



TO THE IMMACULATE HEART OF MARY

For The Carmelite Review.

I fain would sing a sweet new song

Thy loving Heart to greet,

I fain would cull the flow'rets fair,

And lay them at thy feet,

And of the precious virgin-gold

And shining jewels rare,

Would form a royal diadem,

To grace thy forehead fair.

But ah! the heart-strings seem unstrung

And faint the music now,

I cannot place a golden crown

Upon thy queenly brow.

The first flowers fade too soon—

What shall the offerings be

From this poor exiled child of earth

O purest Heart, to thee?

I'll offer all the burning love

Of Jesus' Heart for thine,

And in that golden censer place

The little spark of mine.

And these, O Heart Immaculate,

Shall be my gifts to thee;

Oh! pray thy sweetest Son to grant

His love and thine to me.

—ENFANT DE MARIE.

Dublin.

The Assumption of the Blessed Virgin Mary.

For the Carmelite Review.

"By one man sin entered into this world, and by sin death."—Rom. v. 12.

THE correlation between sin and death is perfect. Death is but the evolution of sin. It is the unnatural fruit of an unnatural germ. Death was not of the world as God created it in the beginning; neither did sin, the genesis

of death, belong of right to the world's moral order and economy. Sin, and death its offspring, "entered into" the world as something foreign enters into a system to which it does not naturally belong, as a thief enters into a household, as a poison enters into the blood. And however long the presence of the intruder may last, however great may be the ruin it effects, it always is and remains an alien and a usurper of properties and faculties to which it has no original right. It is in this sense that we hold death to be an unnatural termination of life. When people say that a deceased man "has paid the debt of nature," they use language that is true only of the nature that is, not of the nature that has been and ought to be. For, says St. Augustine, "*aliud est natura, aliud est naturae vitium.*" "Nature is one thing, the vice or defect of nature is quite another thing." "*Propter illud creandum (Deus) factor est hominis; propter hoc sanandum factus est homo.*" To create the one, viz: human nature as it was in the Divine idea and the creative act—God became man's maker,—to heal the other, viz: the defect which nature contracted through sin "God became man." Death therefore being the principal and most direct fruit and penalty of sin is not natural in the proper sense of the word. It is natural to fallen man but not to man. It is no part of man's original moral or physical constitution but a result of disorder introduced therein by the voluntary abuse of the faculties bestowed on man in his creation. Death is violent, and whatever is violent is not natural. Death is destruction and separation, and these are not