

and columns of the Observance, fragrant and lofty as these had become under the inspiration and moulding of the Founders of the "Reform".

Here, then, is a third milestone—one of the two branches of the original Carmel subdivided in two independent parts, the Congregation in Spain, which alone might extend its activities in the Spanish and colonies, and the Congregation of Italy, to which the rest of the world was assigned as a field. (In 1876 these two subdivisions and Congregations were reunited to form the present, universal Order of the Discalced.)

When the building of the church of S. Maria della Scala across the Tiber in Trastevere had been finished in 1597 the Pope put the new Congregation of Italy in charge of it: to it came from the convent at Genoa the venerable Fr. Peter of the Mother of God, and built the house of the novitiate, where for so many years the Order had its world centre: and the Fathers, whom the Spanish Congregation had generously sent from Spain in 1600, were of their best—men of remarkable talent as well as profound religious formation and worth—as likewise were a number of the early professed in Italy.

That missionary spirit, which had been one of the causes of the conflict of ideals and the discord in Spain after 1582, soon came to the surface again among those Religious transferred to Italy, and infected the new Congregation. Invited by Neapolitans to preach in Lent 1602 at the church of the Annunciation in Naples Fr. Peter succeeded to such an extent that he was asked to establish a house of the Congregation there. To it was posted Fr. John of S. Elisaeus, born at Calahorra in Spain and received into the Order at Valladolid in 1596: he had ardently desired to become a missionary among the Muslims of Palestine but met with no encouragement, and perhaps because of his sentiments was one of the Religious transferred to the new Congregation of Italy in 1601. In Rome his superiors paid small attention to the longings and hopes he made known to them, for they thought him hardly endowed with the prudence, eloquence and theological equipment requisite for converting Muhammadans. However, among his penitents at Naples was a Baron Francisco Cimini di Cacurri, from Calabria, who had conceived the idea of devoting part of his fortune to a seminary for the instruction of young infidels fallen into the power of the Christians: the suggestion of Fr. John of S. Elisaeus to him was that he, the Baron, might be destined by God to have the honour of setting the Religious of his Order once again on Mount Carmel, so holy and dear to them by tradition.

Aware of the enthusiasm and projects of Fr. John, the Carmelites at the new convent in Naples complained to the Commissary General, Fr. Peter, at that time in Naples: and the latter at first declined to countenance the proposal, administering a rebuke to Fr. John and warning him against raising in Italy a dissension similar to that which in Spain had had such painful and portentous results. One characteristic of Fr. John was his candour and frankness: and, in his sorrow for giving cause for rebuke, he offered to the Fr. Commissary General to bind himself by vow to keep perpetual silence regarding missionary enterprise. Struck by this act of submission, the Commissary General wondered whether there might not be some manifestation of the Divine Will; and he went to consult the views of the Superior of the convent, at that time a member of a distinguished family of Genoa, the Rivarola, Fr. Paul of Jesus Mary, who—perhaps to Fr. Peter's surprise—stated himself to share Fr. John's ideas, and to be convinced of their sound inspiration. When back in Rome the Commissary General took the opinions of the senior fathers at the convent of La Scala, and found them favourable to undertaking missionary work. Next he formulated in writing a proposition, which he laid before all capitulars in the three convents of Genoa, Rome and Naples, and asked for their views thereon to be put in writing, viz.: "Are missions in infidel lands in keeping, or not, with the spirit of the 'Reformed' Carmel?" The answers, which reached him were as diverse and conflicting as the views expressed in the memorable Chapter at Almodovar, and perhaps more so.

When a body of men, such as is a Religious Order, within the compass of the scope and objective of their Rule and Life, includes two such diverse occupations and trainings as contemplation, solitude and retreat demand on the one hand, missionary activity in infidel lands on