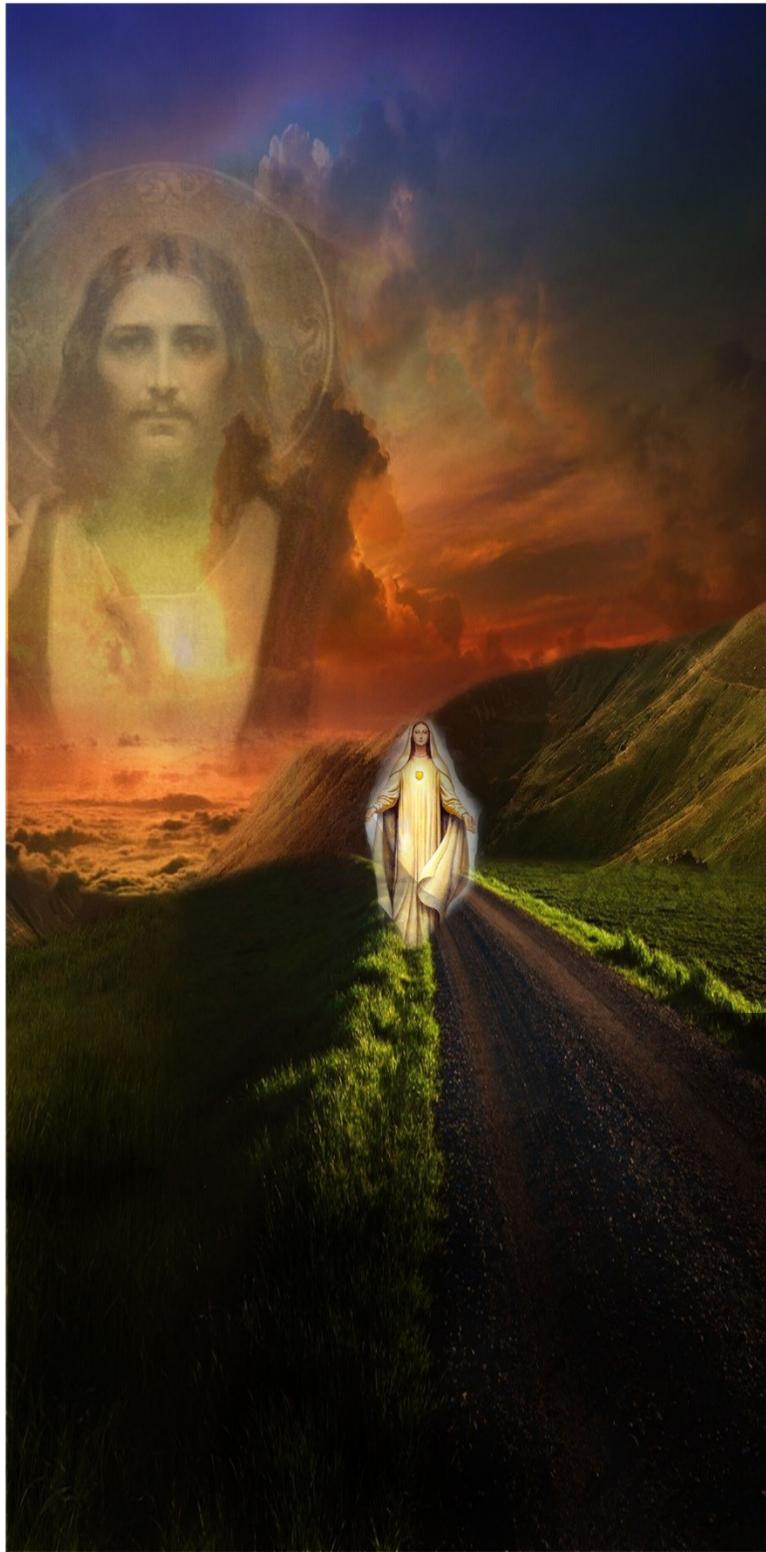


# The Path of Mary

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## INTRODUCTION TO THE SPIRITUAL TEACHING OF THE PATH OF MARY

In preparing this text of the Path of Mary, what has been attempted is a synthesis of the work itself. When Mary Potter first wrote the Path of Mary, it was itself a synthesis of De Montfort's TRUE DEVOTION. What Mary Potter hoped to do with that small book, was to introduce people to the devotion -- in a sense to prepare them for it. Her work was not a substitute for De Montfort's work, it was, if you like, an aid.

In preparing this work, much the same principle has been applied. This small work is a synthesis of the Path of Mary. What has been left out of this edition, are sections which appeared to be distracting to the main ideas Mary Potter was trying to get across, or slabs of material that were direct extracts from De Montfort himself.

The purpose of this edition is to try and make the spiritual teaching that is contained in the Path of Mary available and accessible to all people. While no real attempt has been made to change the style of the language, sentences have been shortened. Omissions, as has been stated, have been made, in order that the kernel of the message may be, perhaps, more clearly understood. Here is a way of life to be lived. We are all invited to live it.

It is hoped that this booklet deliberately entitled "The Spiritual Teaching of the Path of Mary", may lead others, particularly our affiliated and associates, into following the Path of Mary.

Elizabeth A. West LCM  
April, 1989,  
England

The Path of Mary is available online at:

[www.pathofmary.com](http://www.pathofmary.com)

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# Chapter One

## TO JESUS THROUGH MARY

### I

We live in perilous times. We are surrounded by dangers and temptations almost unparalleled in the history of the world. Throughout the church there is unusual distress of soul and body. You have wondered perhaps, when you have heard of the falling away from the Church of even the very good. Perhaps you have sorrowed over some sad instance, even in your own family or community, of some unhappy soul for whom the temptations of the age have proved too strong.

Yes, we have wondered at it. But we are thoughtless and careless. We do not fear for others till we see them fall: we are not wise. Did not our dear Lord "fear" for us? We should be wiser if we did FEAR more and wonder less. Why have I written this? Because forewarned is forearmed.

If you have advance notice of a threatened danger, you will make preparations to defend yourself against it. You cannot wish for yourself any real good that God does not wish for you: therefore his Divine Providence has been beforehand, and provided you with a most powerful means of help. It would not be like God to allow us to be unusually tempted, to subject us to great conflicts without providing us with a far counterbalancing assistance. I wish simply to put before you the special assistance needed at this time to enable us to fight successfully the battle which, whether we like it or not, we must engage in. What special assistance do we need?

Before I answer that question let me ask you a question. At the time of our Lord's passion, when the power of Satan was rampant in the world and ranged against the Son of God, at that memorable time, who were the faithful ones who continued with our Lord to the end? Who remained faithful, even in the most terrible hour of the Crucifixion? Who did not abandon their Lord, when even He seemed to be abandoned by His Heavenly Father? Who hoped and trusted in Him when others despaired? Who, though weeping, adored and loved, while others scoffed and mocked? Who were they, and where did their strength come from, to stand in the face of the Passion? Consider the answer well.

Those who remained in the company of Mary.

Where did they get the great grace to be faithful? From her powerful intercession. And as it was then, so shall it be again. But you will say, haven't we got devotion to Mary? Don't we love her? If these are your thoughts, then consider this: Did not St. Peter love Mary? Did not the other apostles love Mary? Where were they at Calvary? Still you may reply, devotion to Mary is not new. It has always been in the Church. This is true. But, like devotion to the Sacred Heart,

the devotion to Mary that God is now pressing for, was a devotion known and practised to the full by Saints, and those in all future ages who enter this PATH OF MARY and continue therein, will be saints, and eminent ones too. What then is this seemingly new devotion? It is the devotion practised by our Lord himself.

## II

All those who are serving God in his holy Church have devotion to our Lady, there can be no doubt about that, but it is not as God would have it to be. The Eternal Father, speaking from his high throne, said of Jesus: "This is My Beloved Son, in whom I am well pleased, hear ye Him." (Lk.9:35). Our Lord himself speaks to us to the end of time saying: "I have given you an example, that as I have done you should also do." (Jn. 13:15) What is the first thing of which Jesus gives us an example that we may follow and imitate? It is the very devotion that I am now asking you to adopt, if you love your own soul, if you love the soul of others, if you love to please and give glory to God. To explain:

In the bosom of the Eternal Father, in the embrace of the Holy Spirit, the Word, the only Son of God, lived from all eternity in wonderful peace, tranquility and blissful repose. From that haven of happiness and joy, the Eternal Word looked upon and loved above all his created works, the Immaculate virgin heart of Mary. The Son of God then gave himself to Mary, and became her Son. He, the second person of the Blessed Trinity, drew his mortal life, his body and blood from the Heart of Mary, who, by the power of the Holy Spirit, from that time on, shone with the double lustre of Virgin and Mother. And the Son of God now Son of Mary, lay tranquil and happy in her peaceful womb, dependent wholly upon her, living by each breath she drew.

