

nature's work. Nature conserves, ratifies, heals and restores.

From all this it is evident that where sin is not, death as a penalty, or malediction, ought not and cannot be, and hence the necessity of according to Mary the right of virtual immortality and of absolute incorruption. Being "full of grace" there was no room for sin of any kind within the precincts of her pure soul. Death, therefore, would have been in her case an injustice had it been marked by its dread accompaniments of anguish, horror and foulness. She could not have been exempted from the momentary separation of soul and body which constitutes the act of dying because God Himself had consecrated that act in His own ending of earthly life. While removing death's sting and overcoming death's victory, He had not abrogated, even in Himself and in Mary, its actual rule. Death existed for Him and for His Divine Mother though sin was absent. But the marks and tokens that assimilated death to its parent sin, that brand it as a curse and a degradation, were not permitted to appear in the separated bodies of the sinless Jesus and Mary. God did not give His holy ones to see corruption.

Mary being sinless in life, and incorrupt in and after death, no judgment awaited her, no lengthened separation of soul and body intervened before her re-union with God. The humanity of Christ already sat in glory at the right hand of the Father. Its complement, so to speak, and completion, in glory as in physical life and being was the humanity of Mary whence it derived. Hence it was meet and right and becoming to the designs and the very order of Christ's resurrection that Mary, His Mother, should join Him at once in His heavenly home. Not only that kindly motherly spirit which the Son knew and loved so well, but the pure body also to which that spirit gave life and which was an integral portion of the sweet being whom

He called Mother. No mother were then with Jesus in heaven if only the pure soul of Mary had flown to Him when released. Not to embrace a spiritual essence did He outstretch His Divine arms; not to welcome a detached soul did He open His divine lips and utter the blessed word "Mother" as the gates of Heaven flew open to receive her. No, it was His own real visible, palpable, beloved and loveable Mother in the pure flesh that the Son and all the heavenly host rejoiced to usher inside the blessed portals and seat upon the glowing throne, and crown with the queenly diadem.

"Assumpta est *Maria* (nontantum *Mariae anima*) in coelum gaudent angeli, laudantes benedicunt Dominum."

RICHARD HOWLEY, D.D.

Hymn to Our Lady of Mount Carmel.

BY AN IRISH NUN.

Hail, Glorious Queen of Carmel, Hail!
Behold a suppliant at thy feet;
Whose trust in thee shall never fail,
Whose lips shall oft thy name repeat.

Thou seest the sacred badge I wear,
To mark me as thy special child;
By double right I claim thy care;
Oh! keep me ever undefiled.

Thy holy scapular hath been
Thy gift to us, from heaven above,
And in this solemn pledge is seen
A proof of thy maternal love.

How many in that happy land,
Who now in bliss resplendent shine,
How many of that chosen band
Had worn this precious badge of thine.

Their safeguard through life's devious way,
Their shield when unseen foes lurked nigh,
Oh! may it likewise be my stay,
Through life, until my latest sigh,

Blest advocate of sinners all,
Who, in the darkest hour of need,
Shall on thy pitying mercy call,
A refuge sweet art thou to plead.

And yet, thy mother-heart, we know,
With more than wonted tenderness
Regards each client here below
Whose breast this symbol sweet doth bless.

Great queen of Carmel; look with love
On one who fondly claims thy care,
And from thy glorious throne above,
Oh! hear and grant my humble prayer.