Queen of ALL HEARTS

MAY 1950

To Establish the Reign of Christ

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Angle

The purpose of QUEEN OF ALL HEARTS is to offer its readers a detailed and systematic explanation of De Montfort's **True Devotion** to Mary, both in its doctrinal and devotional implications. It shall be our endeavor to present our readers with **one main topic** every issue. This one topic, developed under its various aspects in the leading articles and stories of the issue, will be taken from St. Louis Mary De Montfort's **Treatise on True Devotion to Mary.** By this means we hope to familiarize our readers more easily with the De Montfort way of life.

Under this caption, therefore, we shall present you with the main topic of the issue. Today's ANGLE may be summed up in this sentence: CHRIST IS UNKNOWN BECAUSE MARY IS UNKNOWN. Such an assertion calls for an explanation. You will find it in this issue.

St. Louis Mary De Montfort says: "Mary has been up to this time unknown, and that is one of the reasons that Jesus Christ is not known as He ought to be. If then, as is certain, the knowledge and the Kingdom of Jesus Christ are to come into the world, they will be but a necessary consequence of the knowledge and the kingdom of the most holy Virgin Mary, who brought Him into the world for the first time, and will make His second advent full of splendor." (True Devotion, No. 13)

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cum permissu superiorum

OUR COVER, designed by Robert J. Lovell from an original sketch by Brother Anthony Vivona, S.M.M., is in keeping with the spirit of the True Devotion. Symbolically it enshrines Mary as the universal Queen, against a background of blue and white, her own colors. The Morning Star is seen to dominate the heavens, and a crown typifies the reign which Mary exercises over all hearts truly devoted to Christ. In the inset, drawn by Mother DeSimone R.C. especially for this issue, the Blessed Mother is shown with arms extended as if to embrace all humanity. The motto "To Establish the Reign of Christ" keeps before us the aim to which the Montfort ideal, under the sway of Mary, is directed.

The Very Reverend Alexandre Josselin, Superior General of the Company of Mary and of the Daughters of Wisdom, is the 16th successor of St. Louis Mary De Montfort....

Tribute to Mary

Reverend and dear Father,

I was indeed most gratified to learn of Father Provincial's project of publishing the magazine QUEEN OF ALL HEARTS.

During my brief stay among you last year, I was deeply impressed by the vitality of the Catholic Church in the United States, particularly by the increasingly predominant place given to the Blessed Virgin, in the devotion of the American people. Was it not in your country that, only recently, a wonderful Family Rosary Crusade was organized?

You are planning to propagate the teachings of our holy Founder with a view to winning over to the Mother of God a greater number of clients. You are thus responding to an invitation of Holy Mother The Church, who, on July 20, 1947, bestowed upon St. Louis Mary De Montfort, an eminent Doctor and Apostle of Mary, the honors of sainthood.

For the full realization of your program, it is your intention—and not without reason—to give to Mary her rightful place in the plan of redemption.

IN creating our first parents, God endowed them with sanctifying grace and with supernatural privileges. Adam's sin, which was a sin of nature, ruined this harmonious whole and brought on, for man and his posterity, the loss of original justice. The Most-High, however, did not abandon the human race; He willed to redeem it and to reintegrate it into the supernatural order. This order was reestablished by the merits of the Son of God made Man, Who willed to die for us.

Mary's role begins here. God, in His Wisdom, had decreed that His Son would be born of a mother. Mary then was predestined, announced and prefigured as the one who would give birth to the Redeemer. With Him and subordinated to Him, Mary, knowingly and freely, shared in all His mysteries, not only in the acquisition of divine grace but also in its distribution to human souls.

Consequently, if our devotion to Mary is to be fully sufficient it must correspond to the role God gave her in the economy of our redemption. This, St. Louis Mary De Montfort has admirably comprehended.

Through baptism, we share in the divine life; our souls are marked with the indelible sign of Jesus Christ.

On becoming Christians we have renounced Satan, his pomps and his works and we have pledged our allegiance to the law of Christ, to depend fully on Him, to be, as St. Paul says, "slaves of Christ, doing the will of God from your heart." (Ephesians, VI,6)

THROUGH her motherhood, the Virgin Mary, who participates in the vivifying fulness of Christ, transmits to our souls the grace of our baptism. All those who are baptized are dependent on Mary for their Christian life, both in its origin and in its full bloom. St. Louis Mary De Montfort's purpose is to have us explicitly acknowledge this dependence. Therein

is to be found the meaning and the full bearing of his **consecration** which he rightly calls a renewal of the promises made at baptism.

This all-out act of consecration is preceded and followed by certain spiritual exercises which are destined to help us live in union with Mary. They permeate our whole life. We apply ourselves to know Mary better, to imitate her example and her virtues. We try to take on her dispositions and her spirit, to please her in all things, to procure her glory and her honor. In a word, we want to go to Christ by the same way He chose to come to us.

This devotion is not a burdensome addition, but an aid which greatly helps us to accomplish, with greater fidelity and perfection, the divers obligations incumbent on us as Christians.

It is adaptable to all states and conditions in life as well as to all the phases of spiritual life. It fosters union with Christ, Our Head, conformably to our baptismal dignity.

BEFORE teaching this devotion, St. Louis Mary had already experienced its fruits. Grandet, his first biographer, says that our Saint established it "in all the parishes in which he preached missions;" and he adds, "this practice had brought many crosses upon Father De Montfort and many graces upon his hearers." One of his co-workers, Father des Bastieres, says, "I know a very great number of scandalous sinners he has taught this devotion to, besides having them say the rosary every day; their lives have changed completely and now their conduct is exemplary; and we could never count the people of both sexes that he has converted through this means." (pp. 315-316)

Montfort himself declares: "I have taught with good results, in public and in private, during my missions for many years" the doctrine which he expounds in his **Treatise on True Devotion to Mary.** He wished to "inspire the whole earth with it." (No. 67) "We must," he says again, "draw all the world, if we can, to her service and to this true and solid devotion." (No. 265)

AMONG the eminent prelates and theologians who have recently recommended this devotion preached by St. Louis Mary De Montfort, we are pleased to quote the words of the late Cardinal O'Connell, Archbishop of Boston. On December 8, 1940, His Eminence wrote: "I have known this form of devotion for many years and I have never hesitated to recommend it to those in whom the grace of God seemed to be at work, drawing them toward a deeper and more intense spiritual life. As Rector of the American College in Rome, I proposed and taught it to the seminarians as an excellent means of acquiring the holiness of their priestly ideal. It was with my encouragement that there was formed among them a **'Blessed De Montfort Society.'** The Legion of Mary, which we have heartily encouraged in our diocese with such happy results, derives from the spiritual teachings of Montfort to such an extent that he is said to be the **'tutor of the Legion.'** Several confraternities of **Mary, Queen of All Hearts** are at present propagating the perfect devotion in various centers throughout the United States."

ACCORDING to the plan which you have traced out, your magazine is destined to serve to its readers food that is at once substantial, abundant and delightfully prepared. It is our hope that you will reach very many readers. May you contribute—along with the other Montfortian publications—to foster the reign of Mary over all hearts that, in your great and beautiful country, the faithful disciples and imitators of Jesus Christ may ever increase in numbers.

With this wish and prayer, reverend and dear Father, please accept my sentiments of religious devotedness in Jesus, Mary and Montfort

A. Josselin, S.M.M.

Sup. Gen.

St. Laurent-sur-Sèvre,
(Vendée, France)

editorial

Queen of the Holy Year

ON MAY 25, 1949—on the occasion of the solemn promulgation of the Jubilee Year for 1950—our Holy Father, Pope Pius XII, expressed the inspiring hope that the present Holy Year would be "with the maternal help of Mary, *Queen of the world,* a year of increased faith, of super-abundant graces . . . of forgiveness and especially of love."

Queen of The World

From its very beginnings the Jubilee Year has taken on the trappings of royalty and kingliness. Kingly indeed it has ever been in its majestic setting, with Rome as its stage and the entire world its backdrop; kingly in the splendor and pomp of its ceremonies; kingly too in the lavishing of the infinite treasures of Christ, of Mary and of the whole Church, but, above all, kingly because it is presided over by Jesus and Mary, the King and the Queen of heaven and earth.

The Jubilee Year of 1925 has already gone down in history as the *Holy Year of Christ's Kingship.* It was on December 11, of that same year, that Pius XI, of beloved memory, issued his masterful encyclical on Christ the King. "Since this Holy Year," he wrote in part, "has provided more than one opportunity to enhance the glory of the Kingdom of Christ, We deem it in keeping with Our Apostolic Office to accede to the desire of many of the Cardinals, Bishops, and faithful, made known to Us both individually and collectively, by closing this Holy Year with the insertion into the Sacred Liturgy of *a special feast of the Kingship of Our Lord Jesus Christ.*"

Holy Year of Christ's Kingship

Twenty-five years—a World War and an undercurrent of materialism, godlessness and hate has swept through the world, and Christ's Kingship over men's hearts, generally speaking, is still a far cry to the realization of Our Lord's own words, "I am a king. This is why I was born, and why I have come into the world, to bear witness to the truth."

Our Present State

It is not our purpose here to discuss the causes of all our present day ills. Suffice it to say that to attribute them solely to the economic or to the political order, and to deny that they are fundamentally of the spiritual and moral order would be as childish as to uphold that a headache can result only from a blow on the head. Unless Christ's Kingship over all hearts be acknowledged therefore (at least by a sufficient number of the faithful), there can be no hope for a better world or a lasting peace.

Is there then no hope for the establishment of Christ's Kingdom, in this our world? Is there no Morning Star, on the spiritual horizon of Christ's Kingdom, beckoning souls from the cold exterior darkness of error and selfishness and pride into the warm stable of truth and faith and love? Is there no tender, motherly, helping hand extended in mercy and kindness towards all God's children (good and bad alike), leading them all to Christ the King?

Our Hope

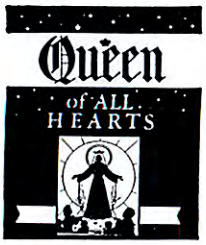
Our Holy Father believes there is when he voices the hope that the Jubilee Year will be *"with the maternal help of Mary, Queen of the world, a year of increased faith, of super-abundant graces . . . of forgiveness and of love."*

Could it be, dear Reader, that Pius XII is actually thinking of establishing a special feast in honor of *Mary, Queen of the world,* and thus making this *the Holy Year of Mary's queenship,* just as Pius XI made of 1925 *the Holy Year of Christ's Kingship?* There are several reasons that seem to warrant our hopes for such a proclamation, before the year is over. Father Gabriel M. Roschini, one of Rome's outstanding authorities on Mariology and vice-president of *The International Movement to foster Mary's queenship* believes this when he writes: *"The Holy Year (1950) . . . shall doubtlessly go down in history as the Holy Year of Mary's queenship."*

Holy Year of Mary's Queenship

A most fitting climax indeed this would be to a Holy Year which has already been placed under "the maternal help of Mary, Queen of the world!"

Won't you include this among your prayer-intentions, dear Client of Mary, slave of love of the Queen of All Hearts? Doesn't St. Louis Mary De Montfort say that you must "undertake and achieve great things for this august Sovereign?" Could you undertake or achieve anything greater than proclaiming Mary's queenship to the whole world?



New Magazine ... Policy ... Total Consecration

your "true devotion"

IN THE VERY HEART of the Jubilee Year—one that may go down in history as the Holy Year of Mary's queenship—QUEEN OF ALL HEARTS modestly takes its place among the increasingly brilliant galaxy of Marian publications.

NEW MAGAZINE To those who, at sight of this new magazine, might be tempted to cry out in desperation, "What! another magazine on Our Lady?" we would reply with St. Louis De Montfort, DE MARIA NUMQUAM SATIS! We shall never say enough about Mary! And again, quoting the same Saint, we would remind them that "God wishes to reveal and make known Mary, the masterpiece of His Hands, in these latter times. Mary must shine forth more than ever in mercy, in might and in grace!" (True Devotion, no. 50)

To those who would forever accuse Catholics of *Mariolatry,* of placing Mary on a par with or even above her divine Son, Jesus, we answer, with Montfort, "If we establish solid devotion to Our Blessed Lady, it is only to establish more perfectly devotion to Jesus Christ, and to provide an easy means for finding Jesus Christ." (True Devotion, no. 62)

The sole purpose of QUEEN OF ALL HEARTS is to explain in simple, popular language the role God has assigned to Mary in His plan of redemption; her privileges and power, but most especially *her rights over our souls.*

HER RIGHTS OVER US It is universally believed among Catholics that Mary is our Spiritual Mother and our Queen. We take great pride in calling ourselves children of Mary. More often than not, however, Mary's *queenly* privilege and function is not adverted to; her rights over our souls are ignored and, consequently, Mary cannot exercise properly and fully her maternal rights over us.

Our aim, therefore, will be to bring Mary into the daily lives of our people; or rather, to prove to them that she is already there: in their homes, in their schools, in their offices, in their shops, in their fields, in their mines, etc., because God Himself has placed her there, at the very fountain-head of our spiritual life. Once they have understood that Mary is there perpetually, at the source of their soul-life, then they will realize that *they must depend on her* for all things; then they will submit themselves to her queenly and motherly influence. And this is but another way of saying that they will respect her rights over them.

FAMILY MAGAZINE QUEEN OF ALL HEARTS is a family-magazine; one that appeals to each and every member of the family, from grandmother who quietly rocks away her old age to little Tim who just loves to listen to bed-time stories and nursery rimes. In each issue, we plan to let dad have his own page, and mother too; not to mention Mark who is still in grammar school, and Evelyn who is now a junior in high school, and John — the obedient and generous lad—who once told his mother (confidentially) that perhaps he would like to become a priest some day. Oh! yes, and a page too for little Emily who has been an invalid for so long now that nobody seems to care about her sufferings any more.

But, what about Father Raphael, our parish priest? And Brother Theophane? And Sister Veronica?—Yes, they too will find food for thought and energy for action, particularly in the more substantial articles of QUEEN OF ALL HEARTS.

MONTFORT OUR GUIDE Our principal guide is none other than St. Louis Mary De Montfort. With him, we shall explore methodically, step by step, issue after

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DID YOU KNOW THAT ...

- Blessed Theophane Venard not only made the De Montfort Total Consecration to Mary but signed it in his own blood?
- St. Louis Mary De Montfort's celebrated *Treatise on True Devotion to Mary* was written about the year 1712, was buried in the ground (in accordance with Montfort's own prediction) during the French Revolution, and was found only in 1842, by a Montfort Father who happened to be rummaging through an old chest in search of sermon material?
- Montfort's premature death (age 43) was a result of poison that had been put into his food by his enemies, the Calvinists?
- Montfort founded two Religious Congregations, The Fathers of the Company of Mary (Montfort Fathers), and The Daughters of Wisdom?

"It was through the most holy Virgin Mary that Jesus came into the world, and it is also through her that He has to reign in the world." (True Devotion, no. 1)

magazine!

by The Editor

issue, some phase or other of Mary's rights and privileges drawing from each our own corresponding duties and obligations.

It shall be our earnest endeavor to serve our readers with what is best in the traditional schools of Mariology as well as what is to be found in the well-springs of such great Marian Saints and writers from St. John Damascene down through St. Bernard, St. Bernardine of Sienna, St. John Eudes, Monsieur Olier, St. Alphonsus Liguori, Father Chaminade, and others to our own day. From all these, as from some eternal font of life, we shall draw living, practical applications for our own lives.

KNOWLEDGE AND LOVE

To proclaim Mary's queenship to the whole world as a means of bringing about the Kingship of Christ, such is therefore our first objective. But, as knowledge of Mary spells love—for we cannot conceive of anyone not loving Mary, God's masterpiece, after knowing her—we shall have attained our second objective which is: *to make Mary better loved.*

LOVE NOT FEAR

There is a tendency in this our H-bomb age to consider devotion to Mary solely as a counter-offensive to the Russian menace. "Mary or Communism!"..."Liberty or Slavery!", these are common slogans amongst us. Though there may be much truth in all this, many of us are apt to forget that true devotion to Mary must exist irrespectively of Communism. Whether Russia of the H-bomb be here or not, at our very door-step, should have no direct bearing upon our trust in Mary. True, the Communistic menace may be an incentive for us to turn to Mary with greater confidence; it must never be our sole motive in loving and serving her. In a word, the policy of QUEEN OF ALL HEARTS will be to spur you on to *serve* Our Lady *out of love for her* and not *out of fear of an enemy.* The true slave of Mary "does not love Mary just because she obtains favors for him, or because he hopes she will, but solely because she is so worthy of love." (True Devotion, no. 110)

It is precisely this *"service of Mary"* that will characterize QUEEN OF ALL HEARTS. And by *"service"* we mean, with St. Louis Mary, not only a free and loving service, but a service that is devoid of all self-seeking. "Oh, how

PERFECT SERVICE

agreeable and precious in the eyes of God and of His holy Mother is such a client of our Blessed Lady, who has no self-seeking in his service of her! But in these days, how rare is such a sight!" And Montfort adds, "It is that it may be less rare that I have taken my pen in hand to put on paper what I have taught with good results, in public and in private, during my missions for many years." (True Devotion, no. 110)

The key-note of QUEEN OF ALL HEARTS (need we insist?) is *Montfort's total consecration to Mary* as expounded in his 'True Devotion to the Blessed Virgin Mary' and also, in his smaller work, 'The Secret of Mary.'

THE DE MONTFORT CONSECRATION

It is our earnest conviction that Our Lady's wishes for an individual consecration to her Immaculate Heart (as expressed at Fatima, and reputedly repeated, at Lipa, in the Philippines), will be fully complied with only when souls shall have dedicated themselves totally to her, according to the spirit of Montfort's act of perfect consecration.

To this end shall we dedicate all our energy and strength. May Christ, through Mary, bless all the readers and promoters of QUEEN OF ALL HEARTS and help us attain this noble dedication.

