

READINGS IN KILPATRICK—No. II.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

WELL, sir, I was in doubt whether Peter Doyle would come again to the readings at my house, but I sent him word a couple of days before by Mike Flanagan that last Sunday evening was the night that the boys were

^a See Faber's Letters on Tractarian Secessions to Popery. London. 1846. p. 330

^b Bell. de Scriptor. Eccl. Lovanii, 1678, p. 62. Sixtus Senensis Bibliotheca sacra, p. 281-2, fol. Paris, 1610. §. scilicet in Apparatu, edit. Colon. 1608. Tom. 1., p. 626.

^c See an admirable critique on this passage in Tyler's Primitive Christian Worship, Appendix, p. 406. Lond. 1847.

^d in Bibl. Orientalis, tom. 1., p. 163.

coming to me. We waited for him a little while, wondering whether he'd come or not, and as we didn't like to begin the reading without him, Malone and Bill Rogers, and one or two more of the Protestants, began talking about the sermon that Mr. Townsend had preached in the morning. His text was the parable of the Ten Virgins, and the part they were talking about was what he said about people putting off their repentance to their death beds. I can't pretend to give you the words he made use of, but the sense of what he said was something like this:—"Don't think," said he, "if you forget God all your lives and neglect his commandments, that if you send for me when you hear you are dying I can do something for you then that will prepare you for the other world. Do you mind how the foolish virgins in the parable set about preparing the moment they got the warning. They arose and trimmed their lamps, and set off to buy more oil. But it was too late for them then, for the door was shut. And take care," says he, "that it won't be too late for you too, if you put off your preparing till you get your warning. Who'll thank you for promising to mend your future lives just when you know you have not got any future lives to mend. And who'll thank you for promising to forsake the world and the flesh, if you don't do it till you can't keep hold of the world and the flesh any longer." Well, while this talk was going on, in comes Peter Doyle, and they were so busy in their talk that they didn't mind him coming in, and went on with their discussion about the sermon, till Peter broke in with—"Well," says he, "you have been often angry with me before now for saying that no Protestant can get to heaven; but now I see that your own clergy tell you much the same story."

"God forbid they should say that," said Malone; "it's only those that are careless and indifferent to religion that Mr. Townsend was trying to alarm; but as for those that are pious and love God and have faith in His Son, there's no doubt about their going to heaven."

"Small thanks to their clergy for that," said Doyle. "I often thought the Protestant clergy were a poor set, and I'd like to know what they're good for, if they can only help those to heaven that ought to be sure of getting there anyhow. Give me the religion that will get in all sorts, bad and good."

"And do you mean," said Malone, "that all Roman Catholics are sure of going to heaven, whether they are bad or good?"

"Oh," said Doyle, "you must not take up so tight every word one says. I don't deny but it is possible for a Catholic to be lost. If there is any one that in all his life never had one wish to be saved, or that'd don't think his salvation worth once asking for, or worth taking five minutes' trouble about, I give him up, and I don't deny that such a man as that might go to hell, even though he was a Catholic."

"But," said Malone, "I suppose there never was such a man as that. I don't know any one who wouldn't rather be happy in the next world than be miserable there; and that if once asking or taking five minutes' trouble would make him all safe, would grudge the trouble. But what ruins men is, that much as they may like to be happy in the next world, they don't like to give up their sins in this." "Aye," says Bill Rogers, "if you could invent a plan that would allow us to take our swing here as we like, and be sure of eternal life all the same, you'd have the pleasantest religion in the world."

"Well, then," said Doyle, "I have exactly what would suit you, and I don't despair of making a convert of you yet. Did you ever hear of the Scapular?" "I did, often enough," said Bill, "though it's myself doesn't exactly know what it is."

"Then," said Doyle, "I think the best thing I can do is, if I was to read for you to-night, instead of Keenan, some of a book on the Scapular that I got from the priest, and after that you'll all know which is the most comfortable religion to belong to." So he pulled out his little book. I afterwards asked to look at it, and the title was, "Devotion to our Lady of Mount Carmel; or, a Short Treatise on the Institution and Advantages of the Ancient Confraternity of the Scapular of our Lady of Mount Carmel. Revised and approved by a prelate of the Carmelite Order. Published by Richardson and Son, London and Derby."

"Now," says he, "I don't think you can ask me a question about the Scapular that I can't answer out of this book."

"Then," says Bill Rogers, "tell us what it is: isn't it some kind of medal?"

"No," says he, "I'll read page 12: 'The word Scapular is derived from the Latin, and signifies a garment attached to the shoulders; and ever since the devotion of which we treat has been exclusively employed to designate two small pieces of woollen cloth, which are worn as a mark of particular devotion to the Mother of God.'"