Here is the example for us. Here is what I would have you do. I would have you, after the example of Jesus, give yourself entirely to Mary. I would have you born again by her. I would have you, after a fitting preparation for so solemn an act, and with the advice of those who guide you, make an entire act of consecration to her, of all the spiritual and temporal possessions you now have, or may have in the future.

It may be said, without slightest hesitation, that if you do this, after the example of Jesus, she will in return, give you the power to give a new life to Jesus. He will be born and live within you, so that forever after you may say: I live now, not I, but it is Christ who lives in me. The Eternal Word will be spiritually conceived in you, therefore, will God the Father, bending over you, encompass you with jubilee and pour forth upon you his Holy Spirit.

To understand this new spiritual birth, I would have you beg the light of the Holy Spirit, lest you be like Nicodemus, who came to Jesus and did not understand the instructions given him. What I would have you do is renew your spiritual birth made in Baptism, renew the vows you then made, and be born again in Mary. Make your vows with full consciousness of your own

act, and be born into a new life of grace and holiness by Mary for, as St. Grignon de Montfort points out:

"The first man that is born in Mary is the Man God, Jesus Christ. The second is a mere man, the child of God and Mary by adoption. If Jesus Christ, the head of humanity is born in her, the members of that Head ought also to be born in her by a necessary consequence."

This devotion that I am advocating is a necessary consequence of this theological view. If our union with Mary is so close, by reason of our union with Jesus, let us correspond with the union thus formed by God himself, and deliver ourselves to Mary, to depend upon her and live by her spirit. Let her thoughts and actions influence us, as the thoughts and actions of a mother influence the child within her womb.

This then is what I ask you to do: be born again -- not this time in sin, but in innocence; not unconsciously, as you were re-generated in the wonder-working Sacrament of Baptism, but of your own free will, renewing the grace of that heavenly birth, by consciously repeating your Baptismal vows, and adding to them a fourth vow or offering, by which you deliver your body and soul, your earthly possessions, your spiritual treasures of time and eternity to Mary.

This is not a light thing I ask you to do. If, by the light of God's Holy Spirit you can see the beauty of this Path of Mary and enter it, you will not be surprised to find that I do not exaggerate when I use the words "a new birth". It will cause a transformation in your soul. Strengthened by Mary, the Mother of Holy Hope, you will find yourself walking with an entirely new spirit. A spirit of love and liberty which you have imbibed from Mary, and you will find yourself walking along, singing 'Magnificats' on your way, praising God who has done such great things for you. May she invite you to enter where she is so powerful where she is so mother-like, where we learn to love her more and more with the love of Jesus.

### III

There are times in our life when, touched by the grace of God, we desire to make a new beginning, to cast away the past, and turn entirely to God. No matter what has been in the past, no matter how sinful, beginning a new life in Mary, by following the Path of Mary, all is made new, for it is that Mother's loving duty to free her children from the stains of their sins through her own sorrows over them. Her tears are the tears of perfect contrition, the work of the Precious Blood.

To Mary, the fount of life, is given the power to dispense the tears that purify the soul. It is Mary's grand office to her children, a work the Immaculate Mother loves to do. Perfect contrition is what all should desire and pray for. Mary knows well how beautiful it makes the soul, and therefore desires and obtains that all her children should possess this great grace.

Mary's children are very happy in its possession. It fills them with a great peace, knowing as they do, that it is one of the greatest signs they can have that they are in the grace of God.

When, however, they are cleansed and purified, Mary knows well that her children have a need of a covering before the all holy God. What then does she do? She covers them with her own graces and virtues, and yet far more, with the merits of her Son. Again her children are happy, because they have learned from the Immaculate Mother such a hatred of sin and its malice that, with fallen Adam, they would be ready to hide themselves from the Presence of God if they had only their own justices wherewith to present themselves before Him, in whose sight even the heavens are not pure.

They, however, are clothed with the merits of Jesus and Mary. They are ever humble in the knowledge of their sins, and their own nothingness. They remember that what makes them pleasing to God is the manner in which they reflect the life of Jesus and Mary. This humility possessed by Mary's own is especially dear to God, and they are cherished and caressed by God as the spoilt children of His love. Yes, they are the spoilt children of Divine Love. But, to use a paradox, they cannot be spoilt.

God, simply because he is God, desires to give. It is the nature of God to desire to give. Thus, there are many souls to whom He longs to give His precious gifts, and draw them nearer to Himself. But, He knows that by doing so He would be doing them positive harm. They have not sufficient humility to receive great gifts. They would think that there must be something particularly pleasing in their nature to induce God to favour them in this way. There would arise in them a great complacency, and the graces bestowed upon them would be carelessly guarded, and finally lost.

With Mary's own, the case is very different. They are so settled in the knowledge of their own nothingness and unworthiness, that they are not anxious to think themselves worse than they are, as some mistakenly do. No, Mary's own know it is not possible to think themselves worse than they are. They see the general corruption of mankind, and know they are the same sinful mass, and that the sins committed in this world make them know themselves. Every fresh crime they hear of, is for them a fresh increase of humility in the thought that—but for the grace of God— they would have committed the like.

With the thought that God knows them intimately, and knows the weakness of their souls, they hide themselves in the dispositions of Mary, who is all fair in the sight of God, and they present themselves to Jesus with her. They present themselves to the Eternal Father as Mary did, through the merits of Jesus. Thus, when they receive great gifts from God, they do not attempt to hide from themselves that they have received such gifts. No, they return to God what is God's. They do this through Mary.

Turning to her with the 'talent' with which they have been entrusted, and knowing that left to themselves they would probably spoil the gift, or make bad use of it, or even lose it all

together, they give it to Mary, and trust to her to show them how to use it. They deliver it to her keeping and thus they remain simple and humble, seeking nothing for themselves.

## IV

From what has been said, you may have gained an insight into the effects produced in the soul that delivers itself to Mary in the way I have advocated. The soul has towards Jesus, the love, the devotion of Mary, and lives but for Him as she did. Towards Mary, the soul turns with the love of Jesus, with His own devotion to His Mother. With this mingled, double feeling, the soul offers its praise before the Most High God, renewing on earth again, the life of love and worship of Jesus and Mary. Perhaps you still do not understand what I mean. You probably will not, until you have entered this Path of Mary, which I ask you to do in a childlike spirit.

What will be your nourishment in the Path of Mary? What will be the food you will receive? What could it be, but the “Bread of Life”, formed of her substance, the Blessed Sacrament, given to us by God through Mary? This will be your daily bread. The Blessed Sacrament is Jesus. Those who live in union with Mary, have their thoughts naturally upon the Blessed Sacrament. It could not be otherwise. Were Mary’s thoughts ever away from Jesus? Through Mary, Jesus our Life first came to us. Through Mary He still loves to give Himself.

As the child hungers for its mother’s breast, the child of Mary turns at all times to her for its life and nourishment. O Mary, Mother! You are indeed to us like the Breasts of God from which we suck unutterable sweetness. Mother-like is our good God in His Love, feeding us with His own Substance. Mary’s own, like their mother, think and live by Jesus, and constantly turn to Him to receive fresh strength, and they know well that their dear Lord is more anxious to feed them than they are anxious for this heavenly food.

In temptations they turn immediately to receive spiritually this food, and without waiting to fight with temptation, they throw themselves into the arms of their Mother, and reclining on her breast ask for the fruit of her womb, and repeat to themselves: “May the Body of my Lord Jesus Christ preserve my soul to everlasting life.” Thus they are strong for whatever battle it is they have to fight. They have received a grace, the most powerful they could receive, after the grace of a Sacrament, and thus, like a child weaned from the pleasures of earth, they rest on their Mother’s lap, and it is on that lap that all good things come to them. There it is they praise God for the great things He has done for them.