BEAUTIFUL MYTH

Thomas Merton

"One of the big defects of my spiritual life in that first year was a lack of devotion to the Mother of God. I believed in the truths which the Church teaches about Our Lady, and I said the "Hail Mary" when I prayed, but that is not enough. People do not realize the tremendous power of the Blessed Virgin. They do not know who she is: that it is through her hands all graces come because God has willed that she thus participate in His work for the salvation of men.

To me, in those days, although I believed in her, Our Lady occupied in my life little more than the place of a beautiful myth—for in practice I gave her no more than the kind of attention one gives to a symbol or a thing of poetry. She was the Virgin who stood in the doors of the medieval cathedrals. She was the one I had seen in all the statues in the Musée de Cluny, and whose pictures, for that matter, had decorated the walls of my study at Oakham.

But that is not the place that belongs to Mary in the lives of men. She is the Mother of Christ still, His Mother in our souls. She is the Mother of the supernatural life in us. Sanctity comes to us through her intercession. God has willed that there be no other way.

But I did not have that sense of dependence or of her power. I did not know what need I had of trust in her. I had to find out by experience." (From *The Seven Storey Mountain,* by Thomas Merton, copyright, 1948, by Harcourt, Brace & Company, Inc., and used with their permission.)

Men of Mary

The Lady in the Locker Room

Jim Rafferty

THE LOCKER ROOM was buzzing with dirty conversation as usual. Herman, the shop "lowbrow," had purchased a packet of vulgar cartoons from some racketeer, and was attracting a huddle with them.

Christopher Klein tried not to listen, but the words and the suggestive laughter hurtled against his ear-drums and gained entrance. He felt sick at his stomach. "Hail Mary," he prayed silently.

He kept remembering a black eye he once got in grammar school. The class "cut-up," a kid by the name of Willy, had learned a new word, a nasty word. He formed a huddle to plot devilment, and when the huddle broke, Willy strutted over to Maizie Drew, the prettiest girl in the class, and said the word while his "admirers" shouted and laughed.

Christopher Klein remembered himself as the little redhead who doubled up his fists and went to do battle for his lady. Even now there was a tender spot in his heart for his first love, Maizie of the yellow curls and the pink hairbow.

Unfortunately, Willy had been bigger, and it was Christopher who had received the worst end of the fight. But anyway, the teacher had demanded to know what was going on, and the whole story had come out. Willy got his mouth washed out with soap, and he, Christopher, felt a soft little hand slip into his when the others had left.

"You're a nice boy, Chris," Maizie had declared. "Here, have one of my gumdrops! And I'll bring you a cookie this afternoon, too!" And what could be sweeter? Chris grinned, remembering.

Then he flushed with shame. Did he have less courage as a grown man than he had when he was a little boy in grammar school? Was he afraid to do battle when men were vulgar in the presence of a Lady? He walked over to the huddle.

"Don't you fellows know there's a Lady present?" he demanded belligerently.

"In the men's locker room? Are you crazy, Chris?"

"No, not crazy. There is a Lady who trails her skirts in the dirt when she goes out in quest of fallen men." Chris looked at the littered floor. "Yes, her skirts have traveled over this dirty mess, more than once. If I haven't stooped to your level, the credit goes to her, not me! Wish she could get through to you guys!"

The huddle was now forming around Chris. "Where's your soap box?" somebody jeered. Chris paid no attention.

"Mary, the Mother of God, hears every word you say." Chris pushed his way to his locker, and took out a paper roll with a rubber band around it. He reached up and jerked a calendar with a seductive illustration from the place of honor it had held on the wall. He thrust it into the waste basket and stomped it down with his foot.

"Hey, what do you mean by doing that?" an ugly voice demanded.

"Chris reverently unrolled a calendar with a picture of the Blessed Virgin on it, and hung it in the place of honor. "This will remind you that there is a Lady present," he said.

The men stared open-mouthed before the beauty of the picture. Chris's expression changed as he watched them. "Look, fellows," he went on, "I'm no better than you guys. There is just one thing that stands between me and the sort of thing most of you guys go in for—my *respect* for her!" Chris stressed the word *respect.* Then, looking up toward the Lady on the calendar, he added: "There's a queen for you, a real queen and not just a cheap pin-up!"

Chris suddenly realized that he had made a speech, and Chris wasn't the speech-making type. His face reddened, and he left the room, his fists still clenched. He didn't know what they said after he left, but there was a feeling in his heart that was reminiscent of that time in grammar school when the little girl with the golden curls had put her hand in his and said, "You're a nice boy, Chris!"

A week later, the calendar with Mary's beautiful picture was still hanging in the place of honor. No one had taken it down. Herman, the shop "lowbrow," tried in vain to gather a huddle around him for obscene talk. The men would glance somewhat sheepishly at the beautiful Lady on the calendar, and evidently they were reminded of the Lady in their presence, for they avoided Herman, Herman and his vulgar cartoons and risque stories.

Secret Weapon

"I cannot say enough in praise of this very sublime devotion. Truly can I say that it is my best weapon with souls. It has never failed to produce most wonderful fruits wherever the devotion is practiced regularly. Every promise that De Montfort has made is true. Souls are sanctified in a very short time when they are sincere in this practice." —*Felix A. Aquistapace, S.J. (Santa Barbara, Cal.)*

Legion of Mary

His Excellency, Bishop Helmsing, formerly Spiritual Director of the St. Louis *Senatus*, has always been a staunch supporter of the Legion of Mary and a promoter of the De Montfort way of life.

The Legion of Mary's Indebtedness

Most Rev. Charles H. Helmsing

Aux. Bishop of St. Louis

The mere yielding to an invitation to attend the Praesidium meeting of the Legion of Mary is the acceptance of the first of an almost endless chain of graces that can lead to heroic holiness. The Legion demands so little of new members that they are ashamed not to undertake that minimum: just an hour and a half for a weekly meeting, only the briefest possible daily prayer, Mary's *Magnificat* and the oration from the Feast of Mary, Mediatrix of all graces, and a couple of hours of designated apostolic work each week.

How can such little effort lead to greatness? The example of one's fellow Legionaires awakens in the new soldier of Mary the realization of his selfishness. Then the efforts to perform acts of charity to the spiritual needy awakens an appreciation of his inability to do good without grace. The simple daily prayer to Mary emphasizes the reality of that life of grace in God's ordinary channel of dispensing it namely, his Mother Mary. The same truth is made a reality in the meeting with its five mysteries of the Rosary, its spiritual reading, edifying reports and the "Allocutio" of the Director.

Invariably with persevering membership the Legionary gradually undertakes spiritual exercises calculated to deepen his interior life: spiritual reading and mental prayer, daily Rosary, visits to the Blessed Sacrament, an annual closed retreat and, best of all, whenever possible, daily Mass and Holy Communion. As he absorbs the deep spiritual teaching of the Handbook, he understands the fulfilling of his Legionary Promise to the Holy Spirit means recognition of Mary as his Mother and Queen, and that only in dependence on her can he be formed as a true Christian "unto the likeness of Christ."

MONTFORT TUTOR OF THE LEGION

"Let a man try it for himself," invited Father Faber, in his preface to the first edition of Saint Louis Mary De Montfort's "True Devotion to Mary." To those who love Mary, to those who see the dawn of the age of great servants of Mary, we point to Mary's army of lay apostles. Legionaires, the world over, look to Saint Louis Mary De Montfort as the special tutor of the Legion. Indeed, St. Louis Mary De Montfort has taught the founders of the Legion to translate into popular modern language his own simple, yet profound doctrine, so that we can say that if anywhere, St. Louis Mary De Montfort's devotion is clearly and appealingly taught, it is in the Legion: officially in the Handbook, effectively in the living book of Legionary meetings, Legionary apostolate and Legionary souls.

Devotion to Mary Immaculate finds expression in Legionary souls in consecration, imitation and reparation. Their consecration they live by a constant awareness of their childlike dependence on Mary, their Mother. Her life becomes for them the exemplar of a galaxy of virtues beginning with faith and culminating in heroic charity. Daily they pray for an increase of that fulness in faith, in Christ our King, and trust in her to lead them forth united, to enkindle everywhere the fires of divine love, to inflame those who are lukewarm, to enlighten those who are in darkness and in the shadow of death. Thus, merely by being Legionaires they make reparation to their Queen and to Christ their King—the only reparation worthwhile, the reparation of apostolic charity for souls, the reparation that Our Lord asks of the contrite Peter: "Do you love me? Feed my lambs, feed my sheep!"

TRUE DEVOTION AND THE LEGION

Speaking of the Legionaire's devotion to Mary, the Handbook says in part: "It is desirable that the practice of the Legionary devotion to Mary should be rounded off and given the distinctive character which has been taught by the Blessed Grignion De Montfort under the titles of "The True Devotion," or the "Slavery of Mary," and which is enshrined in his two books, the "True Devotion to the Blessed Virgin" and the "Secret of Mary."

"That Devotion requires the formal entry into a compact with Mary, whereby one gives to her one's whole self, with all its thoughts and deeds and possessions, both spiritual and temporal; past, present, and future, without the reservation of the smallest part or slightest little thing. In a word, the giver places himself in a condition equivalent to that of a slave possessing nothing of his own, and wholly dependent on, and utterly at the disposal of Mary." (Hdbk. p. 120)

Such is the ideal which creates the Legion of Mary's indebtedness to Christ through Mary.

DON'T MISS OUR NEXT ISSUE:

Watch for such writers as,
Rev. Richard Ginder, *editor of* THE PRIEST
Rev. John J. Ryan, S.J., *editor of* FATIMA FINDINGS
Rev. James P. Conroy, *editor of Youth Section,*
OUR SUNDAY VISITOR
Mary Ellen Kelly, *editor of* SECONDS SANCTIFIED

Lipa Annex

a reason why

Father Doino is familiar with the Philippines having spent 14 years there as a missionary. Could it not be to reward him that Our Lady flew over to his parish church, on 2nd Ave.?

(The editor interviews Father Francis Doino, S.J., pastor of the Church of the Nativity, New York City, on how and why a replica of the Lipa statue was brought to his parish church.)

Editor: "I understand, Father Doino, that this statue was sent over by plane. Is that true?"

Fr. Doino: "Yes. In the rain on August 29, 1949, at 12:50 P.M., E.S.T., the *Star of Ireland,* a TWA plane, landed at LaGuardia Field with a precious cargo. A mixed throng of men, women, and children waited under cover in reverent and eager expectation. No sooner had the passengers disembarked when the rain stopped suddenly and the sun shone, and all the camera-minded rushed out of their shelters to take a few pictures. A number of these photographs show clearly the wet pavement as well as the light shining down on them from the sun. It was under these circumstances that a native of the Philippines, Dr. Genaro Vidal, a professor at the University of Santo Tomas, Manila, emerged from the plane with a statue that has meant so much to our American Catholics and even non-Catholics.

"The crowd that had eagerly awaited its arrival could not be held back, and as they surged forward two of the fingers of the right hand of the Image were knocked off. One alone was recovered later."

Editor: "Was there anything extraordinary connected with the arrival of the statue at the airport?"

Fr. Doino: "When the crowd calmed down and the statue was set up on the steps leading down from the plane, a strong, sweet fragrance was observed by the surrounding throngs. Some described the odor as of roses, some merely as a very sweet perfume. But, all remarked that in spite of the fact that the same people still clung to the statue, the odor vanished in a few seconds. This, together with the sudden shifting of the weather, of which we have an official report, so amazed the bystanders that they began the recitation of the rosary as soon as they had placed the statue in the waiting room.

Editor: "Your description, Father, seems to indicate that the statue was not crated."

Fr. Doino: "In fact it wasn't. The story is told that upon the arrival at the Manila air-field, shortly before the time of departure, it was found that the statue, which was crated, could not fit into the doorway of the plane. The pilot suggested that the passenger travel alone and leave the statue behind; but he was informed that the only reason for the plane trip was to get the statue to New York in record time. A hasty decision had to be made and it was decided to remove all the wrappings and try to take the statue in alone. It could not fit in the luggage entrance, but it was just able to fit through the passenger doorway. So,

Our Lady flew to the United States as a first-class passenger, occupying a seat next to Doctor Vidal. The remark was made by someone that Mary did not wish to be carried as "baggage." She wanted to be seen and to be in the midst of her fellow travelers! No step-mother or orphan status for her!"

Editor: "How did you bring the statue from the air-field to your church in Manhattan, Father?"

Fr. Doino: "After the recitation of the rosary at La Guardia Field, the statue was transported by car to the Jesuit church of the Nativity, 44 Second Ave., the present shrine of Our Lady, Mediatrix of All Graces, called the *"Lipa Annex"* by Sister Mary Cecilia of Jesus, O.C.D., Prioress of the Carmelites at Lipa. Mother Prioress has made it known that she does not wish the statue to be moved from Nativity Church."

Editor: "Have you held any services in honor of Mary Mediatrix?"

Fr. Doino: "A solemn novena to Mary, Mediatrix of All Grace was conducted with two services a day from September fourth to September twelfth, first anniversary of the Apparitions at Lipa. At the closing service there was a procession to a chapel dedicated to Mary, Mediatrix of All Grace. There the Sisters from Towson, Mission Helpers of the Sacred Heart, direct a recreation and mission center for the children of the neighborhood. The novena was so well attended that on the last night people could neither enter nor leave the church for the crowds that blocked the entrances and walks. It was estimated that some 4,000 people were present.

"All were so wrapped up in the devotions that evening that even the collection was forgotten, and in the midst of the rain, the procession continued with umbrellas; those who had no umbrellas ignored the rain as they marched with their lighted candles. It was a most impressive sight. The rain stopped suddenly as the statue emerged from inside the chapel on its way back to the church several blocks away.

"The services closed with Solemn Benediction, and pilgrims have been coming in a steady stream daily from the time the statue first arrived to the present day."

Editor: "Father, can you account for the fact that Mary Mediatrix chose your parish for her abode here in America?"

Fr. Doino: "Impressed by these strange happenings and admiring the deep devotion of the people, many have again and again asked the question why so humble a church as Nativity, situated in so poor a neighborhood, should be the chosen place for Mary, Mediatrix of All Grace. Hundreds of reasons

Opposite Page Center

Rose Petal from Lipa

—

Replica of Lipa Statue

have been given. The final and infallible one will be revealed only on Judgment Day. God alone knows that. So I shall confine myself rather to the merely human side and set down only the factual or historical details.

"In January, 1949, the Fathers of Nativity Church were privileged to have as one of their assistants in the parish the Rev. Father Isaias X. Edralin, S.J., pastor of St. Augustine's Cathedral, Cagayan, Oriental Misamis, diocese of the Most Rev. Bishop James T. G. Hayes, S.J., of New York. When Father first came to Nativity, he brought with him the story of the Apparitions of Mary, Mediatrix of All Grace to a Carmelite postulant, Teresita Castillo, also some of the rose petals that had fallen at Lipa. During these apparitions, Our Lady had asked Teresita to have a statue made of her as she appeared to Teresita.

"Father Edralin gave lectures and talks to various groups and he was invited to some twenty-three different cities of the United States, so rapid and widespread had gone the story from back home in his native land of these extraordinary events. The devotion grew to such an extent that when Father Edralin was ready to return home in June, 1949, he said a special farewell Mass in a packed church on May 31, in honor of Mary, Mediatrix of All Grace, leaving word with the pastor to continue where he left off."

Editor: "Did Father Edralin have anything to do with the statue's coming here to America?"

Fr. Doino: "To add zest to this growth and keep the flame very much alive, Father Edralin suggested that a replica be made of the Lipa statue and that he send it to this country to remain at Nativity Church, where he had first started this Lipa work. Also, Father Edralin wanted to leave a lasting memorial to the people of this church in appreciation of their simple, child-like love towards Mary, as the following incident will show.

"In the course of a Novena, Father Edralin interrupted his discourse and, gazing around from the pulpit, he said: 'I see many statues of Our Lady here. I can count altogether eight of them in this church, all dedicated to Mary. Your love and attachment to her must be very great and I am very happy to see this. I congratulate you. Keep it up.'

"All necessary steps, therefore, were taken to insure the safe arrival of the statue in good time to end a Novena on the twelfth of September. Now, the surest way for this was to transport it by plane, and this is the simple story of why and how the Nativity Church came to be in possession of the statue—the only replica of the one at Lipa, outside the Philippines at the time."

Editor: "Since Lipa and St. Louis De Montfort are so closely related now that Our Lady, at Lipa, is reported to have asked us to make Montfort's *total consecration* to her, could you please tell me, Father, your own relations with our Saint?"

Fr. Doino: "The Secret of Mary, by St. Louis Mary De Montfort, has always captivated me as a most fitting title for that excellent book on "True Devotion to Mary," because, to learn to love Mary deeply is a real and great secret to come by, and once it has been learned it is also a treasure. The most consoling part of it all is that one who has learned this precious secret is never satisfied but must share it with others. It is the magic of Mary which demands its further diffusion."

Editor: "Do you think that Lipa will have much to do with diffusing this beautiful "Secret of Mary" revealed by St. Louis?"

Fr. Doino: "When all has been said and done, Lipa—which has received the same message as Fatima—seems destined to play no small part in the accomplishment of this serious message. It is a clear call from the voice of a tender mother, pleading with outstretched hands to all her children to hear her message and mend their ways through prayer, penance, consecration to the Immaculate Heart of Mary, Reparation to the Hearts of Jesus and Mary; say the rosary, make the First Saturdays. Let the Catholics of America ponder and heed this call, and may the youth of today—who are our bright hope for tomorrow—lead the way by reparation and love."

WHY MARY APPEARED
. . . at Fatima

Before entering the Carmelites, Lucia was asked why Our Lady had appeared so often, and what was the general message she always brought to earth. *"The conversion of sinners and the return of souls to God,"* she said. *"This idea was repeated in all the apparitions."*

Our Candidate for The Teens' Queen

Cecilia Wade

"CECILIA, I'm a dope!" a sixteen-year-old friend of mine, Janey B., said in self-reproach as she threw herself across my bed in her favorite on-the-tummy position for a heart-to-heart talk.