"It is necessary that the Scapular should be made of two pieces or bits of woollen cloth, of a dark brown or coffee colour, attached to a double string, so that it may hang, one piece on the shoulders, the other on the breast. The quality and colour of the strings is immaterial. Once admitted into the confraternity, the client may, in case his

^e For the superior advantage of a red Scapular, see our July number, p. 81.

Scapular be lost or worn out, put on another without getting it blest".—p. 40.

And here Doyle showed us the scapular which he had got on, which answered to the above description, except that it was ornamented with a picture of the Virgin. We took notice of this, and asked if the book made mention of that. "Yes," said he (p. 41): "It is a pious custom, but not by any means necessary, to have an image of our Blessed Lady sewed on the Scapular; a simple Scapular, without any ornament whatever, is sufficient."

"Now," said he, "I'll read you how the Scapular was instituted.—(p. 14). 'This devotion was instituted towards the middle of the 13th century, and as it was in some measure the fruit of the prayers of St. Simon Stock, we will here relate some incidents of his admirable life. He was born in the county of Kent, in 1103, and was endowed even from infancy with such extraordinary grace, that at the age of 12 years he buried himself in a desert, where his food was only herbs and roots, with water from a rivulet, to quench his thirst. The hollow of an old tree served him for an oratory, a bed, and a cell. Prayer was there his sole occupation, and the Mother of God, to whom he was tenderly devoted, favoured him with particular graces; he spent thirty years in this solitude. Some monks of Mount Carmel, having come from the east into England, Simon was informed of their arrival, and the holy Virgin having revealed to him how dear that order was to her and how much she wished him to enter into it, he went, and cast himself at the feet of those Fathers, who immediately admitted him amongst them. Nothing could equal the fervour of the new monk. His life was more angelical than human. Inflamed with the same fire which had consumed the illustrious patriarch and founder of his order [namely, the prophet Elijah] he was so successful in kindling it in his native land that the whole island became animated with new fervour, and the numerous conversions which followed his sermons were not less wonderful than the extraordinary and frequent miracles which were worked by this servant of God. These prodigies, as well as his uncommon virtue, induced the friars to raise him to the dignity of superior-general of Mount Carmel."

"He then zealously devoted himself to promote in his order an ardent devotion to the Blessed Virgin Mary, in which he perfectly succeeded. From that period he might assuredly claim her special protection, and even, if we may presume to say so, the gratitude of her who has said "I love those who love me."

"Nevertheless, he earnestly wished to have some sensible mark of it, and for a long time he entreated her to grant him some pledge of her favour. After he had passed several years in tears and supplications, this good Mother condescended to his desires. She appeared to him, surrounded by a great number of blessed spirits, and holding a Scapular in her hand, "My beloved son," said she to him, "receive this Scapular as the livery of my confraternity. It is a privilege granted to you and to all the Carmelites; it shall be a mark of predestination, a safeguard in danger, a pledge of peace, and of eternal alliance. Whoever shall be so happy as to die wearing this garment shall not suffer the flames of hell."

"Now," said Peter Doyle, "there are a great many other advantages belonging to those who join the confraternity of the Scapular, but I think this is the one that you Protestants will value most—the certainty of not going to hell. Can Mr. Townsend provide you with any such short and easy method of being saved as to take the trouble of once putting on the Scapular, and being saved all further care and pains about the matter?"

"But, Peter," said Tim Donovan, who was a Roman Catholic too, "I think you are making a mistake; and putting on the Scapular is not enough. I'd have done it long ago if that had been all; but the members of the confraternity are bound to abstain from flesh meat on Wednesdays and Saturdays, or to recite the Office of the Blessed Virgin every day."

"No," said Peter; "it is you are making a mistake. It is only if you want certain indulgences that I'll speak of afterwards, and if you want the privilege of getting out of Purgatory the Saturday after your death, that you need do this; but if you want nothing more than the privilege of not going to hell, you have nothing to do but to wear the Scapular (see p. 44). "Some persons are deterred from embracing the devotion of the Scapular by the idea that they would thereby be obliged either to recite the office of our Blessed Lady or to abstain from meat twice a week; whereas they may be good members of the confraternity and enjoy most of the advantages of it, as has been already observed, by simply wearing the Scapular:—"

(P. 43) "To be a member of the Confraternity of the Scapular—that is to say, to be entitled to share in the merits and good works of the whole order of Mount Carmel; to have a right to the personal indulgences of the confraternity, as well as to the privilege of being preserved from hell-fire—no particular prayer, fast, or abstinence has been prescribed by the Church."

(P. 23) "The holy Virgin in giving the Scapular to St. Simon made him a most consoling promise. She put no bounds to the confidence of those who should wear her habit. In the engagement she made to protect them there is no condition. Her words are precise—"Whosoever shall die wearing this habit shall not suffer eternal fire"—*In quo quis moriens aeternum non patietur incendium.*"

"And," said Malone, "do you actually believe that

every one dying in the Scapular must infallibly go to heaven?"

