

THE SECOND EVE.

BY REV. MATTHEW RUSSELL, S. J.

"Holiness beats Thy house, O Lord." These last words of the ninety-second psalm, which is repeated in the Divine Office almost every day of the year, refer in their primary meaning to the temple of God in Jerusalem; but in a higher, mystic sense they are applicable to the Blessed Virgin Mary. For Mary is pre-eminently the house of God. We are all of us indeed God's temples; but in a special and transcendent sense our Blessed Lady is the tabernacle of God with man, the shrine wherein God's glory dwelt. In the incarnation, the Divinity wedded itself to our humanity, and this union was accomplished in the womb of Mary Immaculate. To no closer relations with the Infinite Creator could any creature possibly be raised than this relationship of Mother to the Man God. Not by a mere figure or metaphor, not by adoption or any external title, but in literal truth and reality, Mary is Mother of the Incarnate God, of her own and earth for whom, according to His own word, a body was fitted—corpus aptatum mihi—out of her substance, and who drew from her veins that blood which was to wash away the sins of the whole world.

But her own soul, more perfect than all others, was the first to be bathed in that cleansing tide. As fountains, mindful of their source, will strive to spring upward to the height from which they have come, even thus (says the great Bossuet) the river of the Precious Blood has sent its divine efficacy back to its source, the Immaculate Heart of Mary. The Immaculate Conception, therefore, is no limitation set to the conquests of the Precious Blood, but it is its earliest and completest and most glorious triumph. It is no encroachment on the empire bought by the blood of the Lamb that, by promise and acceptance, was slain from the beginning of the world. It is no exception to the universality of Christ's "plenteous redemption," it is but the first and fairest and richest of the fruits of that redemption. For the mystery of the Incarnation almost began to be virtually accomplished at the moment of the Immaculate Conception—the first instant that a human heart was beating which from its earliest throbs was unutterably dear to the Son of God as the Heart of His Mother.

From its very first throbs. Never for one instant did the serpent triumph over this Second Eve, this true Mother of all the living. Never for one instant was she alien to God and enslaved to sin. God could not suffer that even for a single instant, even for the swiftest lightning flash of time, His all-pure eyes should be offended with the presence of sin of any kind, or any form, in that soul for which He had waited so long, the object of His divine predilection from eternity. No, it bosomed the dignity of such a Son and of such a Mother that from the first instant of her being, the soul of the Blessed Virgin should be enriched and beautified with all graces, and preserved from the original stain by the special privilege of God's omnipotent mercy, through the merits of her Divine Son, Jesus Christ our Lord. "Fear not, Queen Esther: this law of death is not for thee but for all others."

The first feeling that the contemplation of this mystery ought to excite in our hearts is an unselfish joy. We ought to rejoice with God that there is one perfect trophy of His redeeming grace: one utter and absolute triumph over sin and hell; one human soul, in which the Enemy of God may never for one moment have any part so as to be able to boast that the Mother of Our Lord, the Daughter of the Eternal Father, the Spouse of the Holy Ghost, had ever been in any sense his slave; that there should be one soul at least on which the eyes of God, for whom there is no past or future, might rest forever with complacency as perfectly pure and spotless.

And for Mary herself, the Queen of Heaven, must not her joy of joys and her glory of glories be this perfect sinlessness, purer than Alpine snows, purer than the stars of night, than the light of day? All others that have gone up from this earth to fill the vacant throne of heaven have been at some time, in some degree, under the ban of God's displeasure; to her alone has He at all times said: "Thou art all fair, O my beloved, and spot there is not in thee!"

We ourselves, sinners though we be, can perceive dimly from afar how rapturous must be the glory and the ecstasy of this absolute freedom from sin. To have sinned even once is forever to have sinned. God Himself in His almighty mercy can not undo that. To have been for even the briefest term under the blight of sin is forever to have been in time past under that deadly blight. God can forgive but He can not forget. Blessed be His mercy and His power, that He has preserved one from the sad need of forgiveness—one on whom for all eternity He shall be able to look without being (in our human language) reminded of bygone miseries, from which only His mercy could have snatched her! To be thus reminded of His mercy serves indeed to endear us poor sinners to Him; but a greater stretch of His mercy saved her who was to be the Mother of His Son from being ever plunged into that horrible sea of ruin wherein all other human creatures are well-nigh lost. For this greater mercy shown to the Blessed Virgin Mary, and for all the other special and singular graces reserved for her, let our souls also be reminded of the Lord, and let our spirits rejoice with her in God, her Saviour.