I smiled at her reflection in my mirror, and went on brushing my hair. "How come, Janey? How come you're a dope?"

"That's what I want to know?" Janey wailed. "How come I've been such a dope?"

"Well, let's hear Janey B. present the evidence against Janey B. I'll be a one-woman jury," I chuckled.

"It all came to me in a flash the other night. You remember I asked you to a movie with me, only you already had a date. Well, I didn't want to go by myself, and all my other girl friends were tied up that night, too, so just as an afterthought I asked mom if she would go with me. I just asked her in a matter-of-fact, none-too-eager way, but, Cecilia, believe me, my mom's face lit up like a Christmas tree. You would have thought I was giving her an invitation to the Queen's Ball, or something equally splendiferous!"

"Splendiferous, Janey? A new word for Webster?"

"Oh, we're way ahead of Webster," Janey said airily. "It will take him years to catch up with us. Splendiferous means scrumptious, elegant, wonderful, marvelous . . ."

"Okay, Janey, I get the point. Now, about your mom . . . ?"

"Mom was simply tickled pink. We went to a show and afterward we stopped in at the Soda Shoppe for a hot fudge sundae, and we had a perfectly wonderful time. I never saw mom act so young and happy before. She always looked so stern or sad, and I never thought of her as a companion for good times . . ."

"Maybe she always looked stern or sad because you only took her your troubles, and never your pleasures and fun. . . ."

"I think you've got something there,

Cecilia. I really do, and it makes me more than a little bit ashamed. But I'm going to make up for the way I've neglected her now. I'm teaching mom to square-dance even! We do it at school, you know, and parents are invited—only I never invited mine," Janey said ruefully. "The best part of it is that I'm having fun, too; I actually enjoy mom's company. Cecilia, how can two people live under the same roof for so long and know so little about each other?"

"Speak for yourself, Janey," I said softly. "I'll bet your mom knew plenty about you. It was just you who didn't understand her."

"Cecilia, promise me, if I ever get off on such a wrong track again, tip me off, will you?"

I quit brushing my hair, and turned around to face her. Janey is a lovely young creature, even in blue jeans and loafers. Her hair is a rich auburn shade, and her skin would put a baby's to shame. "Janey, what part does your *other* Mother play in your life?"

"My *other* Mother?" Janey repeated slowly.

"I mean the Blessed Virgin Mary, the Mother of us all . . ."

"Oh, Mother Mary! Why, I pray to her, of course, whenever I'm in trouble, or when I need something. . . ."

"Sounds familiar, Janey. Your words lead me to believe that you neglect Mother Mary just as you used to neglect your earthly mother. Janey, don't you feel a bit close to Mother Mary? Don't you share your little triumphs, your little pleasures with her as well as your worries and troubles? Don't you ever send her a little prayer invitation to go with you to a dance or a party?"

"Mother Mary go with me to a party? B-but, she's a great saint. . . ."

"A very human saint, Janey," I whispered. "Do most of your friends only pray to Mary when they are in trouble, or merely in a routine way, without the great joy of knowing her and loving her in a truly personal way?"

"I don't think I'm much different from the others," Janey said in a small, subdued voice, her brown eyes thoughtful, and just a little puzzled.

"Janey, dear, don't you think that if you were to pray, *'Mother Mary, I want to share all my life with you, my every joy, my every exciting experience,"* that she would be radiantly happy about your change in attitude towards her, just as your earthly mother was the other night when you asked her to go with you to a movie? Look, Janey, Mother Mary wants to live under the same roof with you just as your earthly mother does. When you have ice cream for dessert, do you ever think of Our Lady, and invite her to enjoy it with you?"

"Mother Mary eat ice cream?" Janey asked incredulously.

"Don't be so literal," I laughed. "She will share the pleasure you gain from eating it, for if you think of Mary you will offer her that good action, and she in turn will offer it up to God for you. That is the point. Let her share *all* your good actions, your pleasures as well as sorrows, joys as well as sacrifices. Mary is Our Lady of Sorrows, it is true, but that is all the more reason we should bring our lighter moments and our laughter to her. We can more than balance the sorrows we take to her in prayer if we just remember to take all our joys to her, too. . . ."

"I—guess I never thought of it quite that way. . . ."

Suddenly I had an idea. "Janey, aren't you the girl who starts most of the clothes fads in your school? Aren't you the little lady the gang looks to for new ideas?"

"Well, I'm no back number, if that's what you mean. . . ."

Leave it to Janey to put things blunt-

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Why Know Mary

"To lead us to knowledge of Christ, no teacher is more competent than Mary" (Pius X: "Ad Diem Illum")

James McMillan

TO ANY STUDENT of the history of the Church, the last one hundred years have shown themselves to be unmistakably Marian in character. So striking has been the influence of our Lady over this period, that our modern era has often been referred to as "the age of Mary." No other century has had such overwhelming and conclusive evidence of her function with reference to the salvation of mankind. From the solemn definition of the Immaculate Conception in the year 1854 to her present-day apparitions, she has been making it increasingly clear to us that she has an important role to play in the drama of man's redemption. No longer can we call her "the woman wrapped in silence," but rather must we say that she is the herald announcing the reign of Christ the King over a world that has tried to dethrone Him.

There is no reason why this growing awareness of Mary's place in the plan of salvation should surprise us. It is not something unexpected or unforeseen by the Church, for there is nothing new in the order of revelation as far as the Church is concerned. From the dawn of Christianity she has been venerated as the Mother of all men and the Mediatrix of all graces. But the significance of those titles is becoming increasingly apparent to the world, engendering hope in the hearts of men who now, more than ever before, are coming to a fuller realization of Mary's power of intercession and her love for her struggling children.

MONTFORT'S PREDICTION

One of the saints to predict this predominant role of Mary in the world was St. Louis De Montfort, a humble French priest of the eighteenth century, who composed a treatise on devotion to the Mother of God, known today as the "True Devotion to the Blessed Virgin." In it he states that "Mary has been up to this time unknown, and this is one of the reasons why Jesus Christ is not known as He ought to be. If then, as is certain, the knowledge and kingdom of Jesus Christ are to come into the world, they will be but a necessary consequence of the knowledge and kingdom of the most holy Virgin Mary, who brought Him into the world for the first time, and who will make His second coming full of splendor." (True Devotion, no. 13). The purpose of his book is to make Mary known to us, to show us her place in the redemption of man, to explain what she should mean to us, so that her Divine Son will be better known, and hence, better loved in the world.

Undoubtedly, we love only what we know to be good; and the intensity of our love increases in proportion to our understanding of the object's perfection. No one can love ardently unless he knows well. Parents love their children because they realize that those children are their own flesh and blood. The patriot loves his country because he appreciates the value of his homeland. In like manner, we can love Christ with all our heart as He commands us to do, only when we have a sufficient understanding of the majesty, beauty and goodness of our Lord and King. And God has given us the most perfect means of obtaining that knowledge—our Blessed Lady. For as Pope Pius X tells us: "to lead us to a knowledge of Christ, no teacher is more competent than Mary." *(Ad Diem Illum)*

That knowledge of Christ is but a consequence of knowing Mary, is an idea that recurs constantly in the "True Devotion" and the other writings of the saint. Evidently, he intended that idea to be understood exactly as he explained it—in the sense that knowledge of Mary is the means that God has given us to know Christ. "Mary has been up to this time unknown," that is, insufficiently known; "and this is one of the reasons why Christ is insufficiently known."

PRECISION

Here it may be helpful to point out the distinction between two forms of knowledge. One is called speculative, and consists simply in knowing. The other is practical, and is the putting into practice of what is known. For example, a child in school and an astronomer may both know that on certain days of the month the moon is full. But unlike the child whose knowledge is merely speculative, the astronomer will use that knowledge for practical purposes of experiment. He does not stop at simply knowing, but puts his knowledge to some use. In the same way, we can have knowledge of our Lord which is purely speculative and knowledge which is practical. We can know that Christ is God, yet refrain from loving and serving Him as we should. On the other hand, we can use that knowledge by acting with the conviction that we are His creatures, that we have been put here upon earth for the purpose of glorifying God in everything that we do. Our speculative knowledge is the understanding of a truth; our practical knowledge is living in conformity with what we know to be a fact.

Both these types of knowledge were in the mind of St. Louis when he as-

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Father James McMillan is professor of Philosophy at St. Louis De Montfort Seminary, Litchfield, Conn.

Wait'll ah tell mah folks! . . .

One evening, in August, 1945, Father Alfred Barrett, S.J. with five hundred American soldiers, Waacs and nurses knelt and prayed before the grotto of Massabielle, at Lourdes, when:

"Pardon me, suh," it was a colored soldier drawling, "there's something about this place that gets yuh. Would yuh min' telling me what this is all about? Ah wuz kneeling there wondering, an' all the time I thought if yuh wuz to call me ah wouldn't heah yuh!"

I thought of Bernadette in her ecstasy. I told him a bit about her story. He knew the name from the movie.

"You mean the Mother of Christ came heah? The Mother of Jesus Christ!"

"That's right," I told him.

"Doggone," he said, "ah'm a southern Baptist from Alabama and you mean ah'm standing on the spot where the Mother of Jesus Christ once stood! Wait'll ah tell mah folks!"

(The MESSENGER of the SACRED HEART)

Rt. Rev. Michael A. Chapman
(Peregrinus Gasolinus)

The Blind Man's Missal

NOT LONG AGO, my Bishop (who is the most considerate Prelate in the world) learning of my failing eyesight, procured for me, from Rome, the Indult excusing a Priest from the use of the regular Missal and granting him permission to say only the Votive Mass of the Blessed Virgin and/or, on certain days, the Mass for the Dead. The newer form of this Faculty actually permits the use of any votive Mass in the regular Missal, but as the publishers of Liturgical books have long supplied a slender volume with enormous type, under the title *Missale Caecutientium* which contains the Masses mentioned above, most Priests who have this privilege limit themselves to these six Masses: five in honor of the Blessed Virgin, according to the season of the Liturgical Year, and the usual Mass for the Dead. In the latter, however, they are excused from reading the *Dies Irae.*

"Blind Man's Missal" is, of course, a colloquialism, for the Indult expressly provides that when the Priest's eyesight becomes so defective as to make it difficult for him to see even the "king-size" type, he must never celebrate Holy Mass without another Priest at his side to help him; and if his sight has completely gone, he may not say Mass at all, even if he has memorized the forms completely. *"Caecutientium"* means, literally, one whose sight is failing (not, as one foreign publisher put in his English catalog "for priests who cannot read well!") Once the Indult is given and accepted, it becomes the liturgical Law for the recipient. He is free always to use the fifth Mass of the Blessed Virgin, which is that of the Common of her feasts. Or he may say the one appropriate to the Season. These are listed as Votive Masses of the Blessed Virgin, and appear in the back of the regular Missal, after those of the Common of Saints. But the rules for the Priest holding the Indult make certain changes. *Gloria* and *Credo* are to be said according to the instructions in the *Ordo,* perhaps to avoid an *"admiratio"* (surprised disquiet) of the people if he celebrates in a public church, perhaps as a tie to bind him to his clerical brethren, in their common offering of the Holy Sacrifice. The same rule applies to the number of Collects to be said, one on some days, three on others. Also the days on which this or that Mass (of the five) is to be said is slightly changed from the rule of votives, as will be noted when we come to study them more closely.

THEY FOSTER FILIAL DEVOTION

These Masses of the Blessed Virgin Mary, those Proper to her feasts, the Common of her feasts, the Mass of St. Mary on the Sabbath (Saturday) and the Five Votives in her honor, constitute the official and liturgical honor of Holy Church to the ever-blessed Mother of God. They are so arranged that hardly a week in the year will pass without one or other of these Masses being offered. The *"Blind Man"* is especially enlisted in this *filial devotion,* since he will say one of her Masses every day, except when the *Ordo* permits Mass for the Dead. So, as one of her clients "who cannot read well," it is a privilege to go to the Altar, morning after morning, and peer my way through the appropriate Mass in her honor.

Some of my confreres have wondered if I may not weary of saying the same Mass day after day, knowing my interest, in days gone by, in liturgical forms and varieties. But I am happy to say that I have not found this routine wearying. Rather it is stimulating to devotion, for each day the repetition of the increasingly familiar words brings to mind something new and inspiring. It may be (let us hope it is) that the good Lord whose tender hand is gently laid upon these failing eyes, to shut out more and more the distractions of the world, is, at the same time, opening those inward eyes of the soul, to see more clearly the Beauty, forever ancient, forever new, which could not have been grasped before.

What might be called the "standard" Mass of the Blessed Virgin is that set forth as the Common for her feasts, which, with some slight variations, is also used for three of the five Votives. It is known, as are all Masses, by the opening words of the Introit, *"Salve, sancta parens"* and this Introit ("Tho' you may not know it, the word is intro-it!") is one of very few in the Missal not entirely composed of words taken from Sacred Scripture. Except for the quotation from the Forty-fourth Psalm, it was composed by the fifth century poet Sedulius, who also gave us the hymns *"A solis ortus"* and *"Crudelis Herodes,"* in the Office for Christmas and Epiphany respectively. He wrote long poems following the Biblical narrative, from which these hymns were taken, and which have come down to us chiefly in these fragments. This beautiful *"Salve"* opens the Common Mass of the Blessed Virgin, her Mass for Saturday, and three of the Votive Masses. The other two Introits, *"Rorate coeli"* and *"Vultum tuum"* are assigned to Advent and Christmas-time and I shall have something to say about them later. But now, if you are interested, you may look in the next issue for a little meditation on the *"Salve sancta parens."*

Rt. Rev. Msgr. Michael A. Chapman, founder-editor of the ACOLYTE (now THE PRIEST) is now Associate Editor of same.

Truths Catholics believe about | Mary

Rt. Rev. John Belford

AFTER the name of Jesus, there is no name so well known in history as the name of His Mother.

First of all, let us insist that she is a woman. "Our tainted nature's solitary boast." Of all women, one of the least until she became the mother of Him Who came to redeem the human race; Him Who, for us men and for our salvation, laid aside the brightness of His glory, assumed the nature and form of man, made like unto us in all things, except sin; conceived by the Holy Spirit, born of the Virgin Mary, became man; lived among us for more than thirty years, our Companion, Friend, Teacher and Redeemer.

The story of Mary's vocation really begins with the message sent by the Lord through the archangel Gabriel. It was short, but complete. A clearer or better cannot be conceived than the few words of divine wisdom: "Hail, full of grace; blessed art thou amongst women! Thou shalt conceive and bear a son! Thou shalt call his name Jesus! He shall deliver His people from their sins!"

Catholics believe that when the Bible speaks plainly it should be taken literally. Now, if there is a sentence in the New Testament that is plain, it is the message of Gabriel to Mary: "Hail, full of grace!" The angel did not make that message. He received it from the Maker. God made the message and delivered it to His messenger; He knew its meaning and its importance. He knew men would try to interpret it their own way and to make it serve their purpose. Certainly God is a Master of language. No one can choose words or mould sentences as He can and as He does.

Take some of the great sentences He has used in His message to men:— When He chose to convince men that Jesus is His Son, He said plainly: "This is My beloved Son!" When Jesus founded the Church, He said: "On this rock, I shall build My Church." When He gave us His declaration of the divine paternity, He said: "The Father and I are one." When He sent the Apostles, He said: "You have not chosen Me; I have chosen you and sent you; go and preach the Gospel to every creature; I am with you all days, even to the consummation of the world."

Who can hesitate to believe that when the angel of the Lord spoke to Mary, he employed the very words the Lord told him to employ? Those words are few. They are simple. They mean just what God meant to convey; just what the Church teaches; just what Christians have believed ever since they heard them or read them. They mean that, Mary, at that moment, had every grace a woman could have.

She was created by the Omnipotent God, the Master-workman. His work was perfect in Mary. Her vocation was to conceive the Holy Child. The Sinless Child should have a sinless Mother. Surely Jesus loved His Mother. If He did, is it not reasonable to believe that He conferred upon her every grace and perfection a woman could have? "Thou art all fair, My beloved, and in thee there is no spot."

In this brief sketch, we have a summary of Catholic belief about what Mary was before she became Mother of Jesus. After she conceived Him, she no doubt grew in grace as He did. As she used the grace she received, she was a fruitful tree. As her Child grew in grace before God and men, so did His Mother. As her capacity increased, so did her merit and her holiness. She devoted her whole soul to Jesus and the more she did the more did she receive until at last her mission concerning Him, ending at the foot of the Cross, her divine Son asked her to give Him up, and in His place to adopt the Church and its members for her children,—to be a mother to the *redeemed* as she had been to the *Redeemer.*

No wonder the early Christians took her to their heart and invented the eloquent—Mother of God, pray for us!

As the ages pass, the graces of Mary and her service to God and man become more and more evident; the love of men for her has grown and inspired more and more devotion to her. They found her blessed body missing from the tomb in which she was laid, and they concluded that her Son had granted her *resurrection* and taken her to enjoy with Him the fruits of her Conception.

The Rt. Rev. Msgr. John Belford, editor of the *Mentor*, at the age of 88 was pleased to offer this contribution on the Blessed Virgin, the testimonial of a devoted servant of Mary, on the eve of a serious illness.

Mary in Holy Scripture

Harold McBride, S.M.M.

The Gospels contain relatively little about Our Lady. She is mentioned about a dozen times at most and her recorded words are limited to the brief conversation with the Angel Gabriel at the Annunciation, the beautiful Canticle of the Magnificat on the occasion of her visit to Elizabeth, her remark of maternal solicitude on finding Jesus in the temple, and her thoughtful intercession at Cana. And yet, in spite of the meagre information about her, men have never tired of striving to fathom the mystery surrounding Mary, the Mother of God. The literature concerning her down through the ages is monumental and is only surpassed by that dedicated to her Divine Son.