"I will answer you out of my book," said Doyle (p. 65). "I answer, yes, certainly I believe it; and I see nothing absurd in this belief, since, according to St. Peter Damian, all the mercies of the Lord are in the hands of Mary—*In manibus ejus sunt omnes miserationes Domini.*"

"Listen, again, to the following arguments (p. 24):—

"Now, if this be one of the most precious advantages attached to the devotion of the Scapular, we must allow that it has also been one of the most disputed. Let us examine upon what grounds. In what does this promise really consist? In affirming that Mary gives to all who wear this holy habit the strongest assurance of salvation which one can have in this life, and that if they continue in her service they shall infallibly persevere in grace. How can this shock a pious follower of Christ? We all know that it is a generally received opinion, and as it were a Catholic truth, that devotion to Mary is a sign of predestination. What have not the holy fathers and doctors of the Church said of it?"

"St. Bonaventure puts no other bounds to the power of Mary than the almighty power of God himself. St. Antoninus assures us "that her prayer can never be denied." St. Peter Damian represents her to us "approaching the throne of mercy, not as suppliant, but as a sovereign; less to pray than to command." The same Father says elsewhere, that "he for whom Mary shall have once prayed cannot be eternally lost." Who has not heard the consoling words of St. Anselm? when addressing himself to Mary, he says, "No one who has recourse to thee, and upon whom thou shalt favourably cast thine eyes, will ever perish." It only remained to know who were those for whom Mary should make use of her power, those upon whom she was to cast those merciful looks to which salvation is attached. Mary herself tells us—"Receive, my son, this Scapular; if you possess it at your death you will not be lost, for I shall pray for your salvation. *In quo quis moriens aeternum non patietur incendium.*"

"You see," continued Doyle, "I argue this way. No one for whom the Virgin has once prayed can be lost. But every one who wears the Scapular must, at least once in his life, whatever sins he may have committed afterwards, have committed himself to her protection, and so must be safe. Even if she had not promised her protection to those who wear the Scapular, she would be bound to defend those who wear her livery (see p. 22):—

"The members of the confraternity of the holy Scapular," says the celebrated Father Colomiere, S. J., "have a great advantage over all the other clients of the blessed Virgin; for as they openly profess their allegiance to their divine mistress, by wearing her habit, she is on that account obliged, as it were, to assist and favour them on all the occasions in which they stand in need of her protection. This rule is even observed in the world, where justice is not in general very much attended to," &c. . . And in another place he says, "Who can deny that of all the practices of piety, there is none which obliges us to so much assiduity as this; for, as the other devotions to the Blessed Virgin occupy only a certain space of time there must be days or at least hours when the clients of Mary cannot be distinguished from those who are not devoted to her; whereas, a member of the holy Scapular wears the glorious badge of her servitude at all times, and in all places. This homage, which he continually pays to Mary, cannot fail to be pleasing to her, and it also serves to protect him from the attacks of his enemies; their snares cannot surprise him, as he is constantly clad with that livery the sight of which puts them to flight. This reason alone would be sufficient to induce the blessed Virgin to take charge of the salvation of her adopted children," &c.

"Now, in all that has been just said, is there anything absurd or contrary to faith?—Certainly not.

"O Mary, we never doubted thy power; we know well that, as St. Bernard says, to love and honour thee is the most certain mark of predestination! *Certissimum signum salutis aeternae consequendae.* But we are now more than ever convinced that thou wilt employ this power in our favour, since thou hast so expressly promised to protect all who shall wear the Scapular" (p. 26).

"Well," said Malone, "but argue the matter as you like, and do you mean to say that a man who has continued in wickedness to his death must be admitted into heaven just because he wore the Scapular?"

"Not without repentance," said Doyle; "but now I'll show you the comfort of having the Scapular. I suppose there's no sinner so hardened but that he intends to repent some time or another before he dies; and there's only one thing he is afraid of, and that is, that God may, perhaps, cut him off in his sins without giving him time for repentance. Now, see what a comfort it is to have the security that the Blessed Virgin will look to it, and will take care that you shall repent in time—so that you are relieved from all anxiety on the subject. Nay, I could tell you of cases where, when persons wearing her livery died impenitent, she has caused them to be restored to life, in order to prevent them from going to hell.