With this joy, however, is there not mingled a certain lurking jealousy, a selfish fear and sadness, as if all these great things which the Almighty has done for His Handmaid raised her higher and higher above us and removed her farther out of our sight? How can she, the pure and stainless Virgin, look with love and interest on us, who are so sinful? But she can. The tenderest and most compassionate heart of all is His Who is Immaculate and impeccable, not by grace only but

by nature; and next to the Heart of Jesus the kindest and tenderest and most merciful of hearts is the Immaculate Heart of Mary.

In one of the exquisitely beautiful "Discourses to mixed Congregations" which was John Newman's first publication, after his reception into the Church, these words occur: "It is the boast of the Catholic religion that it has the gift of making the young heart chaste; and why is this," he asks, "but because she gives us Jesus for our food and Mary for our nursing Mother?" Not by the young heart alone are these purifying influences needed. Hearts may remain youthful to the end in many things good as well as evil; and hearts both young and old require to be screened against the glare of temptation and against the bewitchment of vanity—screened by the very thought of the Blessed Virgin Mary, by her prayers and patronage, and by the holy moonlight of her smile.

There was a good French boy many years ago, Albert de Dainville, who received as a birthday present a handsomely illustrated volume. His mother and he, turning over the pages, found that many of the pictures were unfit for Christian eyes, and they determined to destroy the book, gorgeous as was its exterior. That night after they had retired to their rooms, the lady heard her son calling her to his bedside. "These horrid pictures are haunting me still, mother. Sit here beside me and let me hold you by the hand till I fall asleep." Every careful and pious mother like this resembles in her measure the Mother who was bequeathed to all from the Cross; and so this simple incident has its counterpart in the life of many a child of Mary. Just in the same manner when assailed by temptations and by evil memories, or by any of the perils of life, we must summon the Blessed Virgin to our aid, imploring her to stay with us and to hold us by the hand, and not to let us part from her till all danger is past; and that shall not be till she has watched over us to the end, and we fall asleep in peace, to wake up with joy at the feet of our Immaculate Mother in heaven.

FATHER VAUGHAN ON "DOGGY" WOMEN.

BELIEVES THE PRACTICE OF LAVISHING ON BRUTES AFFECTION THAT SHOULD BE RESERVED FOR HUSBAND AND CHILDREN WILL BRING A CURSE.

Father Vaughan's sermon on March 17th pitilessly lashed women for their sins and foibles. He cited dog worship as one of the evils of the hour, and asks, "Will not the practice of lavishing upon brutes love which should be bestowed upon a husband and child bring some horrible curse with it?" "During the past week," said the priest, "as a woman was taking her pet dog to a dog party she began to talk to the little beast in her arms in French. When asked why she did so she answered: "This darling little child of mine understands every word I say when I speak my native tongue, and I should not like him to grow vain like Bertha." "Yet this woman, who was wearing on her hat a plume torn from a living bird of paradise, did not realize that she was making a disgusting exhibition of herself.

"While this degrading practice is on the increase the birth rate is on the decrease, and infant mortality has already reached one-fourth of the total number of deaths. "If drinking has decreased among men it has been made up for by the increase among women. Mental deficiency is growing among them. Now blindness and skin, bone and nervous diseases like locomotor ataxia are becoming more prevalent."

A HINT FOR PARENTS.

In a recent address before the Catholic Club, New York, Archbishop Farley, spoke as follows, concerning the sending of young men to non-Catholic colleges:

"I feel that I am speaking to men who, if they thought that their sons fell below their own standard their great hearts would be bowed down with bitter disappointment. How are you going to bring up your sons? This question raises the subject of Catholic education. There is a strong tendency on the part of some of our Catholic men who have attained a standing of wealth and position to send their sons to non-Catholic colleges. This is something, I am sure, that many of you are well aware of, and this is what I wish to call your attention to particularly. I consider the sending of your sons to non-Catholic colleges as such an act of treason as it would be for me to neglect to make provisions for the future welfare of the Church in this archdiocese. I hold that a man who has been brought up in a Catholic atmosphere and who feels that he is not bound to give his sons the same religious education that he had is a renegade.