This column, therefore, will present some of the Scriptural notices about Our Lady.

"Behold the handmaid of the Lord; be it done to me according to thy word." Luke I, v. 38

A simple statement, a humble consent but one which carries with it the future of the world! God asked Mary to become the Mother of His Only Begotten Son, Mary consented, and the Incarnation took place. The Second Person of the Blessed Trinity became Man and Mary became the Mother of God.

This was Mary's greatest privilege and the source of all the others — her Immaculate Conception, her Co-Redemptive function, her role as Mediatrix, her Assumption, and so many others. By it, Mary became not only the Mother of God, but also the Mother of Men. Mary conceived and gave birth to the "Whole Christ," that is, the Head and the members, Christ and His Mystical Body, you and me and all of us! St. Louis De Montfort expresses this clearly when he writes: "If Jesus Christ the Head of men is born in her, the predestinate, who are the members of that Head, ought also to be born in her, by a necessary consequence."

Father Harold McBride is professor of Holy Scripture at St. Louis De Montfort Seminary, Litchfield, Conn.

Queen of all Hearts

Roger M. Charest, S.M.M.

"SO YOU'RE PUBLISHING a new magazine?" said John, an apostle of Mary, to whom I had just been introduced.

"Yes, John," I answered all aglow, "and it's going to be entirely on True Devotion to Mary."

"What are you going to call it?" he inquired.

"QUEEN OF ALL HEARTS," I replied. "Do you like the title?"

"Sounds sentimental!" he said. Then, as though realizing what he had just said, he bit his lips nervously and added, "seriously, Father, I've never heard of that devotion."

"Well, John," I went on, somewhat taken aback, "that is precisely why we are going to publish a new magazine: to make this devotion known!"

* * * * *

This little incident, apparently trivial in itself, struck the very roots of my soul. I have often thought of it since, and every time I do, I catch myself saying: "If that apostle of Mary knew so little about this devotion, what must the ordinary faithful know about it?" And it grieves a priest's heart to know this; it hurts him too, to see that the Queen of All Hearts is not known.

Of course, dear reader, John did not mean that Mary did not reign in his own heart, for that would have been tantamount to saying that Christ did not reign in his heart; for the Reign of Christ and the Reign of Mary are so intimately bound together that you cannot separate one from the other.

Yes, dear reader, we are happy to tell you today (if you have never heard of it before) that there is a special devotion designed to bring about the Reign of Christ through the Reign of Mary; and that devotion is called, DEVOTION TO MARY, QUEEN OF ALL HEARTS.

THE REIGN OF CHRIST

Perhaps no one has set down this truth more beautifully than St. Louis Mary De Montfort, in his immortal *Treatise on True Devotion to the Blessed Virgin Mary.* Someone has said, and not without reason, that Montfort's book might well have been titled, PREPARATION FOR THE REIGN OF JESUS CHRIST. That this is the aim of our Saint's *Treatise* is evident from the very opening sentence of his book. "It was through the most holy Virgin Mary that Jesus came into the world, and it is also *through her that He has to reign* in the world." The Reign of Christ over all hearts, such is the end of all true devotion to Mary.

THROUGH THE REIGN OF MARY

But Montfort, the practical-minded missionary, was not one to be lulled by broad, sweeping, purely theoretical principles. For him, *Christ must reign through Mary* meant that Christ's Kingdom would be a consequence of Mary's kingdom, His Reign a consequence of her reign. And so he could write with a certitude that is given only to prophets, "If . . . as is certain, the knowledge and the Kingdom of Jesus Christ are to come into the world, they will be but *a necessary consequence* of the knowledge and the kingdom of the most holy Virgin Mary, who brought Him into the world for the first time and will make His second advent full of splendor." (T.D. no. 13)

Never before had this truth been put forth so clearly and so forcefully; never since have theologians and Saints ceased to explore its rich doctrinal and devotional import.

ITS DOCTRINAL IMPORT

Devotion to Mary, Queen of All Hearts is grounded on two unassailable theological truths, namely Mary's Spiritual Motherhood and her Universal Mediation.

Mary is our Spiritual Mother in the real sense of the word. Her function therefore is to give spiritual life to her children. But Spiritual Motherhood differs from mere physical motherhood in that an earthly mother gives life to her child once and for all. Her subsequent duty is to nourish, protect and foster that life. Spiritual Motherhood, on the other hand, implies a continual giving of Divine Life to a soul.

If such is the nature of Spiritual Motherhood that it presupposes a continual outpouring of Divine Life, then Mary must be the Mediatrix of all grace. How could she mother our souls unceasingly if it were otherwise? Hers is, therefore, a maternal mediation.

We may now go a step further and ask: "Can Mary enter, so to speak, into my soul, influence it for good, nay transform it into the likeness of Christ if she has not received from God special rights over my soul? Can she "take over"—to use a graphic expression—the work of my sanctification, (as God has commissioned her to do,) as Mediatrix and Mother of my soul, if God has not granted her real queenly rights over me? Can she inspect and cultivate freely and lovingly that little patch of spiritual soil called my soul, if God has not made her the Gardener of human souls, the QUEEN OF ALL HEARTS?

"She cannot," says St. Louis Mary De Montfort, "She cannot, I say, do all these things unless she has a right and domination over their souls by a singular grace from the Most High, Who, having given her power over his Only and Natural Son, has given it also to her over His adopted children, not only as to their bodies, which would be but little matter, but also as to their souls." (T.D. no. 37)

And he concludes with the same irreproachable logic: "Mary is the Queen of heaven and earth by grace, as Jesus is the King of them by nature and by conquest . . . and we can call her the QUEEN OF ALL HEARTS!" (T.D. no. 38)

But Montfort was too practical a man to stop here. If Mary is the Queen of All Hearts, if she has rights over human souls, then we must of necessity, (whether we realize it or not, whether we acknowledge it or not) be her servants, her subjects, her slaves. "All that is fitting to God by nature is fitting to Mary by grace, say the Saints; so that according to them Mary and Jesus having but the same will and the same power, the two have the same subjects, servants and slaves." (T.D. no. 74)

THE DEVOTION

From the *doctrine* of Mary's Spiritual Queenship over all hearts to the corresponding *devotion,* there is but one step and a most reasonable one. It may be summed up in this word: TOTAL DEPENDENCE, or in this other, TOTAL CONSECRATION.

If Mary is to mother my soul freely and lovingly, I would do well in placing myself freely and lovingly under

her motherly influence: this I can do perfectly by the entire consecration of myself to her, the Queen of All Hearts. If Mary is to work wonders of divine grace, in my soul, by exercising her Universal Mediation, I would do well in placing myself entirely at her disposal: this I can do perfectly by the entire consecration of myself to her, the Queen of All Hearts. Finally, if Mary is to reign freely and lovingly over my heart (and through her, Jesus), I would do well to consecrate myself freely and entirely to her, as her slave of Love: this I can do by putting into practice Montfort's Perfect form of Consecration to Jesus through Mary.

If anyone were tempted to wonder if this devotion is really what the world needs today, to bring about the Reign of Christ, let him reflect for a few moments on these prophetic words of St. Louis De Montfort. "Oh, when will the happy time come when the divine Mary will be established Mistress and Queen of all hearts, in order that she may subject them fully to the empire of her great and holy Jesus? ... That time will not come until men shall know and practise this devotion which I am teaching. THAT THY REIGN MAY COME, LET THE REIGN OF MARY COME!" (T.D. no. 217)

Teen's Queen (cont. from page 10)

ly. "Well, then, why don't you constitute yourself as a one-girl committee to get the idea of Mary as a companion for all your festive occasions across to your friends? Do you think you can do it?"

Janey's brown eyes were eager now, and popping with ideas. "Sure I can do it. I'll bring those fellows and girls up-to-date on our heavenly Mother. I'll let them know how they have been neglecting her on date nights and party nights...." '

"You can be discreet, of course," I said anxiously, fearing Janey's enthusiasm might cause her to be too abrupt with her plans.

"Oh, I'll be subtle," Janey giggled. "You don't have to worry about me. I know that gang like a book. You have to have a smooth approach to put anything over on them!"

"How would you like to dedicate your whole life to Mary?" I continued, seeing that here was good soil. "Give her everything that you are or ever hope to be, so that she can use all your little successes for the greater glory of God!"

"And how about my little failures?" Janey asked, grinning wryly, "I'm only human, you know."

"Give them to Mother Mary," I urged. "Offer them as penance for your sins and the sins of the world. Remember that she will always intercede for you with her Divine Son, Jesus."

"Janey stood up then, straight and slim in her jeans and plaid shirt. Her brown eyes had new depths in them. "I feel as if I have really grown up tonight," she said. "Life seems to have taken on new meaning for me."

Then, in a sudden wild exuberance, she grabbed me around the waist and waltzed me all over the room. We ended up in a giggling heap on the loose carpet. Then Janey remembered —"Please, Mother Mary, share our happiness tonight!"

"Tonight and every night," I prayed. "Amen."

Gems of True Devotion

"Mary was singularly hidden during her life. It is on this account that the Holy Ghost and the Church call her *Alma Mater*—'Mother secret and hidden.' Her humility was so profound that she had no inclination on earth more powerful or more constant than that of hiding herself, from herself as well as from every other creature, so as to be known to God only....

"we must cry out with the saints: 'Of Mary there is never enough.' We have not yet *praised, exalted, honored, loved* and *served* Mary as we ought. She deserves still more praise, still more respect, still more love, and still more service....

"...we must cry out with the Apostle, 'Eye has not seen, nor ear heard, nor man's heart comprehended' the beauties, the grandeurs, the excellences of Mary—the miracle of the miracles of grace, of nature and of glory. 'If you wish to comprehend the Mother,' says a saint, 'comprehend the Son; for she is the worthy Mother of God.'

Why Know Mary (cont. from page 11)

serted that knowing Christ is a necessary consequence of knowing Mary.

One does not have to be a theologian with the genius of a St. Thomas Aquinas to understand that a speculative knowledge of Mary leads necessarily to a like knowledge of her Divine Son. For Mary, as St. Louis points out, "is entirely relative to Jesus"; He is the whole reason for her being what she is. Her entire being, all her perfections, depend upon her intimate connection with our Lord. Knowing what she is and the part she has to play in our salvation leads us to know her Son. For we cannot understand her to be the Mother of God without perceiving at the same time that her Son is God; we cannot know what her universal mediation means without realizing that Christ is our Mediator with the Father; we cannot grasp the idea of her queenship without concomitantly knowing that her Son is King. Mary's perfections are such that they can be known only in relation to the perfections of Christ.

Through our practical knowledge of Mary, we are infallibly led to a practical knowledge of Christ. In honoring her as the Mother of God, we are honoring Christ Himself; in praying to the Mediatrix, we are at the same time praying to the Mediator; in serving the Queen, we are at the same time serving Christ the King. As St. Louis De Montfort puts it: "You never praise or honor Mary without Mary's praising and honoring God with you.... When we praise her, love her, honor her, or give anything to her, it is God who is praised, God who is loved, God who is glorified." (True Devotion, no. 225)

There is but one reason for acquiring a better knowledge of Mary: to increase our knowledge and love for her Son. God made us to know Him, to love Him, and to serve Him in this life. But how can we love Him unless we know Him? How can we know Him as we should unless we take the best means possible? Now the most perfect of all means is Mary, the Mother of God. No one can teach us more about Christ than Mary, for who has a better knowledge of a child than his mother? It is to acquire this knowledge of Christ that we go through Mary, that we try to fathom the depths of her perfections, that we try to grasp the meaning of her function as Mother of God and Mother of all men. Our Lady is becoming more known and better loved in the world. But this is not enough. As Montfort tells us: "We have not yet praised, exalted, honored, loved and served Mary as we ought. She deserves still more praise, still more respect, still more love and still more service.... Mary should be more known than ever. for the greater knowledge and glory of the Most Holy Trinity." (True Devotion, nos. 10 and 50)

Montfort

BEHOLD, A NEW FOUNDER, a new cornerstone takes his place here today; close to the One *Founder,* who is Christ living here, in Rome's very centre, more than in any other part of the world; close to the *Foundation,* which is Peter; close to all those who, like Christ and Peter, were founders and cornerstones. A founder—the last of the past lineage, but the first, the luminous standard-bearer of the future one—he comes forth to extend and to continue the long chain that cannot be broken. He is the *Founder* and the *Father* of two illustrious families in whose hearts he has instilled, by his teaching and example, *love for this holy place, veneration for the one who here lies in rest, and devotion towards the one who reigns here.* It is they who have conceived the idea—as though to accomplish a duty—of presenting this statue in homage, on this day.

The Saint who enters St. Peter's today wears the aureola of one who is *Great.* Great in all things: great in his plans; great in his work; great in what I would call the innovations of which he was the author, if it were permitted to speak of innovations in the Church whose Sacred Deposit of Revelation is closed, perfect, eternal.

DOCTOR AND THEOLOGIAN OF MARIOLOGY

Behold a new Founder, the Father of two religious families. But not only a founder—Missionary as well! And more than Missionary; for we see yet another aspect: He is *Doctor* and *Theologian,* who has given us a Mariology such as no one before him had conceived. So deeply has he explored the roots of Marian devotion, so widely has he extended its horizons that he has become without question the announcer of all the modern manifestations of Mary—from Lourdes to Fatima, from the definition of the Immaculate Conception to the Legion of Mary. He has constituted himself the herald of the coming of the reign of God through Mary, and the precursor of that longed-for salvation which in the fulness of time the Virgin Mother of God will bring to the world by her *Immaculate Heart.*

VOCATION TO THE APOSTOLATE

He received a vocation from God; the vocation to the priesthood. He followed it through despite the obstacles of extreme poverty, going so far as to keep vigil over the corpses of the dead, in order to earn his tuition at the seminary. But this vocation, sublime though it was, *was leading him towards another*—the one which Christ proposed as the supreme ideal—namely *to dedicate himself to the Missions!* This vocation was so strong and so powerful in him that we may well say that his parents gave birth not to a son, but rather *to an idea.* Could it be that the great country of France—always mission-minded and as ever the eldest Daughter of the Church—wanted to incarnate its whole history in this prodigious son?

No sooner is he elevated to the priesthood than he feels that he holds in his hands the fire of Prometheus, which he has ravished from heaven in order to infuse life. He is immediately struck by a penetrating word of Christ which, like an obsession, he goes on repeating to himself and to others: *"Why do we stand here idle all the day?"* Idle . . . we, here . . . while there are souls being lost in Japan and in the Indies? And his heart goes out to Canada, towards those unexplored forests, towards the children of God scattered throughout those regions which the Gospel has not yet reached.

These were his thoughts and he expressed them openly, without delay. While awaiting to set out for far-off shores, he began to wander through France . . . What was his program? He announces and proclaims it in verse, in his *Hymn*

Cardinal Tedeschini Goes to Rome

. . . . an excerpt from Cardinal Tedeschini's masterful discourse on the occasion of the unveiling of the statue of the new Saint, in St. Peter's Rome, December 8, 1948.

on the Resolution and the Prayers of a perfect Missionary:

"The globe I scour
In a pensive hour
A world of souls to save!"

He therefore roamed through the world to save his poor neighbor. Those who tried to prevent him from doing this, however, were numerous. Many even tried to silence him and often with the support of irrefutable authority. The first was the local Ordinary, the bishop of Poitiers. He was absolutely forbidden to preach and ordered to leave the diocese at once!

Montfort obeyed; he obeyed and did not utter a word of protest. The missionary takes his orders from the one who sends him—from the bishop. Once given the order to depart, he forthwith leaves the field of his labors, he leaves it without the least murmur or complaint; more, he leaves it all the while nobly upholding the authority of the prelate.

HIS FILIAL ATTACHMENT TO ROME

But now that the field is abandoned, what will he do? What he needs is a counsel—a counsel that will point out to him his new path and light up his whole future. And so a thought comes to him, and it comes from God. A thought on which his whole future depends and from which will come forth that Work and that Sanctity which presses us around him today. A thought, a love, a work: these are the three elements that make up all greatness.

There exists on this earth a Leader, a Light. I will go, therefore, to that Leader, I will go to that Light. Through this Leader only, through this Light alone shall I know my path.

But this Leader resides in Rome; for, in this world, there is only one Spiritual Leader, only one source of Light: *Peter* and *Rome*.

So, unhesitatingly and fearlessly he goes to Rome. Who would have dared do as much as this humble, obscure, far-away priest? He set out for Rome: *Videre Petrum! Audire Petrum! Sequi Petrum!* To see Peter, to hear Peter, and to follow Peter. Two thousand kilometers, and all on foot; ever begging for his food; ever and at each step, anticipating the exploits of his compatriot, St. Benedict Joseph Labre, this pilgrim of pilgrims but most especially of the pilgrims of France and of Rome.

He arrives at Turin, passes through Milan and travels over what he terms, *the world's most beautiful routes!* He reaches Loretto and the Santa Casa where he worships the principal mystery of that Marian devotion he will afterwards preach.

He visits Assisi to meditate on the Poverello and to see in him, though unwittingly, the very reflection of his own being. After four months, he reaches Rome. He is here, in St. Peter's; better still, he is in the presence of the Pontiff Clement XI.

Holy Father, must I leave for the Missions?—*No, your Missions are in France.* The Pope was bestowing upon France a signal help, because of Montfort's faithful work: in turn, Montfort was to bestow a signal help upon the beautiful Catholic country of France, then a prey to the errors of the century.

APOSTOLIC MISSIONARY

Deeply impressed by the apostolic zeal of the humble priest, the Pope wished to encourage him, to reward him, to render public and indisputably pontifical his own approbation as well as Montfort's vocation; so he named him, by a decision and under an extraordinary inspiration, Apostolic Missionary. At Montfort's own request, he also blessed an ivory Crucifix which the pilgrim always carried about with him, and with which he could give the Apostolic Blessing to the faithful.