There, like St. Ambrose, they say: “Let the soul of Mary be in each one of us, to glorify the Lord, let the spirit of Mary be in each of us to rejoice in God.” They sing their own Magnificat, the beautiful song sung with such love by Mary, in thanksgiving to the loving God who created her. With the exception of our Lord, no soul has ever experienced such joy as the soul of Mary. Mary’s own enter into the joy of their Mother, and praise God with her spirit. They are the happiest souls on earth, though they may have crosses that would break a less strong

spirit than the one they have obtained from Mary. But, they have been strengthened by her, with the Bread of the strong, in an especial manner, and the hour of trials find them prepared and trusting in her maternal care, so that they walk safely through dangerous places—or rather they feel carried, secure as a child in its mother’s arms, even if she were to carry it into the middle of a raging battle. They who thus rest in Mary have continued peace.

## V

Another of the maternal offices of Mary, is to place her own in the position in which they may most glorify God. If they do not know what their vocation is, they do not trouble, but wait patiently for God’s time to make it known to them. They are quite sure that they have fulfilled God’s will by entering the Path of Mary, and, in imitation of Jesus, they remain quietly in subjection to Mary. “And he remained subject to them.”

Having the wonderful example of Jesus remaining thirty years in retirement with Mary, before commencing the great work he was sent to do, they copy Jesus, and remain with her until God calls them to some particular state of life or to do some particular work for Him, and as the writings of holy people show us, when people have a wonderfully increased devotion to our Lady, the Holy Spirit, who by her produced his greatest work, Jesus Christ, will in the same manner produce by her, great saints, who will do wonders for God and His Church. Saints who will greatly glorify God, and be devoted to the work of saving souls, and who, by the means Mary will point out to them, will be most instrumental in the greatest of all works, the saving of souls.

Whatever may be the work appointed to them, its value is wonderfully increased, by having been done in union with Mary and offered through her, as St. Bernard points out: “When you want to offer anything to God, take care to offer it by the most agreeable and worthy hands of Mary, unless you wish to have it rejected.”

Thus, as our Lord gave as great glory to his Father by remaining hidden, doing simple everyday actions in the company of Mary, as He did by working His greatest miracles, so too with those who live and work in the company of Mary, as they do their ordinary simple actions. They give glory to God, they do good to the souls of others far above those who work by themselves. Sometimes the works of the latter are rejected by God, as He rejected the sacrifices of the Jews on account of the selfishness with which they offered them. They sought their own will in what they did.

Those who have, by one great act of oblation to Mary, abandoned their own will, feel assured that their actions, prayers and sacrifices must be pleasing and acceptable to God, since, being at the disposal of Mary, they are sure to be disposed to His greatest honour and glory. Why does this practice give Jesus so much pleasure? One holy man (St. Grignon de Montfort) does

not hesitate to give his reasons. He says that the practice of offering all our actions, goods, prayers and sacrifices to Jesus through Mary, pleases, because:

1. You abandon your own intentions and operations, although good and known, to lose yourself (so to speak) in the intentions of the Blessed Virgin. While these are unknown to you, they are so pure that she herself gives more glory to God by the least of her actions, than all the heroic actions of saints and martyrs.
2. In this practice, the soul counts as nothing whatever it thinks or does of itself, and only puts its trust and takes its pleasure in the dispositions of Mary when it approaches Jesus or even speaks to Him. Thus, it practises humility far more than the souls who act of themselves, and lean with however small a complacency, on their own dispositions. If the soul acts humbly, it glorifies God more highly, and He is only perfectly glorified by the humble and those that are little and lowly in heart.
3. Because our Lady, wishing by her great charity to receive the present of our actions in her virginal hands, gives them a wonderful beauty and splendour. So here too is our Lord more glorified by them than if we offered them with our own sullied hands.
4. Finally, because you can never think of Mary, without Mary, in your place, thinking about God. Elizabeth praised Mary and called her blessed. Mary the faithful echo of God at once intoned: "My soul glorifies the Lord." To those who truly love God, the thought that all they do is entirely devoted to His greatest honour and glory is a happy thought. Further, they are doing the most they can for the good of their neighbour, by giving to our Lady all they can give of their spiritual goods, to be allocated as she pleases for the good of others. Besides these things, by the practice of this devotion, loving God above all things and their neighbours as themselves, those who have given of all their good works and prayers to our Lady benefit themselves in another way. To give you an example:

We often commence some good work with a companion whom we may think intended by God to assist us; consequently we pray most earnestly for this companion, and beg graces for him or her. If we have given our prayers etc., to our Lady, to dispose of as she pleases and to whom she pleases, when our companion fails us, as is so often the case, our Lady who knew all along how the case would be, has taken care to give our prayers to the person intended by God to be associated with us in our undertaking. To quote again from that devoted servant of our Lady, Grignon de Montfort:

"We do even more than is done in a religious order. In religious orders, we give God the goods of fortune by the vow of poverty, the goods of the body by the vow of chastity and our own will by the vow of obedience, and sometimes the liberty of the body by the vow of the cloister (enclosure). But, we do not, by these vows give Him the right to dispose of the value of our good works; and we do not strip ourselves, as far as a Christian person can do, of that which is most precious to him or her—namely, the satisfaction and capacity to plead for and on

another's behalf." As there are secrets of nature, to do in a short time, at little cost, and with ease, natural operations, so also there are secrets in the order of grace, to do in a short time, with sweetness and ease, supernatural operations, such as emptying ourselves of self, filling ourselves with God and becoming perfect. As the essence of this devotion belongs to the interior, which it ought to form, it will not be equally understood by everybody.

“Some will enter into its inward spirit, but they will only mount one step. Who will mount to the second step? Who will get as far as the third? Lastly, who will advance so as to make this devotion his/her habitual state? That one alone to whom the spirit of Jesus shall have revealed the secret, the faultlessly faithful soul He shall conduct from grace to grace, from light to light, until he/she arrives at the transformation of him/herself into Jesus Christ, and to the plenitude of grace on earth and of glory in heaven.”

My writings will have been well expended if this little work, falling into the hands of a soul of good dispositions, born of Jesus and Mary, should unfold to him or her by the grace of the Holy Spirit, the wonder and the price of true and solid devotion to Mary, our Blessed Mother. May you be induced to adopt this devotion from pure love to Mary. If you knew how full her sweet Maternal heart is with love for you, you would return her love better. It is because you do not believe in that burning love, next in its intensity to Divine Love, that you are not yourself filled with an ardent desire of making some return. But those who do dearly love our holy Mother, and who think they can never do enough to honour her whom the King delights to honour, look at the way they may succeed.

Next to the possession of God Himself, the greatest happiness God can give Mary is to give her the souls for whom Jesus shed his precious blood and died. Therefore, offer yourself to her. Practice faithfully the devotion I have but poorly explained, and which as I have said, is God's devotion to Mary. Put yourself into the hands of Mary as Jesus did, and by doing this you will be most perfectly imitating the conduct of God and corresponding to His Holy Will, the Will of his Holy Spirit, desiring again to make use of Mary to form copies of Jesus on earth. Give yourself to Mary, whose great Mother-heart longs to possess you entirely, that you may be to her as another Jesus, and that she may perform to Him again—in performing them to you—the loving offices of His infancy—yes of His whole life.

Give yourself to Mary with all your goods and works, and by doing this you will fulfil the command of our Lord: "This is my commandment, that you love one another as I have loved you. Greater love than this no man has, that he lay down his life for his friends." You will, by this devotion, fulfil this command, because you will have given your life into the hands of our Lady, to be disposed of for the greater glory of God and for the good of souls, so that you may be so entirely at her disposal, that if the sacrifice of your life would save a soul, you are quite willing it should be sacrificed, and that Mary may offer you, as she did Jesus. By this devotion you ensure the salvation of your own soul, but also ensure its sanctification, in so far as you present yourself a living sacrifice, wholly pleasing to God.

# Chapter Two

## AFTER THE EXAMPLE OF JESUS

### I

St. Augustine writes that, in order to be made into the image of the Son of God, we are, in this world, hidden in the womb of the most holy Virgin, where we are guarded, nourished, brought up and made to grow by that good Mother, until she has brought us forth to glory after our death, which is properly the day of our birth. This is the devotion I am asking you to practise—namely to let yourself depend, as a child does upon its mother -- to lean and rely upon Mary. In short, to live by her. Jesus, our head, put Himself wholly under her care, and lived by her, therefore, to follow Him perfectly, we, His members, should put ourselves entirely into her care, and should live by her after His example.