"Why do not our wealthy Catholics send their sons to Catholic colleges? Perhaps it is a desire for social advancement. I make bold to say, and I say it advisedly, that young Catholic men who go into non-Catholic colleges with the desire to be elevated socially come out very much humiliated and in the same social status as when they went in. Another reason is that perhaps they get better equipment or that the discipline of the Catholic college is too severe for them. It should be borne in mind that this period of a young man's life, the period of formation, is the most important of his life. It is a period of formation and information. There is a difference between information and formation. Information can be had at any college, but formation can be had only in its best form in our Catholic colleges. Any person who gives his son the right to choose his own college because he expects social advantage or superior equipment will live to see, but will not be able to remedy, the wrong that he has done. I will give one example of what I have said. I knew of an excellent young fellow, seventeen or eighteen years of age, the son of good Catholic parents,

who was sent to a non-Catholic college. When he came home after his first year his father, a man of education, discovered that the son had lost faith in the Bible, and had no more regard for it than he had for his Homer or Virgil. This was the result of one year's stay in a non-Catholic college. He finished the remaining few years, and he lived to break his father's heart and to bring disgrace upon his family. If you wish to go down to your graves in peace, don't think of sending your son to an institution where he will live in an atmosphere of tolerance, but send him where he can hold up his head and feel that he is amongst his equals, and following the faith for which his forefathers suffered."

A TEN MINUTES MEDITATION.

From the March (1897) number of LeMoyseuxer Canadian du Sacre Cœur. For the CATHOLIC RECORD.

Before you enter upon this meditation, ask the Blessed Virgin, your good mother, to obtain for you that most precious grace an intelligent love of Holy Communion and say one "Hail Mary."

THE GREAT NECESSITY OF FREQUENT AND DAILY COMMUNION.

Our Holy Father Pius X. proclaims it in these words: "Jesus Christ and His Holy Church desire that all the faithful should each day approach the Holy Table, and the chief reason aimed at is that they may derive therefrom strength to overcome cupidity and to avoid those grievous sins to which human weakness is liable. . . . This was well understood by the early Christians, who flocked daily to this source of life and strength. The first end to be attained, therefore, is, not the respect due to the sacred body of Jesus Christ, still less the rewarding of the virtues of the communicant; no, it is to maintain the soul in the state of grace. What is the Christian who does not live in the state of grace? A dead branch on the vine! Jesus Himself has said it: without the state of grace there is no possibility of merit! The first duty of a Christian then is to preserve the life of grace in his soul. Man cannot tamper with the life of his body; God alone is its master. Suicide is itself an enormous crime. At baptism God gave to our souls divine life, the character and quality of his adopted children. Now mortal sin destroys that life; it is the suicide of the soul, a more atrocious crime than that of taking the bodily life, for it is the destruction of the spiritual life of the soul. Now our divine life is assailed by a multitude of violent passions: the love of money and worldly goods, sloth, pride, and above all luxury and the craving for sensual pleasures. The enemy of our souls, in order to accomplish our ruin, stimulates all the evil inclinations of our fallen nature, and tempts us with the bad example of those who give way to their passions without restraint. There is but one means for us to overcome these assaults, the grace of God. No where is that grace more abundantly infused into our souls than in Holy Communion: it augments the divine life within us and imparts to us the strength of resistance of Jesus Himself. There it is that we find, as the Council of Trent has declared, the preservative against mortal sin. Thus, there is no Christian life without the state of grace; no state of grace, at least habitual, without communion. What a powerful motive to make us have recourse to it as often as possible! "A Christian should always hold himself prepared for death and for Communion." (Pere Olivant, S. J.)

THE "SNOWBALL PRAYER" SUPERSTITION.

BY F. M. DE ZULUETA, S. J.

To the great prejudice of genuine Catholic piety, a silly and mischievous superstition called "The Endless Prayer Chain" is still to be found in circulation amongst certain Catholics, who, one would imagine, must be very scantily imbued with the spirit of their faith. Of recent years warnings against this shameless fraud have been delivered both from the Catholic pulpit and in the Catholic press, but apparently without lasting results. This superstitious devotion consists of a written prayer beginning, "Oh! Lord Jesus Christ, we implore Thee to have mercy upon all mankind," etc., or similar words. In the copies one meets with differ verbally. To the prayer itself—as a private devotion—there can be no possible objection. The superstition lies in the "directions for use," the promise of infallibility and the threats of impending calamity against those who neglect the document which is sent them anonymously through the post. The defenseless receiver is required by the middlemost sender to copy out the said prayer nine times, and to send a copy with like directions to nine different persons on each of nine consecutive days. And each of those recipients is required in turn to keep up this game of praying snowball. In many copies lying about, episcopal authority is dishonored by being quoted as sanctioning and encouraging the practice. e. g., "The Bishop of St. Laurence" or "of Laurence" or some other Bishop is named, or "Bishops" are referred to in general. Now, not one of the various Bishops cited by name is to be found in the authentic list of Archbishops and Bishops of the whole Catholic Church, published in Rome. They have, in fact, no more real existence in the ecclesiastical hierarchy than Sairey Gamp's fabulous gossip, "Missus 'Arris," with whom Charles Dickens has familiarized us.