Little accustomed to receiving encouragement and honors, Montfort went down to St. Peter's at once, humbly prostrated himself on the immortal tomb, and here, going from the living Peter to the immortal Peter, he poured out his soul overflowing with gratitude, love and holy projects.

I can almost see him here, kneeling and prostrate on these marble-slabs, thanking, promising, vowing eternal fidelity to the Church and to Rome, the sacrifice of his whole being to the Church and to Rome. Montfort had always been deeply attached to Rome, but now, by his contact with the Pope and with Peter, his attachment as well as his faith, his gratitude and his love took on gigantic proportions.

Montfort rises to his feet and sets out on his return journey. It was August, 1706. By the same roads and in the same spirit of poverty, he reaches his dear homeland, France, which is the apostolic field that, henceforth, no one will question.

MONTFORT ENTHRONED IN ST. PETER'S

Montfort's statue, carved out of Carrara marble, weighs fourteen tons and stands at a height of sixty feet, in the second niche on the left as one enters St. Peter's.

In the Queen's Realm

KNIGHTS OF OUR LADY

TRULY the *Knights of Columbus* of the Palo Alto Council, Menlo Park, California, deserve the name of KNIGHTS OF OUR LADY. To answer her requests at Fatima, to guarantee world peace, the conversion of sinners and the conversion of Russia, these knights have undertaken, under the direction of Joseph Quinn, Grand Knight, to establish in their home parish a monthly TRIDUUM OF MASSES AND HOLY COMMUNIONS on the first Friday, Saturday and Sunday of each month. Besides Mass and Holy Communion for those three "First" days, the triduum includes the *Stations of the Cross,* at 7:45 P.M., on Friday, and *A Prayer hour of reparation* at 3 o'clock, on Saturday. May this beautiful example of lay apostolate set the pace for many other such organizations throughout America!

HOME VISITORS OF MARY

Religious Communities bearing the name of Mary are countless in the Church today. On November 21, 1949, the foundations were laid for another such community which, when fully established, will be known as the HOME VISITORS OF MARY. Their special work will be the recruiting of converts, instruction of children and adults, among the Negro population of Michigan. Among the 15,000,000 Negroes, here in the United States, only 1/40 (362,427) are Catholics. In other words, the percentage of Catholic Negroes has not increased since 1863. There is therefore an evident need for missionary work among them. The large Negro population of Michigan therefore offers a wide field of work for the new community. The spiritual training of this little community has been placed in the hands of the *Missionary Sisters of Our Lady of Victory,* formerly, the *Missionary Catechists.* QUEEN OF ALL HEARTS wishes the new community every blessing of Christ through Mary.

CHILDREN OF FATIMA CLUB

It is interesting to note that there are more than 35,000 children in the United States and Canada who belong to *"The Children of Fatima Club."* In a recent mailing campaign, in the state of Nebraska alone, nearly 3,000 students became members of the organization. Membership means: (1) Daily Rosary; (2) A daily sacrifice; (3) First Saturday practice. If the children of your parish are not members of this Fatima Club (there is no financial obligation) may we suggest that they join now? The headquarters of this spiritual organization are: St. Meinrad, Indiana.

QUEEN OF WORKERS

More than 250,000 laborers, at the shrine of Our Lady of Guadalupe, proclaimed Mary as the *Queen of Mexican Workers.* It was the tenth annual pilgrimage organized by the National Guadalupe association of Mexican Workers. The workers marched to the shrine from 4 o'clock in the morning till 1 in the afternoon, carrying thousands of Marian placards, reciting the Rosary and singing national songs and Marian hymns.

MARIOLOGICAL SOCIETY OF AMERICA

The first annual national convention of the newly founded American Mariological Society was held in Washington, D.C., on January 3 and 4, under the auspices of Archbishop Patrick A. O'Boyle of Washington. The aim of the Society is to foster the study of that part of theology which deals with the Blessed Virgin Mary, the Mother of God, and which is commonly called: *Mariology.* The moving spirit that led to the foundation of the society was undoubtedly Father Juniper B. Carol, O.F.M., an authority in this field and author of several articles and books on the subject. Father Carol was elected president. The Society plans to convene once a year to discuss various aspects of Mariology. In fostering a deeper knowledge of Mary and of her role in redemption, may the new Society be a source of a more profound devotion and love for her, here in America.

OUR LADY OF AMERICA?

Only recently the Holy Father personally blessed the statue of *Our Lady of Arabia* before it was flown to the chapel in Ahmadi, Kuwait, on the Persian gulf. The statue is a replica of *Our Lady of Mount Carmel* in Palestine. The devotion to *Our Lady of Arabia,* we are told, is aimed at spreading among Catholics interest in the problem of the conversion of Arabia. Wouldn't an *Our Lady of America* foster a similar interest in the conversion of so many of our own fellow Americans?

MARIAN CONGRESS

From the 4th to the 9th of July, of this year, France will hold its national Marian Congress, (the sixth of its kind), in Brittany. In the past, Marian cities such as, Lourdes, Boulogne, Liesse, etc., had been chosen as the site for these great manifestations. This year, in honor of St. Louis Mary De Montfort (the apostle of Brittany), the city of Rennes was chosen for the event. The Congress will deal with Our Lady's Assumption and with the life and Marian doctrine of St. Louis Mary De Montfort.

HERE AND THERE

IN AFRICA, Our Lady receives from a Moslem a superb gold necklace weighing over a pound...

IN ARGENTINA, more than 1,500 blind men and women make a pilgrimage to Our Lady of Lujan...

IN ITALY, President Einaudi goes to Pompei to solicit for his country Our Lady's powerful help...

IN ROME, queen Elizabeth of Belgium and the Prime Minister of Ireland, observing a very ancient custom, kneel before Our Lady's statue, after a private audience with the Holy Father...

Holy Slavery in these United States

DOWN IN MONROE . . .
UP IN DETROIT

IF YOU WANT TO KNOW what the women up in Detroit are doing for Our Lady, you will be told that they are doing as much as the women down in Monroe! You've undoubtedly heard about the women down in Monroe promoting a Holy Hour of Peace on the feast of the Immaculate Conception, last fall. Well, the women up in Detroit have hit upon a scheme that goes back at least three years and which is no less worthy of emulation.

I suppose you could put it this way. One of them learned about a certain "Secret"—it was called the "Secret of Mary." Of course, she couldn't keep it to herself. In fact, she wasn't supposed to keep it to herself. So out she went and told her nearest friend, and that friend told another friend . . . And it soon got around the community.

Here is what the "Secret" was all about. It was a little book, by St. Louis Mary De Montfort, on how to love and serve Our Lady in a perfect way—by a TOTAL CONSECRATION of oneself to Jesus through her. They learned all about what Montfort calls the "Holy Slavery of Love." They gave themselves over to Jesus through Mary, as Slaves of Love. Then they began to practice, to live this *total dependence* on Mary by always acting *with, in, through* and *for* her.

They soon discovered that it was indeed, as one of them put it, "a sweet slavery," for by giving all things, both spiritual and temporal, to Mary we thereby perfect the gift which she in turn presents to her Son.

But they did not stop there. After divulging the "Secret" all over town they decided to form themselves into groups, so as to be able to discuss and study True Devotion to Mary more thoroughly. Today, there are five De Montfort groups (for so they call themselves) consisting of fifteen members each, in the city of Detroit. They meet on all the principal feasts of Our Blessed Mother—usually about twice a month. They recite the fifteen decades of the Rosary and read about the life of Our Lady. As one puts it, "They thus learn more about living *"in"* Mary —seeing through her eyes, hearing through her ears, speaking with her tongue, thinking as she thinks, feeling as she feels, willing as she wills. In other words, these women try to become, as far as possible, 'other Marys'."

The groups were organized under the direction of Mrs. Walter McGraw, of Detroit.

IMMACULATA MAGAZINE

It will certainly be of interest to all our readers to learn that the Franciscan Brothers (O.F.M.Conv.) of Marytown, are publishing a magazine the aim of which is to promote *"Perpetual Adoration* of Christ in every tabernacle and the De Montfort *True Devotion* to Mary." How Our Blessed Mother must rejoice to see two magazines coming out almost simultaneously and promoting True Devotion to her, by the Total Consecration to Jesus through Mary!

For those of our readers who are not familiar with this new magazine, we cull these words from the pen of Father Dominic, O.F.M.Conv., editor of IMMACULATA: "By Perpetual Adoration we mean that someone is to be present before the tabernacle every hour of the day and night. Perpetual Adoration is the answer to all the evils of our day. We fear the approaching Atomic War, we dread to think that it is possible to level to the ground all our populated centers. To avert just such a danger, Our Lady at Fatima asked for Reparation and it should be promptly granted to Her, before it is too late, by starting Perpetual Adoration in every locality. If twenty-four persons decide to take an hour every day, each one taking a different hour, we will have Perpetual Adoration established in that Community. When twenty-four or more persons, personally contacted, decide to start their hours of Adoration, then, the entire Parish is asked to take one or two hours a week. In this way, not only will one person be present before the Blessed Sacrament at all hours of the day and night but several.

"We need not fear Atomic Bombs if our churches are opened day and night. Our Blessed Lady asked for reparation, she must have it. With little effort, it is possible to establish perpetual adoration in every Parish. In Marytown we started All Night Adoration with seven Brothers. What was done here can be done in every Seminary, College and in every Religious Community."

IMMACULATA is a monthly magazine. The yearly subscription price is $2.50. For further information, write to FATHER DOMINIC, Our Lady of Fatima Friary, 39th Ave., Box 317, Kenosha, Wis.

QUEEN OF ALL HEARTS extends its congratulations to IMMACULATA and wishes it success and prosperity the Marian way!

LITTLE SLAVES OF MARY

It is often asked if *True Devotion* should be taught to children, since it is such an exalted form of devotion. From a parish, in California, we learn that 30 grade school children have made their act of consecration, the De Montfort way. The priest in charge writes: "It seems that the children take to True Devotion much easier than grown-ups." Could it be, we ask, because they are so much closer to the Heart of Mary, both by their purity and innocence?

CONSECRATION TO THE IMMACULATE HEART OF MARY

Rev. Nicholas Norman, director of the *Confraternity of Mary, Queen of All Hearts,* is the author of a beautiful booklet entitled: CONSECRATION TO THE IMMACULATE HEART OF MARY. This pamphlet sells for only 15¢ per copy and is excellent for any client of Mary whether or not he has read De Montfort's *True Devotion to Mary.* Father Norman explains the nature of the perfect consecration to Mary and the means of putting it into practice. This 80-page booklet may be had by writing to: Rev. Nicholas Norman, St. Francis Xavier Church, 2840 W. Nelson St., Chicago 18, Ill.

Spiritual Orphans

What the Protestants are missing without Mary...

by Roger M. Charest, S.M.M.

"'MARY-ANN,' that *is* a pretty name," he said glibly, "but, for this waltz won't you, please, let me call you sweetheart?"

"I suppose I'll have to," she smiled as they glided out gracefully together to the strains of the ever popular *Let me call you Sweetheart.*

By now the school auditorium echoed and rocked with some 400 youthful singing voices. This was St. Bridget's annual prom. And for a high school senior,—well, what could be more thrilling this side of heaven?

Of course Kevin Cooper had asked a few other seniors for a dance that evening. After all, that was only the proper thing for a gentleman to do. And Kevin Cooper was a gentleman. However, it must be said—not that I believe it to be a rare occurrence at that age—there was one young woman who had almost literally swept him off his feet. Sure that would have been most ungentlemanly-like.

A classmate of Magdalene's (his own sister) she was. A girl he had never met before. And, incidentally, the very one he had been invited to chaperon for the evening. A modest, entertaining, dapper little bundle of maidenhood with a most genuinely Christian name: Mary-Ann Costello.

So they had danced together once. Shortly after, he had asked her for a second dance. Then for a third. And a fourth. And, if my memory serves me correctly, for a fifth. Then Mary-Ann had said that she was "exhausted." And so they had sat and watched the others skirt by, etching rhythmic arabesques on the glossy parquetry of the colorfully-lighted hall.

And they had talked . . . oh!, of so many things . . . of the beautiful white satin gown she was wearing . . . of her coming graduation and the kind of corsage she intended to wear . . . of the P.G. course in electrical engineering Kevin was taking at B.U. . . . of his neat-fitting tailored-to-order blue suit, of the low-setting new wide-spread collar he was wearing and, of course, of the chic blue polka dot bow tie.

Briefly, everything had just been wonderful and gay and simply *out of this world* . . . until the usual twinkle in Kevin's eye had changed from youthful curiosity to dead seriousness. Here's how it all came about.

"A trinket?" Mary Ann almost gasped.

A simple question. "By the way, Mary-Ann, what is that attractive-looking trinket you are wearing on that beautiful chain?"

"Trinket?", she almost gasped. Like a flash, it dawned on her that Kevin was not a Catholic boy. Now she remembered that his sister, Magdalene, was taking instructions to enter the Catholic Church. "A trinket?", she repeated automatically, "no, Kevin, this is a *medal* representing Mary Immaculate: you know, the Mother of Christ."

"I suppose I should know what you mean," he said somewhat sheepishly, "but . . ." He fumbled for his words. "Yes, sure, Mary is a beautiful name, isn't it, Mary-Ann?" And, without waiting for an answer: "Is that where your name comes from, Mary-Ann?" This latter question seemed to relieve him of a burden.

"That's right, Kevin," said the girl, sweetly, "at least the first part of it. Do you think you could have picked a better one for me?" she prodded, peering up into his deep-set flickering eyes.

"I hardly think so, Mary-Ann," he smiled broadly, looking down into blue eyes that glowed in their orbits like sister planets in some far-off solar system. Kevin was himself again.

"I see there's something written on that medal, isn't there?" he ventured, showing his awakened interest in what Mary-Ann seemed to prize so highly.

"Yes," she said hesitatingly. "You seem to be interested."

"I certainly am," the young man spoke with greater assurance. "Of course, if it's something a Protestant fellow can know." There was deference in his tone.

"I don't see why he shouldn't know it," said Mary-Ann softly. "It says: 'O Mary, conceived without sin, pray for us who have recourse to thee!'" She waited for the reaction. It was slow in coming.

"I'm sorry, Mary-Ann, it doesn't quite register up here," he said, pointing to his head. "You see, this is all new to me."

Mary-Ann went on to explain: "All it means, Kevin, is that Mary was never, not even for one moment, tainted by the least shade of sin. That's why we call her *Mary Immaculate.*"

"Gosh!", he exclaimed, looking off into space, "it's the first time I ever hear about that! They never told us that in our Sunday-School. In fact, I've always believed that Mary, the Mother of Christ, was just another good, holy woman and nothing more." There was sadness in his voice, disillusion too. "Now I know why you Catholics have so much respect for the Mother of Christ." He was thinking aloud.

"Not only do we respect her, Kevin," Mary-Ann resumed, waxing enthusiastic, "but we love her too, and we try to imitate her, in our lives, because she is our Spiritual Mother."

"That sounds even more interesting, Mary-Ann," prompted the young man, now completely wrapt in the subject. At that very moment a dashing couple skipped by them, and Kevin overheard the remark obviously intended for them: "They're too serious, aren't they, Magdelene?" Kevin recognized the voice, but before he could turn his head in their direction, Magdelene and her boyfriend, Charlie Raffy, had disappeared in the cadenced flurry of swirling gowns.

"Did you hear that, Kevin?" snapped the young woman, pretending to take offense.

"Don't mind them, Mary-Ann. I'm

enjoying every bit of this. Besides, after this Polka, we'll have our turn, won't we?"

"Certainly, Kevin," she agreed, "we aren't going to sit here all night."

"Please go on with what you were saying, Mary-Ann," he reminded her.

"Well, Kevin, I was saying that we Catholics love Mary because she is our Spiritual Mother."

"You mean she's your real mother, spiritually?"

"Yes, Kevin, because she is the Mother of Jesus-Christ Who, as you know, is the *Source* of all Spiritual Life." She stressed the word 'Source'.

"Yes, of course, Christ is our Savior," Kevin admitted.

"All right then, if Mary gave us the *Source* of all Spiritual Life, then she gives us all that gushes forth from that *Source* doesn't she?"

Kevin nodded. "If you give me the sun, then you give me all the rays that proceed from that same sun. Is that it, Mary-Ann?" He was proud of his own answer.

"Just as simple as that, Kevin. And so Mary gives us, in Christ and through Him, Divine Life. And if she gives us Divine Life, then she is *OUR* Spiritual Mother: *YOURS* and *MINE*, Kevin!" Mary Ann was triumphant. She paused. Kevin was silent for a moment; then he spoke.

"Why didn't they tell us this in Sunday-School?" He seemed to be speaking to no one in particular. There was a quiver in his voice. Mary-Ann didn't answer. She couldn't answer. He went on. "Magdelene and I are orphans since mother's death, two years ago.... But I have never realized that we Protestants are being reared as Spiritual Orphans all our lives... And that makes me doubly an orphan!"

These last words seemed to resound about the whole hall, for the music had just stopped. The dancers were changing partners, and the orchestra was preparing for the next dance. Kevin turned towards the musicians to see what the next number would be. A second later, the band struck up the old favorite George Cohan *For it was Mary, Mary, sweet as any name can be!*

Kevin leaped to his feet. Setting himself squarely in front of her, his tall broad frame towering above the white-satin doll, he leaned forward, took both her hands in his and whispered most gentlemanly-like: "Let's dance this one out in your honor, Mary-Ann!"

"And in honor of the other Mary too," she flashed back, "the one you have just discovered to be YOUR Mother, too!"