As I have said before, you are asked to make a voluntary offering of yourself to Mary, in the same way that Jesus made a voluntary offering of Himself to her. But note well, I ask you to begin a new life. To be, as it were, born again. This means that in the offering I desire you to make, more is included than the ordinary link between Mother and child. The offering I am talking about assumes the form of a holocaust. In this too, has Jesus given us an example. He bestowed His possessions of heaven and earth upon Mary. She is blessed above women, for she found favour in the sight of God and in return, God gave Himself to her. He had nothing greater to give than Himself. He had no higher title to bestow than Mother of God.

If Mary were upon the earth now, and we could go and speak to her, she would tell us that, after the possession of Himself, God can give her nothing she more prizes than the possession of ourselves. Ponder and meditate upon this, and you will see that you must be corresponding with the Will of God, who desires to honour Mary by the oblation of ourselves to her. God has made her Queen of heaven and earth. All that He has and is He gave to her. We are His, He has given us to her. I would have you remember that, though you can give Mary nothing more than the possession of yourself, to consecrate your body and soul to her, still you have something you may offer her after the example of Jesus. You may offer her the goods you have at present, and the goods you may possess in the future, the goods not only of the body, but of the soul, your heavenly and your earthly possessions, which you see, must likewise be conformable to the will of God, who has made her Queen of heaven and earth.

### II

Over the years, many holy people have discovered the wonders of this devotion, and, as I have said, it is not a new devotion. If it is not common, it is simply because it is too precious to be relished and practised by all the world. It is a devotion that is founded on the example of

Jesus, on the obligations we have to Him, and on the vows we have made in Baptism. It is an 'easy way', upon which we can journey tranquilly and gently.

To one of Mary's own who consecrated herself entirely to our Lady, and who was especially loved by her, our Lord disclosed the treasures of His Sacred Heart. This was St. Margaret Mary Alacoque. He showed her the pleasure he takes in our approaching Him with Mary's dispositions, by instructing this holy nun that in her prayers she was to have the dispositions of our Lady when she presented herself in the Temple; that in receiving Holy Communion, she should have the dispositions of our Lady at the Annunciation, and in hearing Mass, she should be with Mary on Calvary.

How faithfully St. Margaret Mary kept her promises to our Lady, and how wonderfully was she united to her Lord. This typifies what I endeavour to show you through this little work. **YOU CANNOT BE UNITED TO MARY WITHOUT BEING UNITED TO JESUS, AND THE MORE YOU ARE UNITED TO MARY, THE CLOSER WILL BECOME YOUR UNION WITH JESUS.** There are many examples which should be sufficient to give you the security of the new step in life I ask you to take.

It is well to be prudent upon entering any new path in life, particularly one that I tell you before hand that you cannot understand until you have entered upon it. You have the opinion of the Church of the validity of this devotion, the example of many holy men and women who have followed it. What shall you do? You may complain that it is little practised and little known, but the same objections are given to other devotions. They are revealed in God's time—the time when the Church has need of such devotion. Now, when we are exposed to increased trials and temptations of all kinds, God gives us fresh support, fresh assistance in this increased devotion to His holy Mother. It is His will.

This devotion shall be found in the Path of Mary. Pressed close to the sweet maternal heart, we shall pursue our way onward amidst the dangers that surround us, calm, peaceful and happy. Oh that this devotion were known. You say it is not common. Would that it was! But the most precious gifts of God are not common. They are like the nature of God and are hidden until His servants, by the prayers He has Himself inspired, induce Him to reveal them. Pray then. Earnestly, perseveringly. Prayer will remove the obstruction that prevents the Holy Spirit revealing to you the hidden beauty of this Path of Mary. It is not improbable that you feel a positive dislike on entering into it. I pray you, by the Heart of Jesus, which beat for the first time within the peaceful womb of Mary, do not deprive God of the glory you will give Him by refusing to imitate the Eternal Word in His submission to Mary.

# Chapter Three

## HOW TO ENTER UPON THIS DEVOTION

### I

To enter properly upon this devotion, it should be performed thoughtfully. That is to say, that although you may be convinced of how dear this devotion is to the Heart of God, and how happy the Maternal Heart of Mary is made by every fresh child it receives, I do not ask you to undertake it without thought or preparation.

I do advise you to begin at once, the practice of offering your various duties and the works etc., of each day to Mary, and to strive to perform them in union with her. I advise too, that you earnestly ask the light of the Holy Spirit, that you may better understand the new course of life you are about to enter upon, and to devote some time to a special preparation for what is indeed a solemn act, and one that will, if performed in a proper spirit, be one of the most important acts of your life. But, to those who are inexperienced in the spiritual life, I would here give a word of warning—one which it would be well for all of us to remember. The warning is this:

Opposition follows good as its very shadow. Therefore, be prepared. The enemy of souls will not allow you to enter the Path of Mary without some struggle to hinder you. And it is according to YOUR disposition that he will lay his snares.

If you are lazy, you will probably intend to think upon this devotion another time, and that time never comes, and the hour of grace passes. If you are one of those whose attention is drawn to some other good work, then the devil transforms himself into an angel of light, and lays before you something that you will enter into heart and soul. You will therefore find no time to read these pages. They will be neglected, and the hour of grace will pass. It will be like the good seed in the parable of the gospel.

In the same way, there are some who will be divided in their opinion. They will not quite like this devotion, or rather, though they may wish to, they will feel themselves repelled. To these I would say: Pray, pray, pray earnestly, fervently, and trusting to the opinion of the good and the learned, study the devotion more, practise it, and for eternity you will be grateful to the good God whose Holy Spirit responded to your prayers and led you into this Path of Mary. Do not think your case is singular! The saintly Father Faber was tried in the same way. In his 'Life', we find him writing to a friend of the repulsion he felt toward this devotion, though afterwards he could not think of a higher work or a broader vocation than the simple spreading of this

devotion. He modeled his own interior life upon it. In other cases, souls will be tried by a variety of temptations. Their attention will be distracted from the devotion. It may beget troubles of conscience, and hence, again, the golden opportunity will pass away and may not return. I pray this may not be the case with you who are now reading what I write from the heart of my Mother. Resist the suggestions of the evil one. Do not pass by what I write to you, as it may be you will journey through life with a heavy heart in the place of the joyous one possessed by Mary's Own.

There are many who wear a clouded brow, in whom you see an uneasy expression. You do not know the reason—they do not either—but in many cases it is through their having lost some great grace. Just as in the case of those souls who are striving to serve God, and are therefore susceptible to good impressions, and who—through their own fault—neglect some grace, feel uncomfortable and discontent, so too with other souls.

These have a constant irritability, or feeling of unrest or dissatisfaction. There is something wrong with them, but they do not know what. I might suggest that in many cases, it could be traced to the loss of some great grace. God's providence had sent them a message, but they had turned a deaf ear to it. I pray, that by the grace of Jesus who suffered and died for love of you, that you not lose the grace now offered to you.

Remember that one saint gives more glory to God than a whole nation of ordinary Christians! By this devotion, you will become a saint.

In this weary age of sin, you and those others of Mary's own, chosen in the midst of the darkness now covering the earth, will make bright spots well-pleasing to the eye of God. You will attract the great Mercy of God, and draw the Holy Spirit of Light to dispel the clouds of infidelity and the mists of error with which the whole world is now covered. Yes, Mary's own will stand faithful through the mystical crucifixion of the Church, the Spouse of Christ. When other members of our Lord's body will fall away, Mary's own will pass unscathed through the fiery ordeal—yet not without pain. And when the Church shall rise triumphant over her enemies, more glorious than ever, then will those happy ones who, by a great grace, stood faithfully in the midst of general desolation, sin and misery, stand and sing gladly, joyously, praising God with the jubilant Heart of Mary, on account of the great things He has done for them. Happy are those who see that day, the glorious day of the resurrection of the Church.

## II

Having thus given a word of warning to prepare those who are interested in the devotion I am explaining, I will continue what I was advising, concerning the best way to enter upon it. First of all, as in all other important steps, it should be with the advice of your director. Prayer should precede, both for yourself and your director, and having consulted and taken his/her advice, it would be well to make a special preparation. A holy writer (St. Grignon de Montfort)

counsels at least twelve preparatory days to empty yourself of the spirit of the world, followed by three more weeks. The first of these weeks is to be employed in endeavouring to know yourself. The second in trying to know our Blessed Lady, and the third to be employed in striving to know better our Lord, Jesus Christ. Finally, a humble confession, followed by the reception of the Eucharist.

while Jesus is with you, ask Him to show you Himself how best to make the offering you desire to make of yourself to Mary. Ask Him that you may share in His feelings, and may offer yourself as entirely to our Lady as He did. Then while He is with you, deliver up yourself to her. Cast yourself into the sweet Maternal Heart that gave Jesus his life, His precious Blood, and resolve from this time onward to live no longer in yourself but in Mary. The oblation you make consists of course, principally in the will, but still it would be well to make a solemn act as in the formula I shall give at the end.