Perhaps the most objectionable feature of this pious (?) fraud is that it claims to place the happiness of people at the mercy of any deluded busybody who may choose to send this precious production to them by post. For in many samples of this superstition seen by the writer the hapless receiver is told pleasantly that he will be visited

with some calamity or "bad accident" if he should fail to do honor to the anonymous missive! We have heard of the poison that must be shaken before taken. Here, however, it is the patient himself who will be shaken if he does not take it. Moreover, in some copies the devotion claims to have been inspired by heaven "in Jerusalem during Mass," or according to another variant "at the Holy Feast." Surely common sense alone should suffice to convince any sane person that God has not put it into the power of all and sundry to bring down calamities upon their neighbors merely because the latter use their undoubted liberty to choose their own devotions. Copies of this prayer usually contain the caution: "Please don't break the chain!" Certainly any one who will break the chain and encourage victims of this unblushing hoax to do the like may consider that he has done a good deed in the cause of the faith. No small discredit is cast upon the Catholic religion in the eyes of a Protestant public by such senseless impleties. The proper destination for trash of this kind is the fire-grate or the waste paper basket. It is not an amazing thing that, while the Church affords us such a rich supply of solid prayers and forms of devotion, children of hers should pass them all by in order to search the refuse heap for spurious concoctions savoring far more of the Tibetan prayer wheel and praying stone than of genuine Catholic piety? A useful precaution against being misled by false devotions would be to adopt as a rule that cannot show the imprimatur of ascertained ecclesiastical authority or do not evidently enjoy its approval.

DEATH OF A RELIGIOUS, MISS ELIZABETH W. MORLEY.

At the Monastery of St. Clara, Evansville, Indiana, died on the 9th day of March, 1907, in the sixty-second year of her age, Sister Mary Joseph, known in the world as Miss Elizabeth W. Morley. Deceased was a daughter of the late Richard Morley, a prominent manufacturer of Nottingham, England. Sister Mary Joseph came out to this country in 1832, settling first in St. John, New Brunswick, where she conducted a academy for young ladies with much success. She opened a college also in Huntsville, Ontario. Moving to Toronto in 1839, it was in that year that she was received into the Catholic Church. In reward for her prompt correspondence to the grace of conversion, God called Sister Mary Joseph to a higher state, that of a religious. The last few years of her life were spent as a humble religious, professed in a convent of poor Clares. May her soul rest in peace!

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VOLUME The Catholic LONDON, SATURDAY AN OLD S

If worldly greatness of life the Christian God cant with propriety tion" of Catholic kingdom, Christ's kingdom world, the praise of proof of orthodoxy is of the fundamental pr tianity. Our readers that we pointed out the perity has never b nations professing the assert the contrary i teachings of the Gos is not a moral code pl ing factory. A nat oceans of the world w and exit in its mate yet may be far from progress. Productiv necessarily a sign near to Him Who is o and Rome were, deso on the battle field an art, far inferior to t connotes true civiliz this principle of "st nations of to-day we helps the Christian for instance, is a fu of the council of a pagan. If you point Church as the cause of a country, how can fact that in Catholi more individual pro other country? Ho many, the Centre, t is so united and po stagnation in the C Rhine, Westphalia a In Canada we fail devoted members Church are inferior neighbors in all that moral and intellect the country. Quo "reactionary." W word may mean here but we need not tel see, that they who being unprogressive words that have no wonder is that preachers do not cl of evangelization wi seemly than the rap vituperation.

SHOULD RE It is strange that laid the very founda lization. The asse clam hinders all adv festation of ignoran die who has read or Milman, and wh of the land where and a Veda sung. If it be true, as that the Catholi C human enlightenm of social progress, v when she exercised retard philosophy Speaking of the erte Harrison tells of the thirteenth co refute the groundle ignorance and t among ourselves, h advance in their against the Catho century was an Northern Europe definite establish self-governing man flourishing era of city leagues and establishment of a north of the M inter-provincial ar saw the birth of feature of modern of political powe assemblies.

THE W Dilating on the the social elements in harmony, he giv of the deeds of th fallible Church. still sufficed to insp thought, the mo widest culture, t age; it filled a scholars with ent ated society arou reverence and wo No reasonable t that Newman, M would desert Pr scribe to the C