Fatima Lecturer

MR. STEPHEN ORAZE of Cincinnati, Ohio, is actually touring the United States giving lectures on the Message of Fatima. "The Peace Plan from Heaven" is the title of these lectures sponsored by THE GRAIL. Mr. Oraze, a member of the official PILGRIM OF FATIMA escort for over a year and a half, travelled over 50,000 miles with the statue as it was taken from place to place for services.

In his "Peace Plan," Mr. Oraze includes the De Montfort Consecration as an integral part of that plan.

QUEEN OF QUEENS

The world is all too full of queens,
With kingdoms of mere cotton,
Of apples, peaches, pulchritude—
The real Queen is forgotten.

Almost unknown in this, Her world;
Her children call Her stranger,
And yet She bore the Infant Christ
Whose bed was but a manger,

And so became the Queen for all
Eternity—this Maid
Immaculately perfect, full
Of trust, and unafraid.

The world is all too full of queens,
Pretenders to the throne,
But Mary reigns as Queen of Hearts,
Christ-chosen, She alone.

—Alberta Schumacher

"MARY, MARY, quite contrary... how does your garden grow?" Remember that old nursery rime? Well, we have a new rime we like much better, about a *different* Mary: "Mary, Queen of Hearts, we pray... make our garden grow today!"

You see, Mother Mary has a special interest in our garden. We consecrated our ground to her before we even ploughed it. We gave her our little plot of earth and all the seeds that we plant, all the harvest to come, and all our toil, to be used for the greater glory of God.

In a way, we are hoeing our way to heaven, because we offer that labor as reparation for our sins and for the sins of the world. As we stoop to pull out weeds, we offer the ache in our back to ease the ache in Mary's heart caused by the indifference of men towards her Beloved Son. We find ourselves weeding out the ugly thoughts from our minds and disposing of them.

Little by little, we feel the expansion of our souls, like a bud getting ready to burst into bloom. Come the harvest—Mary's harvest—new virtues and new vegetables will intermingle! To Jesus through Mary! How does our garden grow?—"with Mary flow'rs and holy hours... and pretty thoughts all in a row!"

Through Mary to Jesus

"I was introduced to St. Louis De Montfort's *True Devotion* through a friend, a convert of four years; and I shall be everlastingly grateful for that day. Our dear Blessed Mother has led us both to the feet of her Son to give our lives to Him—she as a Sister of Providence, and I as a Maryknoll Sister." —*C. McK., Washington, D. C.*

Could an individual make the consecration as recommended by St. Louis de Montfort, for a period of one year, with the intention of renewing it (if he sees fit to do so) every year, or to make it for life at a later time? If the consecration can be made for one year, it will probably be easier to get more people interested.—C.L., Haubstadt, Ind.

De Montfort's consecration taken in its fulness is limitless as regards time. Here are his very words: "This devotion consists, then, in giving ourselves entirely to our Lady . . . and we must do it also *for all eternity.*" (True Devotion no. 121) He says elsewhere, speaking of the difference between a slave and a servant: "the servant is only for a time in his master's service; the slave, *always.*" (T.D. no. 71) And, in his formula of total consecration, our Saint writes: "I deliver and consecrate to thee, as thy slave, my body and soul . . . for the greater glory of God, *in time and in eternity.*" In his *Secret of Mary,* St. Louis Mary writes in the same vein: "A servant is free to leave his master when he likes—he serves him only for a time; a slave belongs to his master for life and has no right to leave him. (no. 33)

There can be no doubt then that in Montfort's estimation a perfect consecration to Mary must be limitless and eternal as love itself. Any practice, therefore, tending to limit that gift whether with respect to time or quantity would, by the very fact, diminish its fulness, not to say alter its very nature.

True, there is nothing that prevents one from making this act of total consecration for, let us say, a period of one year, in view of trying it out. However, let it be noted that nowhere in his writings does St. Louis warrant such a *"tryout."* Indeed he does mention *a 33-day preparation* for the consecration (T.D. no. 227), but the gift-of-self is always spoken of as being *"entire," "total,"* both as regards quantity and time.

It is then easy to understand that a person who would make this consecration for only one year at a time would not be practicing this total consecration in its fulness. It may be true that if it can be made for one year at a time "it will probably be easier to get more people interested." However, is there not also a danger of watering the *total* consecration down to something Montfort never intended? Better it is, experience teaches, to explain this consecration as fully as possible to souls and then, after giving them sufficient time for preparation (as recommended by Montfort), encourage them to undertake it wholeheartedly, as it stands.

It is difficult to visualize any possible situation that would cause a person to revoke his consecration to Mary, though this may be done at will. No one ever regrets his acts of love, his Holy Communions, etc. . . . why then should he ever regret making this act of perfect consecration to Jesus through Mary? To the weak and timid soul, St. Louis De Montfort says: "This Mother of fair love will take away from your heart all scruple and all disorder of servile fear." (T.D. no. 215) Isn't that a sufficient guarantee for you to make this act of consecration, and to make it *forever?*

EXTERIOR GOODS OF FORTUNE

In his Treatise on True Devotion, St. Louis De Montfort says that the individual must give Mary his "exterior goods of fortune, whether present or to come." Now, Father, is that to be understood in the literal sense? If so, what are the practical consequences in our daily lives?—P.T., Brooklyn, N. Y.

The answer to your first question is YES, these words are to be taken in their *literal sense.* De Montfort does not mean that we merely *confide* our exterior goods to Mary because, in that case, we would still remain the owners and Mary would be a mere depositary of our goods—something like a savings bank.

By the word *give* Montfort means that we *renounce ownership* of them in favor of the Blessed Virgin Mary, retaining for ourselves merely the *use* of them. It is precisely this personal renouncing of ownership in favor of Our Lady that differentiates De Montfort's perfect consecration from many other forms of consecration to Mary by which a soul *entrusts* its exterior goods to Mary, without renouncing its rights of ownership over them.

In his formula of consecration, St. Louis writes: "I deliver and consecrate to thee, as thy slave, . . . my goods both interior and exterior . . . leaving to thee *the entire and full right* of disposing of me, and all that belongs to me, without exception, according to thy good pleasure, etc. . . ."

Here are the practical consequences (at least a few of them) of such a gift, in one's daily life. If Mary becomes the real proprietor of all our goods and if we are merely the administrators of *her* property, it follows then that we must, henceforth, make use of her property only according to her will, that is to say: in the manner and circumstances she wishes me to use them, namely according to my state in life.

Thus, the father of a family, for instance, whose first

continued on page 32

ONE GLORY

Count it not strange that Mary, of all creatures
Elect and beautiful, untouched of blight,
Was not to see her Son's transfigured features
With Peter, James and John on Thabor's height.

Her breast had been His halo. Through long morrows
Of mothering she watched Him; through the toss
Of multitudes and tempters; through the sorrows
That brought Him to the thorn-crown and the Cross.

She wept and bled with Him at every station
Of Calvary, yet rightly Holy Writ
Records her not at His transfiguration:
She knew His glory. She was part of it.

—Clifford J. Laube

Alberta Schumacher is a housewife and author of numerous articles and poems which have appeared in both the secular and religious press.

Woman's Page

"The Beautiful Unknown"

by

Alberta Schumacher

"YOU—you're not Martha Creton! You can't be!"

"But I am," Martha Creton replied quietly, secure in the knowledge that she looked lovely, that she was perfectly groomed, flawlessly attired, and that her manners were smooth and without error.

"Tell us about it!" her amazed friend demanded. "Why, Martha, you are positively lovely. What have you done to yourself?"

"I want to tell you about it," Martha replied. "I want to shout it from the rooftops! You see, I have been to charm school. Oh, none of the big name places. Just one woman made me over, and she is such a modest, unassuming person that she is virtually unknown. What she needs is a press agent to help her get more customers, and I intend to be that press agent."

"Well, you certainly are a good example of her work. All anyone will need is a before-and-after picture of you. I don't understand how a woman so talented in helping other women to attain charm could remain unknown."

"Well, as I said," Martha explained, "she is completely modest, and always has been. She is so retiring, and there are so many others out for the limelight!"

By the time a month had passed, Martha had spread the word of the modest woman who operated the tiny charm school that produced such amazing results. In this way she spread happiness. Martha had been the "plainest of Janes." There were many others who lacked natural loveliness, or rather they lacked the "know-how" to uncover their natural loveliness, to strip away the awkward manners, messy hairdos, and unbecoming colors that obscured their natural attractiveness. These women, friends of Martha, and others who heard the good news, flocked to the little charm school and learned the womanly art of being charming.

Of course, we are not primarily concerned in this magazine with earthly charm schools. We are interested in introducing to the world a modest, unassuming Woman who has remained unknown for too long, a Woman who holds the secrets of inner charm, of spiritual beauty that can be a Godsend not only to women, but through women, to men and children also. We look to women to spread the good word. It is said of us that we are eager to spread so-called "secrets." Well, this is one secret that we *cannot* be too eager to spread!

Yes, Mary, the Mother of God, is relatively unknown even in Catholic circles. We, women, pray the *Hail Mary,* and we hope that most of us pray the rosary, but there is more to Mary—much more. There is an intimate living with Mary and for Mary that makes us charming to God, an intimacy that few of us have attained, but which is available to all who with prayerful hearts seek it.

First, there must be the *knowledge* of Mary in our hearts, the realization that she intercedes for us with her Divine Son. She is the mother who acts as a "go-between" between God and us, between the Father and His children, allaying righteous wrath, and contributing to joyous reward.

We must *consecrate ourselves* to her, offering her all that we are or ever hope to be. We give her our pleasures. We give her our sufferings. She uses them for the greater glory of God.

We must *renounce* our own thoughts and dispositions and beg her to give us hers. We ask her to reign as Queen in our hearts. That way she can mold us and make us into the more charming pattern of spirituality which is pleasing to Jesus. Just as charm school helps us to strip away all the ugly *external* things that hide and distort our physical beings, so Mary helps us to strip away all the old envies, jealousies, malicious thoughts, and other inner distortions that spoil our spiritual beings.

"I am all Thine, and all that I have is Thine, O most loving Jesus, through Mary, Thy holy Mother." You not only say this, but you think it and live it, and that is your simple course in spiritual charm, all under the direction of Mary, Queen of All Hearts.

But your responsibility does not end here. As mothers, potential mothers, or those who are or will be wed to Christ and teaching His little ones, you—I should say we—must tell the secret of Mary to others. We must publicize Mary, the unknown, the modest, the unassuming. Women can win the world for Jesus through Mary by praying, living and working the Marian way, in just that order.

Who doesn't want to be charming? Who doesn't want everlasting life? Mary is the way, the beautiful pathway to heaven. And oh, you mothers, the little ones respond so beautifully to the secret of Mary! It is easier for them seemingly to give themselves over to the loving guidance of our Holy Mother than it is for adults. You see, they have not yet had time to stray far from God. They love the beautiful Mother in a personal way, and that is the essence of St. Louis De Montfort's doctrine of Holy Slavery to Jesus through Mary. We call them Mary's little Slaves of Love.

The woman who *becomes* charming spiritually through living intimately with Mary and for Mary, to the greater glory of her Divine Son, *stays* charming spiritually, and *grows* in charm by sharing her secret with the world. Women, it is our world. Let us give it to Mary, and in doing so we shall gain that greater world that Jesus wanted so badly that He came to earth Himself and was born of a woman—Mary, Queen of All Hearts!

Lucien Ledoux, S.M.M.

Consecration Aids

A Challenge

HAVE YOU GRASPED the full meaning of your consecration? Has your devotion to Mary meant a change in your life? Do you still think the same thoughts, do the same things? Have you tried to make yours Mary's kindness, Mary's devotion to duty well done, Mary's spirit of moderation and sacrifice in your moments of fun and relaxation? Is Mary's prudence your line of conduct in choosing your books, your movies, your friends? Would you take Our Lady to your favorite amusement spots? Do you make light of self-discipline, self-denial in little things? Are you earnestly endeavoring to adopt Mary's ideas, her principles?

In short, has it ever occurred to you that your consecration to Jesus through Mary is A CHALLENGE? And have you taken it up heart and soul?

Surface Devotees

There are many followers of Our Lady; but, sadly enough, few turn out to be sincere imitators of her virtues. Many embrace the *exterior practices* of this Holy Slavery of Jesus and Mary, but few there are who enter into its interior spirit and still fewer who persevere in it.

Some people always seem to stop at the surface of things. They are enthralled by the crimson beauty of a waning sunset. And yet, gratitude to the Divine Artist will never so much as enter their minds. The celebration of Our Lord's feast days, Easter for instance, means nothing more to them than sparkling, triumphant music, or a dazzling, breath-taking display of flowers. They will even count the lilies on the altar, and voice their approval of the beautiful vestments worn by the priest, that day. But, as for the all important lesson of *a rebirth in Christ* which is the ever recurring leit-motif of the epistle, the gospel and the other prayers of this wonderful mass, that inevitably escapes their notice.

The *True Devotion* is treated in somewhat the same way by many would-be slaves of love of Our Lady. They are so concerned about the externals of this devotion taught by St. Louis Mary De Montfort, that they fail to grasp its spirit. They will inquire about the exact number of days to be spent in preparing themselves for their consecration, what the precise formula should be, what prayers they should recite, whether they are bound to say the *Magnificat* every day, etc. These secondary aspects of the True Devotion are important. They are by no means to be treated lightly or brushed aside as "mere externals." However they should not be overemphasized. They do not affect the substance of this devotion. The great difficulty lies not in *adopting* but rather in *persisting* in this attitude of *constant dependence* on Mary.

This challenge of the True Devotion to our sense of self-sufficiency is not understood as it should be. This is due, in great part, to a superficial knowledge of what this consecration implies.

A New Way of Life

Need I tell you, dear Slave of Mary, that your consecration opens for you a new way of life? Surely you have already realized that your consecration is not a mere passing donation, a self-surrender of an hour, a day, a week or a month. You have given yourself to Mary, as her slave of love, "for time and eternity."

To practice True Devotion, to remain true to your consecration, you must not be content with merely repeating its formula. You must *live* and *act* as Mary would in your place. The spirit of this True Devotion to Our Lady is to make you depend on her every moment of the day. To renew your consecration daily, many times a day, is surely commendable. But to think this is the best service you can give Mary is a sad illusion. Meditate upon these words of St. Louis Mary De Montfort, they will give you the clue to what I mean.

"It is not enough to have given ourselves once as slaves to Jesus through Mary, nor is it enough to renew that act of consecration every month or every week. That alone would not make it a permanent devotion, nor could it bring the soul to that degree of perfection to which it is capable of raising it. It is not very difficult to enroll ourselves in a confraternity, nor to practice this in as far as it prescribes the saying of a few vocal prayers every day; but the great difficulty is to enter into its spirit. Now its spirit consists in this, that we be interiorly dependent on Mary; that we be slaves of Mary, and, through her, of Jesus." (Secret of Mary, no. 44)

Total Dependence

Ponder over the mystery of the Incarnation. There you will find Jesus captive and slave in the womb of

(Continued on page 31, 2 col.)

Rev. Nicholas A. Norman

confraternity notes

Unknown Confraternity

UNTIL VERY recent years, this dubious distinction could very well have been applied to the *Confraternity of Mary Queen of All Hearts.* But no longer! Its star is rising, so swiftly indeed that it might better be called a comet than a star. But if insistence be made on the word "star," then it is a brilliant Nova, flaming suddenly from dim obscurity to a splendor of the first magnitude.

Is this the Age of Mary? The star of the Confraternity offers visible confirmation of its likelihood.

Spiritual Association

But what is a *confraternity?* And what is an *archconfraternity?* The terms are popularly used interchangeably, but they have not the same meaning.

A *confraternity* is a spiritual association organized for some spiritual good. There are many such in the Church: the Confraternity of Christian Doctrine, the Confraternity of the Holy Name, the Confraternity of Christian Mothers—but the list is too long to mention all.

Confraternities come into being by the action of a bishop when he formally erects the association in his diocese. Every bishop has the right to erect confraternities within his diocese, but no more than one of each kind is formed unless conditions warrant their increase.

As confraternities established for the same end multiply, the Church at times honors the spiritual movement and shows her benign approval by designating one of these the *archconfraternity,* granting to it spiritual favors, and empowering it to extend these same favors to all other confraternities affiliated with it.

Montfort's Dream

St. Louis De Montfort yearned for the day when not only would many devout souls individually make the Act of Consecration, but would be *united into one spiritual family.* "Those who wish to enter into this particular devotion, which is not at present erected into a confraternity, though that were to be wished . . ." (True Devotion no. 277). Christ Himself said: "Where there are two or three gathered together in My Name, there I am in the midst of them." (Mt. XVIII, 20) Surely that is true where people gather together in one place to pray. But is it not likely that it is just as true where they are united in spirit before the Lord in a spiritual group blessed and approved by the Church? Will not the concerted action of a united society please His Majesty more than the individual actions of isolated followers of a devotion or way of life?

Unity and concerted action were an outstanding characteristic of the first Christians. Theirs was the first—but Christian—communism, for they shared even their material possessions. Their strongly forged bond of charity commanded the admiration even of their enemies, for the pagans marvelled, saying: "See how these Christians love one another!"

Christian Fraternity

Time and increasing numbers brought changes, but Christianity and the spirit of our religion endures without ending. Family spirit, the sense of being truly brothers and sisters under one kindly Father and one loving Mother, interest in one another and concerted action for the same great ends—these are still, and will be until the end of time, dominant characteristics of the True Church of Christ.

We have lost so much of that spirit in our days. Comparatively few unite even in parish societies. Our enemies are so swift to get together, and we are so slow. As someone expressed it, our churches are so often just like great railroad terminals where hundreds come and go, with scarcely a passing glance at their fellows, and with still less interest in their concerns.

Father Nicholas Norman is the zealous director of the *Confraternity of Mary Queen of All Hearts,* in St. Francis Xavier Church, Chicago. Father Norman is also the author of several booklets and leaflets, on the De Montfort Consecration to Jesus through Mary.