Having done this, and commended yourself body and soul, with all your goods, your spiritual and temporal riches, ask Mary to receive them and thank Jesus for the Holy Communion he has given you—and be sure of this, never have you given our Lord a better welcome. You may have had more sensible devotion, and therefore pleased yourself better, but you have not pleased our dear Lord so much, for you have welcomed Him, not with your own devotion, but with the devotion and the love of Mary. You have placed Him where he loves to be, and His Mother's mantle of immaculate purity has covered your sinfulness, which, if you truly knew yourself, would make you abhorrent to yourself.

Our Lady's beautiful interior dispositions will supply for the selfishness of your own, which, if God's light were to shine and show to you for one moment only, what you could never forget. Mary will obtain for you in the course of time, that you may see yourself a little as God sees you, and you will wonder how you dared to receive, or even speak to our Lord, (mass of sinfulness that you are), before you came to Him in the company of Mary, before you knew the secret of hiding yourself in her and offering to Him the sweet Maternal Heart that gave Him life.

You may at first feel rather disturbed at this method of receiving our Lord in Communion. It will be but for a time. You must persevere in this union with our Lady at all times. You must never cease annihilating your own will to live by hers. Nature may feel this extinction of self, and by that you will discover you had been accustomed to be something before God, and that you have been used to indulging yourself, even in what you thought you did purely to please God.

This knowledge of self will come in time. If, before you had accustomed yourself to this union with our Lady, your own exceeding vileness had been in part shown to you, it might have rendered you faint hearted and lacking in courage. It might have discouraged you. Now that you speak to our Lord through Mary, as the knowledge of yourself grows upon you, you cover yourself more and more with her exceeding beauty, and ever offering her heart to Jesus, you thus

supply for your own unworthiness. By this humility, by this constant acknowledgment of your own nothingness, and by this continual absence of self, you are beloved by our Lord with a singular love, and your Communions give Him great delight. The Communion in which you give yourself to Mary, and offer yourself with Jesus to Mary, is the Communion in which our Lord delights exceedingly, which most glorifies the Eternal Father, and enriches yourself and your neighbours with spiritual treasures.

### III

The first step taken, you have to start your new life in Mary with the cheerful, hopeful disposition God so loves to see. Having entered the Path of Mary, you will not be troubled with the temptations you may have had before, such as a doubt about its utility, yet, you may still feel some discouragements, but remember, you are forming a solid spirituality within you, and that it will not be immediately that you will experience the change that eventually takes place. Though graces abound and will descend upon you in abundance, YOU must co-operate.

It will be particularly by constant acts of your will, by which you renounce yourself, by which you join your works to our Lady's, by which you renew your offering to her that you will advance in true devotion to her, and be more beloved by her. Not until you have well advanced in the Path of Mary by these means will God give you those great graces He has in store for those to whom, so to speak, He can safely give them. That is, to those who will not lose them, or take occasions from them to give way to vanity, by imagining themselves to be what they are not.

Mary's own will not lose or abuse grace, as do many others. All that is given them is given to her. Nor, when well advanced in the Path of Mary can they attribute to themselves what they see, in the light of God's truth in which they abide, is given to Mary. "Not to us O Lord", is their constant cry, as they receive from His divine hands gifts saints have not received until after years of penance and after constant struggles to attain the perfection, the union of God they arrived at, and with which He thus rewarded them.

Mary's own receive these same gifts, and their hearts are often too full to speak of the burning love which fills them, as, sinking into their own nothingness, they silently acknowledge these great gifts are given for the Immaculate Mother who will be honoured in her children by them. They thank God again and again Who led them into this sweet way of Mary, where they found Him and were united to Him in a manner which they never thought was for them in this world, in a manner they had never even known or conceived, before they entered into this immaculate way of Mary. It is to the honour of Mary you should receive these great favours from God. Our Lady has your interest at heart, far more than any earthly mother has at heart her child's welfare, either spiritual or temporal.

## IV

We have around us plenty of examples which show us how mothers exert themselves, how earnestly they strive that their children should make their way in the world, and how proud they are of them when they succeed. There are other examples of devoted mothers who have suffered for their children's sanctification, and whose whole ambition was to see them saints. There is the glorious example of St. Monica, whose life should be studied by all mothers. Is she not, and will she not for all ages, be honoured in her son, St. Augustine?

Again, are not parents oftentimes more pleased with a present given to their children rather than to themselves? Isn't it a custom in the world to bestow gifts upon the children of their friends, with those who wish to show their love and respect for them? Thus then our Lord, wishing to honour His mother, will give in the abundance of His divine power, unusual graces to those who are devoted, who are more than devoted to Mary, who are entirely hers, and who desire to honour her with a spark of the desire that burns within His own Sacred Heart.

Holy people have written that God intends to form for Himself wonderful Saints, who will surpass most of the other saints, as a great tree surpasses a little shrub; and that these great saints will be formed by Mary, "illuminated by her light, nourished by her milk, led by her spirit, supported by her arm, and sheltered under her protection." It is a pleasure Jesus can give Mary, and therefore a pleasure He will delight to give.

Mary, the type, exemplar, and model of all motherhood will indeed receive joy from these her devoted children, from those entirely hers, from those who place themselves docilely in her hands, to be formed and moulded to the likeness of Jesus Christ. St. Augustine calls Mary the "mould of God"; the mould fit to cast and mould Gods. "And", continues the holy writer from whose work I have so often quoted, "They who are cast in this mould are presently formed and moulded in Jesus Christ, and Jesus Christ in them".

Directors and devout persons who wish to form Jesus Christ in themselves or in others, by different practices from this, I may compare to sculptors who trust in their own professional skills, ingenuity or art, and so give an infinite variety of hammerings and chiselings to a hard stone or a piece of badly polished wood, to make an image of Jesus Christ out of it. Sometimes they do not succeed in getting anything like the natural expression of Jesus, either from having no knowledge or experience of the Person of Jesus, or from some blow awkwardly given, which has spoiled the work.

But, for those who embrace the secret of grace I am revealing to them, I may reasonably compare them to founders and casters, who have discovered the beautiful mould of Mary, where Jesus was naturally and divinely formed, and without trusting to their own skill, but only in the goodness of the mould, they cast themselves, they lose themselves in Mary to become the portraits of Jesus Christ after nature.

A beautiful and true comparison. But who will comprehend it? I desire that you will, but remember, we only cast in a mould what is melted and liquified—that is to say, you must destroy and melt down in yourself the old Adam, to become the new one in Mary.

In order that the soul may suffer itself to be led by Mary's spirit, it must first renounce its own spirits and its own proper lights and wills, before it does anything. For example, it should do so before saying or hearing Mass, and before communicating, because the darkness of our own spirit, and the malice of our own will and operation, if we follow them—however good they may appear to us—will put an obstacle to the spirit of Mary. We must deliver ourselves to the spirit of Mary to be moved and influenced by it in the manner she chooses. We must leave ourselves in her hands, like a lute in the hands of a skillful player. We must abandon ourselves to her, like a stone one throws into the sea.

My dear reader, I have copied at length from the beautiful little book by St. Grignon de Montfort. It is to show you how to follow well the Path of Mary, after you have taken the first step, by the voluntary surrender and oblation of yourself to her. Earnestly I desire you may attain this spirit, which this devotion engenders in us. It is the spirit of the infant Jesus, mingling with the spirit of Mary, in a way only those who practise this devotion know. You will always possess that childlike spirit loved so by our Lord: Unless you become like little children, you shall not enter the kingdom of heaven," and again: "Suffer little children to come unto me!" See how, by becoming a little child, you greatly please our Lord.

Religious, by giving up their will and submitting in all things to their superior, are well beloved, they are very dear to God, but you, who are not called to the religious life, there must be great comfort in the thought that you may also become as much like little children. Yes, you will do so as much, or even more, than do religious. You will, by the practice of this devotion, make a more complete renunciation of yourself than they do, unless there were an order devoted to our Lady by the practice of this devotion, which would indeed do wondrous good in the present time especially. "He that shall humble himself as this little child, shall be the greater in the kingdom of heaven." So dear, so very dear are little children to God. Therefore, become a little child by earnestly following this devotion and endear yourself daily more and more to God.