"As she is styled by the Church, Mother of Mercy, she may justly, in order to fulfil her promise, draw from those inexhaustible treasures, sweet and irresistible graces, capable of changing the heart and filling it with compunction; and even sufficient to make a saint of a voluptuous man or a blasphemer. This appears wonderful. Yet

you must not flatter yourselves," says the Venerable Father de la Colombiere, "that there is any other way but that of repentance by which you can pass from a licentious and sinful life to the glory of the blessed. But your holy Mother will smoothe the way for you, and draw you into it, notwithstanding the difficulties which might otherwise dishearten you" (p. 65).

"But," said Malone, "is it quite certain that she can make a man repent against his will?"

"Oh," said Doyle, "if a man wishes to go to hell—if he is resolved to perish—I don't say that she will save him, but she will take care that her honour does not suffer by him.

"But suppose (some will say) that, notwithstanding these graces, an unhappy sinner persist in not changing his life, and that he wishes to die in his sin. Well! he may do so, for God himself, says St. Austin, cannot force our free will: if we are resolved to perish, God will not save us. Therefore he may die impenitent—he may die in his sin; but he will not die wearing the Scapular. If Mary cannot succeed in withdrawing him from iniquity, she will, at least, find means to deprive him of her livery. He—yes—he himself will be obliged to cast off this holy habit, rather than that any person wearing it should die a reprobate. *In quo quis moriens aeternum non patietur incendium.* Whoever shall die wearing this habit shall not suffer eternal fire." (p. 66).

"You seem to be quite in the right," said Malone. "If a man wishes to die in his sins, and is resolved to perish, he certainly would be very inconsistent in wearing the Scapular, at least if he had any faith in its efficacy to frustrate his wishes. But if a man is not quite so eccentric in his wishes as this, I believe I fully understand you to maintain that the Scapular is an infallible security. But you said something about its efficacy also in saving from purgatory: I should like to hear about this."

"You shall hear," said Doyle.

"Magnificent and consoling as was this first promise, it was, nevertheless, only a part of that which St. Simon had demanded. In order fully to satisfy his wishes, the blessed Virgin made a second promise in favour of the Carmelites, and of the brethren of the confraternity of the Scapular, and this time it was made to Pope John XXII. The conduct of the emperor, Louis V. of Bavaria, who was endeavouring to introduce schism into his kingdom, caused great affliction to this pope, who daily offered up frequent and fervent supplications to the Almighty that he would be pleased to avert the calamities with which the Church was threatened. One day that he had, as usual, risen very early to pour forth his soul in prayer, being in a kind of ecstasy, the Queen of Heaven, the comfort of the afflicted, appeared to him, surrounded with supernatural light, and wearing the Carmelite habit, and spoke thus to him: "John, vicar of my Son, it is to me you are indebted for your exaltation to the dignity which you enjoy, in consequence of my solicitations in your behalf with my divine Son, and as I have delivered you from the snares of your enemies, so do I expect that you will give ample and favourable confirmation of the holy Carmelite order, which was first instituted on Mount Carmel, and which descending from Elias and Eliseus has been always particularly devoted to me. . . And if among the religious or brethren of the confraternity who depart out of this life there shall be any who for their sins have been cast into purgatory, I, their glorious mother, will descend in the midst of them into purgatory, on the Saturday after their death: I will deliver those whom I shall find there, and take them up to the holy mountain, in the happy regions of eternal life. *Die quo ab hoc saeculo isti recedunt, preperato gradu accelerant purgatorium, ego Mater gloriosa descendam sabbato post eorum obitum, et quos invenero in purgatorio liberabo, et eos in montem sanctum vitae aeternae reducam.*" These are the very words of the Bull of the 3rd March, 1322, whereby Pope John XXII. made the promulgation of this privilege, which he, at the same time, confirmed in all its extent, saying, "I accept, then, this holy indulgence, I corroborate and confirm it on earth, as Jesus Christ, by reason of the merits of his glorious mother, has conceded it in Heaven. *Itam ergo sanctam indulgentiam accepto, roboro et in terris confirmo, sicut propter merita virginis matris gloriosae, Jesus Christus concessit in caelis.*" (p. 19).

"You have heard now," says Doyle, "the bull of John XXII, in which he declares that the Virgin descends into purgatory every Saturday, and carries back with her into heaven every Scapularian who has died during the week. And the conditions the Church has fixed for gaining this privilege are, that in addition to wearing the Scapular, those who can read should recite the little office of the Virgin every day, and those who can't read should abstain from flesh meat every Wednesday and Saturday."

"The abstaining from flesh meat would not give me much trouble," said Mike Flanagan; "for it is not very often I see that same."

"But I have heard Roman Catholics deny there was such a bull," said Malone.

"Then they are wrong," said Doyle. "Listen here: "This privilege, granted by our blessed Lady, has been confirmed by several pontiffs, and in particular by

[This Sabbatine bull is given in full in the *Speculum Carmelitum*, p. 543 and p. 549. Antwerp, 1660. Ed. C. L.]

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.