Rather, in our intensity of preoccupation with self, we seem nearer the primeval cry of Cain: "Am I my brother's keeper?" than we are to fulfilling the desires of the Church, so poignantly expressed by the broken-hearted Benedict XV as he lay dying, looking out upon a dimming world, the lights going out one by one—"Together in One, all things in Christ!" And what were those dying words of the Vicar of Christ but an echo of the heartfelt desire of the Master: "That they may be one, Father, even as we are one."

Delicate filaments of cotton that can be broken by a baby's hand may be woven into durable cloth; slender strands of hemp can be made into a sturdy rope, thin wires into a strong cable, and many men into an irresistible army. So in the spiritual order too, unity makes for strength, for endurance and for victory.

Under the Queen's Command

Was ever the need for a united Christendom greater than it is now? The Queen herself has come to call us under her command, to be united in consecration to her Immaculate Heart. What is consecration to her but the acceptance of Her Majesty as our commanding officer? The cadre is ready of souls already consecrated and united. The regiment must come up to full strength. Made up of souls who are ready to give all, united under one command, it cannot but win a lasting victory.

Montfort's Dream comes true

St. Louis Mary De Montfort did not live to see his dream of a confraternity realized. Indeed his very Treatise on True Devotion to Mary did not come to light until one hundred and twenty-six years after his death. But the spirit of the Blessed Grignion De Montfort looked down from heaven with joy when, on March 25, 1899, Archbishop Duhamel of Ottawa fulfilled the dreams of the once lonely, fiery priest of Montfort. Again De Montfort rejoiced when the *Confraternity* in Rome was raised to the dignity of an *Archconfraternity,* on April 28, 1913, by Pope Pius X. And today, Saint Louis Mary De Montfort glorifies his Queen and sings the praises of the Incarnate Wisdom as he sees the Catholic world turning, turning and looking upward, the light of a new life and true devotion upon their upturned faces, so many advancing with determination and courage, joyously into the light and transforming fire of the Immaculate Heart.

Eugene Mulligan, S.M.M.

NEEDED! More Priests

THE GREATEST actual need of the Church is more priests. This is evident if we reflect seriously on current spiritual conditions and their consequences.

In the United States alone, there are one thousand counties without a resident Catholic priest. Throughout the west and south, priests care for such vast territories that it is impossible for them to contact their people frequently. Pastors and curates of large city parishes must diffuse their activity in so many fields that it is difficult to concentrate their efforts on strengthening the faithful in their faith. The regrettable result of this is a general weakening of faith and the infiltration of secularism among Catholics. These souls need priests, defenders of the faith, to guard, remind and encourage them.

The Boweries and Skid-rows of every city harbor derelict souls called the dregs of society. Bread lines and shelters are considered the only remedy. Confession and Communion lines are what is really needed. These souls need priests, shepherds, who will leave the ninety-nine and go in search of the *one* that is lost.

Outside the Church, general confusion concerning God's law is on the increase. The Ten Commandments are no longer accepted as the moral code. Group approval and so-called fashion now determine morality. If a community endorses divorce, it is thought moral; should mercy-killing be legalized it becomes an act of charity not murder. The security of God's law is lost and men experience, even in this world, the suspicions, the hates, the treachery and emptiness of hell. The by-product of all this is fear and guilt from which so many attempt false escapes. These souls need priests, spiritual physicians, to teach them that the cure is Christ, the Way, the Truth and the Life.

All this is a perfect setting for the devil's work. In fact, rarely has he raised his head with such impudence; rarely has he been so successful in God's world. Our bishops warn us that never since the catacombs has the Church faced such trying times. However, rather than a source of discouragement, this picture should be an incentive to greater faith.

Christ Himself assured us that the gates of hell shall not prevail against His Church, and on the very first pages of the Bible is the prophecy that our Blessed Mother shall crush the serpent's head. Final victory is guaranteed but it can be delayed with tremendous cost through sinful indifference on the part of Catholics. If the number of priests is insufficient, it is because few Catholics ever think of asking for more. Content because their own needs are satisfied, too many forget the sufferings of Christ's Mystical Body. Priests, God's anointed, are needed to alleviate, to strengthen and to lead the members of Christ to victory.

Our Divine Lord Himself asked us to pray for vocations: "Pray the Lord of the harvest that He send laborers into the harvest." There is no better way to manifest true appreciation of the spiritual blessings that we enjoy than a sincere prayer for priests to extend those same blessings to others. Let us express our gratitude through prayer, requesting an increase of priestly vocations. Let parents pray that theirs be the home of another Christ in the person of their son; that one of their sons be a priest dedicated to giving this world to Mary so that she may give it to her Divine Son.

In her apparitions, our Blessed Lady prophesied that through devotion to her, the world would return to her Son. But, priests are needed to preach this truth; priests who will be, as St. Louis De Montfort describes them, "true servants of the Blessed Mother and who, like other St. Dominics, will go everywhere with the bright and burning torch of the holy Gospel in their mouths and the holy Rosary in their hands; barking like faithful watchdogs at the wolves who would tear to pieces the flock of Jesus Christ; burning like fires and lighting up the darkness of the world like so many brilliant suns."

May the Blessed Virgin Mary, Mother of the Eternal Priest, enkindle in the hearts of many more young men of today the sparks of generosity and self-sacrifice and fan them into the generous flame of a priestly vocation.

Father Mulligan is the Vocational Director of the Montfort Fathers here in the United States.

What Others Say

"I cannot think of a higher work or a broader vocation for anyone than the simple spreading of this peculiar devotion of the Venerable Grignion De Montfort."
(Father Frederick William Faber)

A Seminarian's Discovery

"I have found the beautiful devotion of Holy Bondage only recently, but I already love it and am profiting by it. I am a Junior Seminarian and this devotion is helping me greatly in preparing for my goal, the Holy Priesthood."—
Mountain View, Cal.

Francis Paul White, S.M.M.

Our Lady's shut-ins

THE PROBLEM of human suffering, under the impact of the Manchester Case, has undergone a more thorough airing in recent months than it had perhaps in years. Test case or no, the New Hampshire incident has provoked reams of comment on the morality and immorality of killing in the name of mercy. The crux of the problem seems to be: "Has life any value for one enduring continual and severe pain from an incurable disease?"

Of course, the answer will be yes or no depending on whether a human being is assumed to be a glorified animal, a little greater than the beast; or a Child of God, "a little less than the Angels." The Catholic answer is obvious. The mystery of human suffering will ever be a mystery to us. We do know, however, that suffering plays a tremendously important role in the lives of us sinners. St. Paul puts it this way: "I fill up those things that are wanting of the sufferings of Christ in my flesh for His Body which is the Church."

But let us not stop here. How can we best exploit suffering? Make it pay interest? And not succumb to a sense of frustration and uselessness that is so often born of physical helplessness and pain? How can one "enduring continual and severe pain from an incurable disease" develop the realistic attitude of joyful resignation with the assurance that a life of suffering can be of inestimable value?

It stands to reason that there is no substitute for the Sacraments of Christ, those lifelines of Grace without which the grandest of human achievements are just so much straw. It is the divine inscription that transforms the gross metal of human activity into a coin of great price. But Grace can be wasted at the source like food dripping from the spoon of an awkward child who cannot seem to find his mouth. It can be abused as an unwatched child will abuse the strength of his tiny limbs to reach for a hot flat-iron. Grace can be destroyed like the life of a child abandoned by his mother.

Is it strange then that a loving God Who gave us the Sacraments should also give us His Mother to be our own Mother of Divine Grace, who has taken upon herself the responsibility of caring for us all that the graces of God may not be wasted, abused or destroyed? And it would seem that she is never so good, never so powerful, never so much a Mother as when she has to help us in our weakness.

St. Louis De Montfort, in his *Treatise on True Devotion* has opened for us new vistas on the value of suffering offered up to Christ through Mary. He writes:

> "It is the servants of Mary who carry their crosses with more ease, more merit and more glory.... That good Mother, all full of grace and of the unction of the Holy Ghost prepares her servants' crosses with so much maternal sweetness and pure love as to make them gladly acceptable, no matter how bitter they may be in themselves. And I believe that a person who wishes to be devout, and to live piously in Jesus Christ, and consequently to suffer persecutions and carry his cross daily, either will never carry great crosses, or will not carry them joyously or perseveringly without a tender devotion to our Lady." *True Devotion to the B. V. M.*

It will be the purpose of this page to make Mary better known and loved by Christ's suffering members, with the hope that their devotion to her will enable them to appreciate the value of their lives, make the road to Christ easier and open their hearts to spiritual joy.

Father Francis Paul White, formerly of our mission band in the Mid-West, is now an assistant at St. Mary, Gate of Heaven, Ozone-Park, N.Y.

WHAT TRUE DEVOTION HAS DONE FOR ME

Perfect Resignation

"I must remain on this rest for at least a year, hoping in this way to cure the condition left by rheumatic fever, before I may go on duty. I am resigned to God's Will as far as the painful condition is concerned. A slave of Mary has no rights. 'My soul is Mary's slave of love, let all things be done to me according to her good pleasure,' is my prayer. I do hope that my superiors will not be disappointed if there is no cure for me."

—Sister M.D., Ind.

A New Life

"It would be impossible for me to find the words that adequately describe the change that has come over me since I consecrated myself to Jesus through Mary. I feel as though I'd stepped out of my old life into a new one. I have conquered completely over a sinful habit and am wonderfully happy."

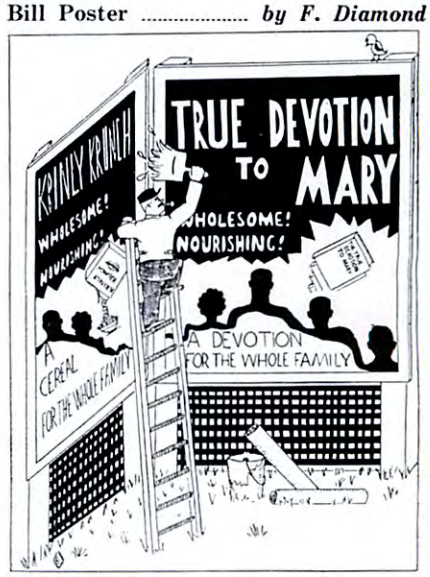
—Slave of Mary

Little Bonds of Mary

"This devotion to Our Blessed Mother is so beautiful, so tender, so consoling, so inspiring—It fills one with confidence. The years that I lived without knowledge of this devotion so true to Mary, I feel I really lived not at all. May the world heed her pleas at Fatima... May 'Little Bonds of Mary' like little crocuses in the spring—come to life all over the land until all belong to Mary—"

Mrs. J. C., Escanaba, Mich.

Bill Poster ..... ***by F. Diamond***



the story of Saint Louis Mary Grignion De Montfort

OUR LADY'S SLAVE

by Mary Fabyan Windeatt

CHAPTER 1

THE Bishop of Poitiers peered through his study window at the shabbily dressed young priest striding briskly toward the front gate in the pale sunlight of the late November afternoon. Then, shivering at the whistle of the chill wind through the leafless trees, he turned, and, leaning heavily on a cane, moved toward the open hearth where a fire was burning.

"Father Louis Mary Grignion," he muttered wearily, shaking his head as he warmed himself over the leaping flames. "That young man is either a fool or a saint."

For several minutes the Bishop gazed moodily into the fire, heedless of the fact that there had been a knock at the door and that now his secretary stood waiting in respectful silence on the threshold. Then slowly he came to himself.

"Yes, Monsignor. What is it?"

The newcomer, a tall, severe-looking man in his middle forties, bowed stiffly. "I brought the papers, Your Lordship. The ones you wanted about Father Grignion. But shall we go over them now? After all, it's nearly supper time. . . ."

The Bishop hesitated, then hobbled painfully across the room to his desk. "Of course we'll go over them now. Father Grignion's case is most important. Besides, it'll take only a few minutes."

The Monsignor bowed again, then placed a sheaf of papers before his superior.

"Very well, Your Lordship. But I'm afraid you'll find everything as it was last month. For instance, on this first page is the personal information about Father Grignion. Birth: January 31, 1673, at Montfort-la-Cane, in Brittany, the second of eighteen children of John Baptist Grignion and Joan Robert. Education: seven years at the Jesuit college in Rennes, seven years with the Sulpicians in Paris. Ordination to the holy priesthood last year on June 5, 1700, aged twenty-seven. After that, a few retreats and missions under Father Leveque at Nantes. . . ."

The Bishop listened in moody silence. Then suddenly he shifted impatiently. "Yes, yes, Monsignor. I know all this. But the letters from his former superiors in Paris. Surely there are some new ones by now? What have they to say? That's what I want to hear."

The Monsignor smiled wryly. "There's been nothing new, Your Lordship."

"Not even from Father Leschassier? Or Father Brenier? Or Father de la Chétardie?"

"No, Your Lordship. None of these men will recommend Father Grignion for any work—let alone what you've just given him to do here in Poitiers at the poorhouse."

A hard light shone in the Bishop's eyes. "But what have they got against the boy?" he demanded sharply. "Hasn't he always been at the top of his classes in the Seminary? Hasn't he even had to do outside work to pay his tuition? Hasn't he been prayerful, mortified, obedient, all through his student years?"

"Yes, Your Lordship."

"Well, go on. What is it, then?"

"His . . . professors say he's too different, Your Lordship."

"Different! How different?"

"Well, for one thing, his clothes. He just doesn't seem to care what they look like, Your Lordship. Why, he won't even wear a hat!"

The Bishop shrugged. "A hat! What has wearing a hat got to do with being a good priest?"

"Nothing, Your Lordship. But still, when all other priests wear hats. . . ."

"Go on. What else is wrong with Father Grignion?"

The Monsignor hesitated. He had no wish to become involved in an argument with the Bishop. But he could not help feeling slightly suspicious of the young priest (at present a missionary in Nantes), who only a few minutes before had been in this very room. Not only had his clothes been disgracefully shabby; he had not even seemed to care that they were. Nor had he been a bit impressed with all the elegance around him—the rich carpets, the hangings, the furniture.

Even more. The approaching interview with the Bishop seemed to have produced in him none of the anxiety which the Monsignor ordinarily observed in other visitors. When the time came, he had found Father Louis Mary Grignion, not sitting timidly in a chair, or pacing nervously about the waiting room, but on his knees in prayer. And here he had received the Monsignor's announcement that the Bishop awaited him, quite simply, without apology or sign of embarrassment.

"Well, Monsignor? As you were saying. . . ?"

The latter swallowed hard. "Really, Your Lordship, I haven't a thing against Father Grignion. I'm sure that he's very holy. And that he'll do good work at the poorhouse."

Gradually the Bishop's eyes softened. "I'm glad to hear you say so. The place is in a dreadful state." Then, after a moment: "But you really don't think he'll stay, do you?"

"Frankly, no, Your Lordship."

"Why not?"

With a gesture of despair, the Monsignor threw caution to the winds. "Because he's not prudent! He's bound to make enemies among the staff! Mark my words, this very night he'll be preaching a sermon on the Blessed Virgin and trying to get members for that society of his!"

"Society?"

"Yes, the one that's mentioned here

Mary Fabyan Windeatt has been called the "Story teller of the Saints." Although she professes to write for youth she has many grown-ups among those who read every book she writes and wait for the next one. We are happy to tell our readers that the "next one" happens to be OUR LADY'S SLAVE which QUEEN OF ALL HEARTS will carry serially beginning with this issue.

in these papers. He began it when he was only a student at the Seminary. And what an unfortunate title he chose —'The Slaves of Mary!' "

"The Slaves of Jesus *in* Mary," corrected the Bishop.

"Very well. Even so, the word 'slaves' is repulsive, Your Lordship. It has nothing to do with holiness. Why, such a group could do real harm to the Church!"

The Bishop nodded thoughtfully. "Yes, if it were misunderstood. But let's hope that doesn't happen here in Poitiers, Monsignor. In fact, let's pray that Father Grignion's work at the poorhouse will be blessed with real success."

Quickly remorseful over his outburst, the Monsignor shifted awkwardly. "Well, of course, that would be the charitable thing to do. But on the other hand. . . ."

"Good. After all, who knows? Perhaps some day our only claim to God's mercy will be that we helped one of His chosen workers through a difficult time. Now," with a gesture toward the papers scattered on his desk, "since it's after five o'clock. . . ."

With a feeling of genuine relief the Monsignor hastily collected the papers, then helped the Bishop to his feet. What a difficult afternoon this had been! And what a blessing it was almost time for supper!

CHAPTER 2

As Father Louis Mary Grignion strode through the streets of Poitiers, the Bishop's encouraging words still ringing in his ears, his heart sang. What a wonderful day this was! He, twenty-eight years old, with only a few months' experience as a missionary in Nantes, was going to live and work among the poor of the city—and at their own request!

"It's almost too good to be true," he told himself happily.

And yet how very true it was! Six months earlier, after visiting his sister Sylvia at the Benedictine convent of Fontevrault, he had come to Poitiers to see the Bishop about the possibility of working in his diocese. But the Bishop had been away at the time, and, having nowhere else to stay while awaiting his return, he had gone to the General Hospital (commonly known as the poorhouse) to ask for bed and board.

Now, as he recalled that far-off day in early May, Father Grignion's eyes twinkled. Because of the shabby cloak which he had been wearing, no one at the poorhouse had taken him to be a priest. They had thought him just another beggar, and had accommodated him accordingly. But when his true identity had become known and better quarters were immediately found for him, he had politely declined them, preferring to be among the poorest of the lodgers.

God had blessed this decision. The influence of the strange young priest from Nantes rapidly showed itself at the poorhouse. Men and women who had not been to church in years assisted at his Mass each morning and even joined with him three times a day in reciting the Rosary. When it was time for Father Grignion to return to Nantes (for the Bishop had been unable to find a place for him in the diocese), the poor themselves had come to his aid by taking up a collection for him. They had then petitioned the Bishop to let him be their chaplain. Even the staff had been most anxious that he remain.