But if an ordinary, good little child is so dear to God, how much more you, who, in imitation of the Divine Child, Jesus, with full use of reason, become a little child, and thus resemble Him, Who, with full use of reason entered Mary's bosom, and Whose wonderful intelligence was as great at the first moment of his mortal life as it was at the last. Dear reader, when you understand this union with Jesus, like a little infant in Mary's bosom, or on Mary's breast, you will indeed be happy. How you will love and venerate with our Lord, the Mother Heart of Mary that gave Him life. It will be your comfort, your refuge, your anchor of hope. When in great need for yourself or for others, you will pray with great confidence by presenting to Jesus the Heart of His Mother. You will tell Him He cannot refuse what you ask, by and in union with the heart that gave Him

His Human Life, the Precious Blood He so loves, and most certainly will that prayer draw His good and gentle spirit in a most generous manner.

In the sorrows of life which all must have, and which indeed God uses for His favourite servants to try their virtue, you will find yourself comforted as a child from its Mother's heart. To no one could you pour out your trials as to Mary. From no one could you receive such sympathy, such assistance. V Though this 'virginal' path is a path of roses compared with other paths, still there may be times when you will be called upon to suffer, and suffer perhaps intensely. But, you will be so helped, that you will glory in your tribulation, and pass through great trials so supported, that you will sing your "Benedicite" as did the three young men in the blazing furnace.

Also, at those times, when you feel no sensible comfort, but are called to a resemblance with the "Man of Sorrows", by a participation in His bitter cup of grief, and suffer in your degree in union with Him, without comfort, as He suffered, you will still find your support and strength in the great Mother of Sorrows. You will obtain a new strength and support from the Maternal and compassionate Heart of Mary. You will bear your trials in a brave and courageous spirit before the world, though alone, in your times of quiet, you will turn to Mary and before your Mother, with whom you are ever a child, you will pour out your grief. You will have no need of self-control before her. Your overcharged heart may unburden itself freely, and it is better it should do so. Mary will be pleased at our childlike confidence. There is not a suffering of mind or body in which you will not be supported, and receive help from Mary, even though I have said that it will not always be the sensible comfort received by the martyrs in their trials.

But remember Mary's greatest wish is that you should resemble Jesus, and that when you are patiently suffering bitter sorrow and your heart is pierced and lacerated with grief, and you have not the least sensible consolation, then to Mary you are inexpressibly dear, as she sees the eyes of God bent lovingly on you, longing to caress you with the embrace of love, and to fill you, even on this earth, with that heavenly joy which those alone have who patiently endure the crosses laid upon them.

Those who suffer must remember that Jesus is our model in suffering, and in his tender compassion, He has shown Himself in His sufferings and sorrows, not triumphant and joyous, but pale, heavy, weary, and even fearful. Therefore we must remember, so long as we are not selfish in our sufferings, and do our duties to others, the merit of our cross is not lost if we are not so brave as we would wish, whether the suffering be a bodily or a spiritual suffering, or, as often happens, both. Mary's own are supported under crosses which, through her, are made most sanctifying, but which, without the support they receive from her, they would probably sink under. Hence, for all eternity, they will rejoice in the sufferings which placed them so close to Jesus and Mary in heaven.

As I have said, the Church appears to have entered upon the time when she mystically represents the Passion of our Lord, and her members are unusually afflicted and tried. The thought therefore, cannot be too much in your mind, of the priceless value of suffering, and of the short time the severest suffering can last. Meditate again and again, in union with the Mother of Sorrows upon the value (we might say almost the infinite value) of suffering, since it will procure an infinite reward. It will be well to remember also that suffering not only brings us to a closer union with God, and therefore greater happiness in heaven, but it gives birth to a greater happiness here on earth.

You who suffer, will taste a joy, even if your suffering seems to be like death, a joy not conceived by those who pass through life with only its ordinary cares. Suffering is one thing we may glory in. Suffering born patiently, born as God wills, is a present we may offer in some way back to God, and be sure it will be a gift most pleasing to Him. All that we suffer, we, of course, in our present fallen state, deserve, but if God sees that in our hearts we are willing to suffer even undeserved suffering to please Him, to save our souls, He accepts that will of ours, and our suffering is beautified to some resemblance to our Lady's.

# Chapter Four

## ON UNDERSTANDING THE SPIRIT OF MARY

### I

The object of this work is to put the spirit of Mary in place of our own selfish spirit, and to do this, you must understand that spirit. As our Lady was sinless, suffering was not a necessary part of her life, as it is for the rest of humanity. Therefore, the sufferings—the sword of sorrow that pierced her soul, the grief that broke her heart, was a pure gift that she offered to God. She would not have been deprived of one of the sorrows, which enabled her to offer to God a present which was entirely her own. To explain what I mean by that, I must show you another of our Lady's interior dispositions—one which she bestows in some measure upon her own, upon those who have given themselves to her, by the practice of this devotion. It is in fact, the essential disposition of the devotion, and the one which renders those who possess it so inexpressibly dear to God.

Mary always possessed a clear and calm sense of her position as a creature to God her Creator. Being a creature, she had no rights of her own. All that she did, she did for God. Being created, she must be created to give honour and glory to God. There was nothing overstrained in the thoughts of Mary. She was wonderfully simple. And the simple truth of her being, she never lost sight of—it gave to her the wonderful charm, the humility, for which God regarded his handmaid, for which He so loved His chosen one. Mary did not exaggerate. The thought that she always possessed—namely that in giving herself entirely to God she was simply doing her duty—was a true and just one.

She was indeed giving God what was due Him, but there was one thing she did not owe God. Being from the moment of her conception, pure, immaculate, and sinless, she did not owe God suffering. Therefore, all her sufferings were an offering above what was required of her. They were a gift, a present she could offer, which she loved to offer to God. Now, let us look into ourselves, and see what correspondence there is within us to the beautiful (because truthful) interior disposition of our Lady that I have mentioned.

Our Lord has told us that when we have done all that is commanded, we are still to say we are unprofitable servants. Now we do not do all that is commanded us, and yet we are very far from saying that we are unprofitable servants. Good people are hardly aware of how far they are from this lowly disposition of our Lady. If they sounded their own hearts, they would discover that they thought they were doing a great deal more than was required of them—a great deal more than their duty. There is a fussiness about their actions very, very different from the simple

way Mary had of performing all she did. I am well aware that these good people do not wish to make a fuss about what they do. They do not wish to think deliberately about it, but the very effort they make to avoid doing so, shows that they are far from the dispositions which Truth Incarnate has declared they should have. That is to say, that when they have done all they have been commanded, they should confess they are unprofitable servants, for they have but done what they should. They are unprofitable because we know what the word profit means. It is something over and above what is due. If you give a person simply what you owe, he/she gains no profit from you.

Now the practice of this devotion, by which we give ourselves to God by the hands of Mary, brings this view of ourselves constantly before us. By the use of the free will which God has given us, we give our every thought, word and work to Him. We have stripped ourselves entirely, and devoted ourselves, and even all that we think, to Mary, that we may be disposed to the greater honour and glory of God. Mary had no reason to make a formal offering of herself to God. It was the first thought of her existence. It had ever seemed to her meet and just, right and reasonable.

Mary did not consider that the entire oblation she had made to God of her whole being was at all a grand offering or sacrifice. No, she looked at it as right and reasonable. Her services to God, she considered a 'reasonable service'. She did not consider herself in the least heroic or generous, but as simply doing what it was right to do. Thus the practice of this devotion keeps you in your proper place in creation. You are a work of God, you are therefore bound to give Him glory. You are bound to serve Him as He wishes. You differ from the inanimate works of God, in that you can choose not to serve Him as He wishes, but the most reasonable thing you can do is to fulfil the end of your creation, to choose to do so, as the inanimate works of God are obliged to fulfil the end for which they are made.

You were made for God, therefore you should seek to live for Him alone, and not to live for yourself, anymore than the sun shines for itself. By this devotion, you aim a death blow at self. Your actions no longer belong to you, you cannot even dispose of them. The atmosphere in the Path of Mary is a very bad one for self love, it cannot thrive there.

The farther you advance along this path, the more you will see what a reasonable thing you have done by entering it, and by consecrating to God by Mary, all that you are and all that you possess. You will see that you owe to God your entire service, without even thought of reward for what you do, because He created you and because you belong to Him. You will see that you owe Him still more—your entire service, because He redeemed you, because He laid down His life for you. You will more and more realize the words of the Apostle, that you are not your own: "you are purchased at a great price". Yes, you are purchased at the price of the Precious Blood of Jesus, and you belong to Jesus by right of that dear price He paid for you. However, because He loves the free offering of His creatures, He allows—no—He desires, that you should come and make the offering, of your own free will, of what really by rights, belongs to Him. This devotion

therefore puts you in a truthful position with God. You will realize that all you do is but what you ought to do. It is simply what you owe to God as His creature.

## II

As I have said, this was our Lady's constant thought. I also pointed out to you the differences between our Lady's suffering and ours. Of course I am not speaking of their excess, but of the fact that she, a pure sinless creature was exempt from all law of suffering, and that therefore her sufferings possessed a value in the sight of God that is difficult for us to understand. Mary's sufferings were more entirely her own gift to God than anything else she offered Him.

Now, if we give ourselves entirely to Mary, she gives herself to us. We are made partakers of her spirit, and are therefore able to make a present, to offer a gift to God in some degree resembling Mary's. For instance, by the offering you have made of all your actions, even your sufferings are at the disposal of Mary. You are visited by some great grief, and through that sorrow, might satisfy for yourself many years penance in this world, or in purgatory, yet, being at the disposal of Mary, she may use it as she pleases.

It may serve to release a soul from purgatory, it may obtain an act of contrition for a dying sinner, and thus save a soul from eternal punishment. (I must remark here, that you cannot dispose of the merit of our actions, that is to say the eternal reward we shall obtain for them, the glory we obtain in heaven by them, but by giving away the satisfactory part of our actions we increase our merit and our eternal reward.)

Thus you enter into the dispositions of our Lady, and God accepts your intentions, the intention by which, though you had the great happiness of being free from the least stain that could displease God, of never having committed the smallest sin, still you would suffer willingly and patiently for the pure love of God. Those who have learned to suffer well, have learned a great lesson. And it is Mary's own who attain this most quickly.

To copy from De Montfort's book, already so often mentioned: "The servants of Mary carry these crosses with more ease, more merit and more glory. That which would hinder the progress of another a thousand times over, or perhaps would make him fall, does not once arrest their steps, but rather enables them to advance, because that good Mother, all full of the graces and unction of the Holy Spirit, preserves all the crosses which she cuts for them in the sugar of her Maternal sweetness, so that they swallow them gaily, like preserved fruits, however 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, will never carry great crosses, or carry them joyously or perseveringly, without a tender devotion to our Lady, which is the sweetmeat and confection of crosses."

## III

In these trying days of the Church, when, as it has been said, unusual temptations abound and trials of all kinds are assailing God's people—in these sad times, when we see some whom we respected and loved falling under those temptations, and falling away from the Church, well may we fear for ourselves, well may we tremble, and wise shall we be if we seek that assistance that may hinder us from falling and giving away as others do.

It is Mary who will assist us in the hour of need. A saint compares her to a firm anchor, which holds fast and hinders our making shipwreck in the agitated sea of this world, where many persons perish simply through not being fastened to that anchor. "We fasten our souls", he says, "to thy hope as to an abiding anchor". Happy are the Christians who are now fastened firmly and entirely to her, as to a firm anchor. The violence of the storms of this world will not make them founder nor sink their heavenly treasures. Happy are those who enter into Mary as into the ark of Noah. The waters of the deluge of sin which drown so great a portion of the world shall do no harm to them.

This good Mother, out of pure charity always receives whatever we deposit with her, and what she has once received, in her office of Treasurer, she is obliged by justice to keep safely for us. The word 'anchor' is one which we may well apply to this Mother of holy hope. We use an anchor as a symbol of hope, and when was there ever such hope as that possessed by the heart of Mary, even on Calvary, where it was as bright as it had been at the most glorious times in our Lord's life.

## IV

Now it should always be remembered that hope is one of the theological virtues, and must be cultivated as carefully as faith and love. God loves us to hope in Him. "He will have mercy on us, according to our trust in Him." I would have you recollect that, although the essence of this devotion is that we give our service to God, because it is honest and just to do so, whether we are promised reward or not, for by right He deserves it from us, and because by offering our service by Mary makes it more pleasing to Him, still, Mary's own look forward to a reward.

They look and long for their home in heaven. But, with the truthfulness engendered by this devotion, they look forward to it and long for it as a pure mercy of God, which no service of theirs could have deserved or earned. Mary's own walk more confidently, more hopefully, from this very knowledge, and their humble hope is well pleasing to God, and according to their hope, it will be done to them. Ah then, hasten to Mary, and drink of her milk. Be filled with her spirit, renew upon this earth her virtues, supply for your own weak hope, faith and love, by her ardent hope, her firm faith, her burning love. Ask Mary to give you her heart, her Immaculate heart, that

it may supply for your own sinful heart. Love that heart, consecrate yourself to it, make your home in it, and make it your constant endeavour to be actuated by all the holy desires, wishes and prayers that emanate from it. Let your sufferings, your actions, your words, your whole being, renew again on this earth, the life of Mary.

To do this, you must study Mary. To study Mary you must enter her heart, and observe its workings. In union then with Jesus, love the heart of Mary, and that sweet Mother heart will show you some of the love it has for you, and your own heart will overflow with joy as you remember the dear Mother you have in Heaven, loving you with the real human heart, that on earth suffered so much for you. The Queen of Angels is your own Mother Mary. No one need fear or be dazzled at her glory, for pointing to the heart pierced for us with the sword of sorrow, she speaks to us saying: "Come all to me, for I am your Mother".

Will you refuse her invitation? Will you refuse to give yourself to her who, unworthy though you are, desires so to possess you for her own? Ah no! Already you must have resolved that if there is anything you can do for Mary, you, by the grace of God will do it. It will cost you a little trouble—perhaps a little effort, but you will not mind that to please your heavenly Mother. You will gladly exercise a little extra self-restraint for the love of Jesus, who desires you should thus honour His Mother. You will not think it much to seek more earnestly to destroy your self-love, when by doing so you give glory to the ever adorable and resplendent Trinity.

Then enter this Path of Mary and walk faithfully therein. If you acquire the habit (which may be a little trouble at first), of constantly renouncing your self-love, your self-will, and living by the will of Mary, all you do will be utterly dear to the Most High God. By being offered by the hands of Mary, your prayers and sacrifices cannot be refused, otherwise God might see your own will in them and reject them, as He rejected the prayers of His people in ages gone by, because He found their own will in them.

When you have an offering to make to God, says St. Bernard, be sure to offer it by the hands of Mary, if you would not have it rejected. And again, by being offered by Mary, your actions acquire a merit they would never have of themselves. Constantly then, renew your offering to Mary, by an act of your will, by a word or a look to Mary. Constantly remind yourself that you live to do what she wishes you do in her place. Be earnest in acquiring the priceless treasure of God's grace by all the means you can, because by doing so, you add to the store you have deposited in the hands of Mary. Remember above all, there is one thing you can do now that Mary cannot—that is, you can suffer. Oh then, suffer in her place if you would be one of the favourites of heaven, if you would be one of those upon whom the loving eyes of Jesus rested in His death agony, if you would be one of those who gave comfort to that sadly grieved heart agonizing on the Cross.

## V

If you would be loved with a special love by our dear Lord, imitate the patient gentle Mother, who stood with breaking heart at the foot of the cross, joining her tears with the Blood that was there shed with such ardent love that souls might be saved. Imitate that sweet Mother, who in the midst of suffering such as no other purely human heart has ever known, thought not of her own grief, but saw it as a means of invoking what Jesus drew upon this world, the Mercy of God.

Let us then, in time of suffering, be unselfish and, knowing that it is the time when we can pray most efficaciously (for the prayer of a suffering heart has wondrous power with God), let us, united to the compassionate Maternal Heart of Mary, join in offering the Precious Blood, the outpoured life of Jesus and beg the Mercy of God, that his Holy Spirit may descend now upon the Church, the Spouse of Christ, now persecuted as was her Lord.