"My labor will have been well expended if this little writing falling into the hands of a soul . . . well born of God and of Mary, should unfold to him . . . the excellence and the value of that true and solid devotion to Our Blessed Lady. . . ." (True Devotion, No. 112)

"And now His Lordship's finally agreed to everything," Father Grignion reflected gratefully. "God be praised!"

But if Father Grignion was happy over the recent turn of events, others in Poitiers were even more so. And when, amid the fast-gathering shadows of the November twilight he presently arrived at the front gate of the poorhouse, a sizeable crowd had collected in the chilly courtyard to bid him welcome. Others—the lame and feeble—peered eagerly from the windows. Even the blind and bed-ridden heard the news with fresh hope. Father Grignion was back! How different life was going to be from now on!

"Father, we thought you'd never get here!"

"Oh, Father! Remember me?"

"And me?"

"Look, Father! My arm got better—just as you said it would when you were here in May!"

"And my foot! It got better, too, right after you blessed it!"

"Hurry, Father! Supper's ready! A very special one in your honor!"

As he gazed at the excited men and women crowding about him in the wind-swept courtyard, garbed in the drab grey homespun of the poorhouse, their faces pinched and wan yet shining with childlike eagerness, a lump came into Father Grignion's throat. Souls! The souls of the poor and unwanted! What a privilege to be their friend!

"I must do everything to help them," he thought, as he let himself be pulled along toward the front door. "Dear Blessed Mother, you *will* show me how, won't you?"

There was little time for prayer now, however. Supper was ready and waiting. The matron was anxious to show Father Grignion the room which had been prepared for him, to hear all about what had happened since his first visit in May and to learn what plans he had for the future.

But when supper was over and Father Grignion had visited the blind and bed-ridden and made the acquaintance of several newcomers, a sudden thought came to him. The poor would soon be retiring for the night, but surely it was not too late to have a meeting with the staff?

At this unexpected suggestion, the matron hesitated. Darkness came on early in November. And since it was cold and damp in the house because of the shortage of fuel. . . .

Father Grignion smiled understandingly. "Don't worry. I won't keep you long."

"But you must be so tired, Father!"

"No, no. Please, couldn't you arrange to get your helpers together for just a little while?"

"Well, of course, Father. If you really want it that way. . . ."

So presently, in a large and rather cheerless room, Father Grignion found himself facing the matron, her assistants, the staff of nurses, maids and kitchen workers. A number of men in charge of various duties around the house were also on hand. All looked at him expectantly.

For a moment a doubt crossed Father Grignion's mind. Perhaps it hadn't been the wisest thing to call these men and women together so soon after his arrival, especially since they must have worked hard all day. After all, this was now their free time, and no doubt some of them had made plans of their own. But his heart was so full! He wanted everyone to know how much he appreciated being back in Poitiers, and of all the things he hoped to do to make the poorhouse into a real home.

"Friends, I know the city doesn't allow much money for the work here," he began. "I understand about the

(Continued on next page, Col. 1)

MARY'S LITTLE FOLKS

BIG SIS

ROSE FOUND a cracked statue of the Blessed Virgin in a trash can. She washed it and kissed the ugly cracks tenderly. Then she set it on a little shelf in her room. She had seen pictures of May altars.

May altars had to have flowers though. There were no flowers in the slums of the city where Rose lived. There wasn't even a dandelion or a blade of grass. Rose wanted flowers for the Blessed Virgin. There must be flowers growing somewhere.

She started out walking. She had heard that flowers grew in the country. If she walked far enough, surely she would get to the country. Soon she came to a very busy street. Busses and cars zipped past. A light changed from red to green and back to red again. Rose started across the street.

Suddenly a big blue-clad arm picked her up and carried her. "That light was red, little girl. Aren't you pretty young to be out traveling by yourself?"

Rose looked up at the policeman's handsome Irish face. His grin made her grin too. Then she was telling him all about it. She told him how she had to have flowers for her May altar. She told him how she was walking out to the country to get them.

"The country is a long way off, little girl. What did you say your name is?" asked the friendly policeman.

"Rose," she said shyly. "My name is Rose."

"Rose, eh?" The policeman took her by the hand. "Which way do you live?" he asked.

Rose pointed down the street. They walked along together. "But, I still haven't any flowers for my May altar!" Rose protested. "This isn't the way to the country . . ."

"You have a flower already for your May altar," the policeman said. "Don't you know that the Rose is Mary's favorite flower? If you kneel at her feet, you will be a little rose blooming just for her."

Rose was all excited. "Then, if I can be Mary's flower, I won't have to worry any more! I'll always have ME to give her!"

"That's right, Rose," the big policeman said solemnly, "and there is nothing she would rather have!"

Mary Did It!

CAROL swung gently to and fro. She sat right in the middle of the board seat. Her hands held on tightly to the ropes tied to the tree limb. As she swung, she sang a little song—

Kathy's nice and so is Jerry,
But oh, I love the Name of Mary;
I pray often—it's a game—
You see, I like to say her Name!

"I'll push you, Carol," Johnny shouted, running up behind her.

"Well, all right, but not too high . . ." At first Johnny pushed the swing very gently. Carol began to relax and enjoy its motion. "Kathy's nice and so is Jerry . . . but oh, I love the Name of Mary . . ."

All of a sudden, Johnny ran under her! He pushed the swing high, high, high, and then let go! Carol felt the rope give way. "Mary! Mary! Mary!" she screamed. After she fell she said very faintly . . . "Mary . . ."

She unclenched her small fists one at a time. She rubbed her hands over her plump little body. She *seemed* to be all in one piece yet. Very slowly she opened just one eye. She looked down and saw blue stripes, not *on* her, but *under* her! She had landed on the soft mattress her mother was sunning in the yard.

"Mary did it!" she told her mother, who saw it all and came running.

"No, I did it," Johnny said, owning up to his mistake. "I pushed her too high. The rope must have been rotten. It broke."

"Mary did it," Carol insisted, "made me land safely on the mattress, I mean!"

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shortage of fuel, even of food at certain times. And I know you're paid very little for all your labors. But—well, I think there'll be changes before long."

Then, to the astonishment of everyone present, he announced that in the morning he was going out to beg. There were plenty of rich people in Poitiers. When they heard of the urgent needs at the poorhouse, surely they would not refuse him.

"To beg! Ah, I can see that this shocks you," said Father Grignion, smiling, "that some of you don't like the idea at all. But friends, didn't you know? *I'm a slave!* The slave of Jesus, in Mary! And right now, begging for others is the work I've been given to do."

There was a gasp of astonishment, but Father Grignion, eyes sparkling with enthusiasm, paid little heed. Why shouldn't his co-workers know the truth about him? That years ago, while still only a student in the Seminary of Saint Sulpice in Paris, he had offered himself, body and soul, to the Blessed Virgin for her to do with him as she would? That he had kept back nothing—not even the satisfactory merit of his prayers and good works—so that she herself might apply these to whatever needy souls she wished to help?

"Yes, I'm a slave," he continued, smiling at the startled faces raised to his. "The slave of Jesus, in Mary. Oh, if I just had words to tell you what this really means. . . ."

(To be continued)

MARY, HELP ME

Don't do this, and don't do that—
It's don't, don't, don't all day,
And if it isn't don't, it's do—
I get confused that way,
Till I ask Mary, "Help me, please,
Do things that I should do,
And help me don't do all the don'ts
That mother tells me, too!"
—Big Sis

TEEN-AGERS

THE FOLLOWING are excerpts taken from a questionnaire submitted to high school students. Note the beautiful Marian sentiments expressed by these teen-agers.

A Senior writes: I daily say my Rosary to Mary. Has she not said, I PROMISE MY SPECIAL PROTECTION TO ALL WHO DEVOUTLY SAY MY ROSARY?

A Junior: My Scapular is always with me. Our Blessed Lady's words and promise of salvation are most consoling, WHOSOEVER DIES WEARING THE SCAPULAR SHALL NEVER SUFFER ETERNAL FIRE.

A Sophomore: Every morning I offer all my actions and prayers of the day to Jesus through Mary, and I think of her own words at Fatima, WHEN MY IMMACULATE HEART TRIUMPHS, THE WORLD WILL HAVE PEACE.

A Freshman: I always carry in my wallet a picture of the Blessed Virgin Mary, and every time I look at it I say to her, SWEET HEART OF MARY, BE MY SALVATION.

An Eighth-Grader: Around my neck hangs the Miraculous Medal. It is my badge of identification. Our Blessed Lady has said, THOSE WHO WEAR MY MEDAL SUSPENDED FROM THEIR NECKS WILL RECEIVE GREAT FAVORS.

A Seventh-Grader: Every time I pass a florist shop window, I place in spirit all the beautiful flowers there before our Blessed Mother. I know it pleases her motherly heart. IS SHE NOT THE FAIREST FLOWER OF PARADISE? *May their good example spur many others to imitate them in honoring Mary, the Mother of God and ours. Our Lady is always crying out:* REMEMBER ME, AS YOU EXPECT ME TO REMEMBER YOU!

Contributed by:
Brother Cyril Robert, F.M.S.
St. Agnes High School

Consecration Aids (cont. from page 24)
Mary, totally dependent on His Mother for every breath of life. This mystery is a perfect illustration of your new way of life. The Model set up for your imitation in your total surrender and continuous dependence on Mary, is none other than Jesus, the Son of Mary. Your consecration does not demand additional prayers; it entails this new way of life as you see it portrayed in this adorable mystery.

It would have you realize that you no longer belong to yourself but to Mary, and consequently, that you must depend on her for everything you do, the way you do it, and the reason why you should do it. You must train yourself to think in terms of total dependence on Our Lady. That is why you must accustom yourself to see life, with its moments of pleasure and diversion as well as its long, dreary hours of duty, as *your* service of Mary, your Queen.

You are Mary's slave of love, you know. You can therefore have no desire of your own. Your one wish must be to serve and please Mary as best you can. By your consecration you have given up your right to a final decision. That is Mary's privilege now.

Don't Take Anything Back

Obviously there is no point in giving yourself to Our Lady, body and soul, then taking everything back when the time for action comes.

You have surrendered your body to Mary. The implication is that you are not free to use your eyes, for instance, as you may choose, but only as she, your Queen, would permit. Movies, best-sellers, up-to-date, top-notch magazines must be submitted to her for approval.

In like manner, your conversation and your general behavior must become daily more like Mary's. You must learn to say the things Our Lady would say in your place, to meet discourtesy with a smile, sorrow with a word of understanding and sympathy, discouragement with the needed wholesome advice. Your speech must mirror a soul that is steeped in humility, kindness and love of God.

Yes, you are Mary's own and, as such, you must reproduce in *your* walk of life the God-winning ways of your Mother, Mary.

Father Lucien Ledoux is professor of Dogmatic Theology and of Mariology at St. Louis De Montfort Seminary, Litchfield, Conn.

May

SPRINGTIME is the loveliest time of the year. The world is waking up after its winter sleep, the earth puts on its green again, and the odor of blossoms steals through our opened windows. Spring is the season of beauty and May is the crowning glory of springtime.

Because May is so lovely it is only right that it should be the month of the loveliest Lady who ever walked our earth. May is Mary's month, and the children of Mary love it. They deck her altars with the fresh flowers that are climbing over the garden; they sing her songs; they crown her Queen of May. And Mary from heaven's springtime must smile tenderly on her children.

It isn't hard to be good in Maytime; it's really hard not to be good. When we bring our flowers to Mary's altar, it's easy to think of how the Boy Jesus probably brought His Mother the golden flowers of Palestine, clutched in His moist little hand. It's easy to talk to her in prayer; in fact, there is so much that we want to do that our thoughts tumble over each other so that we don't know just which one to do first. We mustn't make the mistake though, of simply *wanting,* and *wondering,* and never really *doing.* We mustn't let May slip by wishfully. We must make our love practical, beautiful, real.

As Children of Mary, we should be especially concerned about making May, this May, the most beautiful month of the year. How shall we do it? That is going to be up to you, and you, and you individually. You answer the question, each one of you, and then when you have decided just what you will do for your Mother and His—do it!

Question Box (continued from page 22)
duty is towards his wife and children, must see to it that his money be not spent foolishly, as by gambling, excessive drinking, etc. He must remember that, by virtue of his consecration, all his money belongs to Mary and consequently must be spent only according to *her* will, which is none other than God's Will. And so, before spending any amount of his money, he will ask himself (at least implicitly, in a general way): 'Would our Blessed Mother approve of my buying this or that? . . . of my spending this money this way?'

Of course, the real consequences of such a practice, especially with regards to one's personal sanctification, are of tremendous import. And here is the reason why. The soul no longer acts as an independent proprietor but rather as Mary's administrator. The soul no longer acts merely with her own imperfect intentions, but it takes on *Mary's intentions.*

Now, if you consider that the value of an action comes from the *intention* with which it is performed and the *grace* that accompanies it, you will readily understand something of the importance of such a gift. Your intentions will become purer, your actions more perfect because, as De Montfort teaches: "Doing all your actions by our Blessed Lady, as this practice teaches you, you abandon your own intentions and operations, although good and known, to lose yourself, so to speak, *in the intentions of the Blessed Virgin,* although they are unknown." (True Devotion no. 222)

Reflect for a moment upon the purity and value of Mary's intentions, and you will have grasped something of the practical consequences of such a gift, in our every day lives!

PARTICULAR INTENTIONS

I would like to make Montfort's act of total consecration to Mary, but I have been told that in giving over to Mary the value of all my actions and prayers, I shall not be able to pray for my deceased mother, or for my husband and children, or even for myself. Is this true?—Mrs. A.A., Chicago, Ill.

Quite the contrary is true. Here is what St. Louis De Montfort has to say on that subject. "This practice does not hinder us from praying for others, whether dead or living, although the application of our good works depends on the will of our Blessed Lady. On the contrary, it is this very thing which will lead us to pray with more confidence; just as a rich person who has given all his wealth to his prince in order to honor him the more, would beg the prince all the more confidently to give an alms to one of his friends who should ask for it." (True Devotion no. 132,2)

Here are a few reasons in support of our Saint's teaching. First of all, by this consecration a soul gives over to Mary all its spiritual treasures and it promises to do nothing contrary to her will, to ask for nothing contrary to Mary's will. Now could it be contrary to Mary's will to ask her to pray for our dear ones? Certainly not. Mary knows our obligations in this respect and she will see to it that this duty is fulfilled in accordance with God's greater glory.

Another reason is that, to be a slave of Mary means to live *in dependence on her.* Now, to be dependent on Mary for all things does not in the least exclude our having particular intentions. True, a slave of Mary must have no self-will, but this does not reduce him to the condition of a mummy. A religious may ask for legitimate permissions from his superior. If these are granted he may then act in full accordance with the spirit of his religious vows. Why can't a slave of Mary ask for things also from his Queen and Mother, and still remain within the spirit of his consecration?

But, let us go a step further and say that not only we *may* pray for special intentions but that, from time to time at least, we *must* do so lest we fall into lukewarmness and indifference,—under the pretext that Mary does everything! It has ever been the teaching and practice of the Church to encourage the faithful to formulate intentions in their prayers. These stimulate our fervor and fix our attention.

Let us not forget either that, in many circumstances, the Holy Spirit guides us in our prayers. St. Thomas Aquinas tells us that "The Holy Spirit comes to the rescue of our infirmity by inspiring us with holy desires and thus making us ask for the right things." (IIa, IIae, Q.83,art.5 ad. Ium) Besides, Christ Himself, Who taught us how to pray, did not deem it unfitting to pray to His Father for a very special intention: "Father, if thou art willing, remove this cup from me!" The slave of Our Lady too may express his desires provided his final word be, like that of Christ, "yet not my will but thine be done." (Luke XXII, 42)

Far from being a hindrance in our prayers for others, therefore, this consecration renders those prayers and intentions all the more powerful with God and Mary. "It is not credible," says St. Louis De Montfort, "that our parents, friends and benefactors should suffer from the fact of our being devoted and consecrated without exception to the service of our Lord and His holy Mother. To think this would be to think unworthily of the goodness and power of Jesus and Mary, who know well how to assist our parents, friends and benefactors, out of our own little spiritual revenue or by other ways." (T.D. no. 132,1)

We should therefore formulate our own intentions as often as it stimulates our devotion—provided we do so in perfect submission to Mary's will.

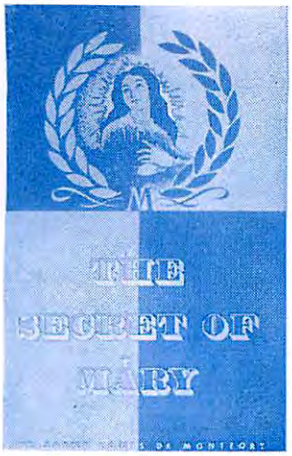
HOW TO CONSECRATE YOUR CHILD TO MARY

Before or After Childbirth

"If a mother desires to consecrate her child to Mary, let her go to an altar of the Blessed Virgin. There she should offer and dedicate her child to the Mother of Jesus, asking her to *accept it as her own property* that it may have her special protection through life. The mother should promise Mary to raise the child conscientiously, and from its earliest dawn of reason to instill into it a tender love for Jesus and Mary. On the day of consecration, it would be quite fitting if the mother in token of giving over her child, would give an alms, or light a candle, or have a Mass offered for her child.

"With this consecration, the faithful mother may firmly hope that, in the Providence of God, her child may go through life without grievous sin; or, if he has fallen into such sin, that he may not die unrepentant."

The above consecration was taken from a beautiful little booklet entitled: "Blessings before and after Childbirth." Copies of same may be obtained from: The Weider Press, 838 Westfall Rd., Rochester 18, N.Y. Prices: 5¢ per single copy; 50¢ per 12; $1.15 per 25; $2.25 per 50; $4.00 per 100.



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