Pray then for the members of the Church, whom Mary sees to have greatest need. Pray for the world as Mary did on Calvary, and the united prayers of Mary's own (united and therefore strong before God, unselfish, breathing but the wish and will of Mary), will be acceptable in His sight. As Mary's heart echoed the cry of the Precious Blood as she stood on Calvary, so let our hearts echo the cry of our Mother and lose themselves within the recesses of that Motherly heart, and be filled with the pure love with which it is filled. Then our voices may join the prayer and sacrifice of Calvary, and move God's great mercy to grant a renewed outpouring of the priceless gifts of the Holy Spirit upon the Church in general, upon ourselves and upon the world.

At Mass especially, while the Precious Blood is presented in the Chalice, during the most solemn time of Eucharist, Mary's own should be present in her place. Their occupation should be the same as hers on Calvary. But what was Mary's occupation there? Think! There may be something you have never thought of before. On the altar, there is the same Precious Blood that was shed during the time of the Passion, that was trampled underfoot, outraged and insulted, until the Immaculate Heart of Mary, sickening at the sight of this precious object of her adoration so despised, would rather have poured out her whole being in reparation to the outraged majesty of God.

Knowing, as we can never fully know, how absolutely wonderful is the price of our Redemption in the sight of the Eternal Father, and the unutterable love the Holy Spirit has for the Precious Blood, the mortal life of Jesus, then make your act of reparation. It is a solemn duty we have, we, the people of the earth, who by our sins have thus outraged what is so unspeakably adorable, the Blood of Christ. Even to this day, the same insults are offered to it (though in another way), by those who reject the sacraments, trample on the laws of God, and ridicule the truths of religion. The Precious Blood was shed for all people, but the greater number spurns it. Mary's own bring before Jesus, the heart of His Mother, and thus make reparation to Him while they join its prayer of petition for mercy, even for those who treat it so sacrilegiously.

Let us then, assist at Mass in union with Mary on Calvary, and join, as did the angels in adoring the Precious Blood outraged and insulted by those for whom it was shed with so great a love. What glory will God receive when this devotion will have spread throughout the world, when in every place where Mass is said, there are some who take Mary's place and assist as Mary assisted on Calvary, when souls invite our Lord in Holy Communion to take His repose where He so loves to be, namely in the heart of Mary's own. When numbers of God's people are striving in all their actions, in all their prayers, in their whole conduct to renew again upon this earth the life of Mary, what glory will be given to God.

You who are now reading what I write out of love for you, whom God so dearly loves, I would pray you to be in earnest. Do not think you have done all I recommend, by the one act of consecration which I ask you to make, and by which you enter this Path of Mary. No indeed. You have not. You have taken a great step, you have done your soul great, great service, but according to your advancement in this path will be the benefit that will accrue to your soul from it, and the farther you advance, the greater beauties of this sweet way to heaven will be disclosed to you.

How are you to advance? I will tell you. By a more and more constant renunciation of yourself, by more and more constant little acts by which you renew your offering to Mary. Without laying stress on sensible feeling, I would say that if at any time you have the consciousness of your soul growing dry within you, look into yourself, and see whether, perhaps without your having seen it, you have been relying on some good quality within you, and have forgotten to approach our Lord through Mary. You must ever remember that your best dispositions, good as they may be, as they must be, if they are the work of the Holy Spirit within your soul, must be covered and surmounted by the dispositions of Mary, if you wish greatly to please our Lord and give great glory to the Blessed Trinity.

You must likewise approach Mary by Jesus, if you possess the choicest love of her Mother Heart. These two dispositions are one, though at present perhaps you cannot see how that could be. The spirit of Jesus and Mary was one. Thus you will possess the one spirit that animated those two lives and renew in yourself those lives. At one time you will rest with Jesus on Mary's breast, at another, bending over Him, you will fold Him with her, close to yourself. The more you are united to Mary, the closer will be your union with Jesus. The farther you advance in the Path of Mary, the nearer will our Lord draw you to his loving heart.

# The Path of Mary

## Conclusion

I have now indicated to you some of the beauties of the Path of Mary. I have striven to induce you to enter therein; but remember I have but shown you in a brief way, its beauties. Even though whole volumes were written about this devotion to Mary, still the subject would not be exhausted. This Path of Mary is indeed a path. It is not an open plain from which all the beauties of the surrounding landscape can be seen, but it is rightly called a path, and one that is constantly disclosing fresh grandeurs, hidden splendours, that delight and surprise the traveler. I who write this, and have for years been walking this path, did not see last year what I saw this time, and if another year finds me still walking within it—which God grant I will be—I shall have discovered beauties in it I do not see now.

Of another thing those who read this may be sure. It is that if they walk faithfully in this path, they will not look back with regret upon the past. They will prefer the present. They may hardly know why, but it shall be so. Year after year will go by, and if they are persevering in this sweet way of Mary, each year will be to them happier than the last. Though they may have passed through great trials and sufferings, they will still be more satisfied with their present state. They will enjoy a holy liberty, and carry a wonderfully light heart, which it is the effect of this holy liberty to produce. A devout servant of God, who, from the age of seven had walked in this path, was given a vision, in which St. Cecilia spoke to her of the happiness of these favoured ones of Mary, and gave but one reason for it, and that was that they enjoyed 'true liberty'.

It is indeed a great gift, almost a return to the happiness we should have enjoyed in a state of innocence, to the liberty we should have possessed if the slavery of sin had never entered into the world. Mary's Own, who have advanced in this devotion to her, are delivered from a certain kind of restraint which may be observed in good people. The farther they advance in this path, the more fully do they possess this gift of holy liberty, and all the other gifts I have enumerated, and they, feeling this, would no more think longingly of some past time of their lives than a traveller who was hastening to his home, would look back to the earlier stages of his journey and wish to commence them again, rather than rejoice that he had advanced so far to his desired end.

Shall I repeat here, the old familiar saying, that we should all be as travelers hastening home? We should all be looking to this one end, this one thing to be desired above all things—heaven, our home in God, where we shall live within the arms of God and lie upon His breast. In heaven, the wicked cease from troubling, and the weary are at rest. This is what we should desire. It is according to the order of God that all things seek their ultimate end. We should desire heaven, as the glorious saints desire that we should be partakers in their happiness. We should wish for heaven as Mary wishes that we should possess it with her.

No earthly Mother could be so eager for her children's good as is Mary. I am reminded of the account you may have heard, of a mother whose little child had toddled off from her side to the brink of a cliff. The mother, in terror, sees the danger of her child, and by a wonderful instinct, bears her breast, and the little one, running towards it is saved. Such it seems to me, is Mary's conduct with us, her children. She sees us in the midst of dangers we are not aware of ourselves, and opening her breast, points to the dear Mother Heart beating with love for us, and calls us to it as a port of safety, that we may be sheltered from the unknown dangers by which we are surrounded.

Happy then are those who put themselves entirely into her hands! Great is the joy they give the adorable Heart of Jesus, that tender Heart that beat in anguish in the Garden of Olives, where Jesus watched the future career of His children, and, trembling and fearful, saw their danger. Ah, be sure of this, you who are Mary's own. In that dreadful moment, Jesus saw you and was comforted by the sight. The vision of you, favoured ones, was with Him through the whole of His Passion, giving Him joy in the midst of the sorrow that was crushing His Soul even unto death.

Again then, you should desire heaven to give Jesus that joy, that now unbounded joy, by which He rejoices in the possession of those whom He purchased by the opening of His Sacred Heart, and the shedding of His precious Blood. Again you should desire and yearn to possess heaven, since God Himself desires you should thus desire it. God thirsts to be thirsted for.

Enter then into the way of salvation, the Path of Mary, that you may possess the end for which you were created -- God!

# DAILY ACT OF CONSECRATION OF MARY'S OWN

My Queen! My Mother! I give thee all myself, and to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my entire being. Wherefore, O good Mother, since I am thine own, keep me, defend me as thy property and possession.

I give myself entirely to Jesus, by delivering and consecrating to thee my body and soul, my goods, both exterior and interior, my prayers and my good works — past, present and future. I give thee the right to dispose of me fully and absolutely, without exception and reservation, and according to thy good pleasure, and to the greater glory of God in time and eternity.

My Queen! My Mother! I give thee all myself, and to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my entire being. Wherefore, O loving Mother, as I am thine own, keep me, defend me, as thy property and possession.

My Queen, my Mother, remember I am thine own. Keep me, defend me as thy property and possession.

## LETTER TO THE CHILDREN OF MARY

Dear Children of Mary: You will see through the few little works that I have written, more for you in the world than for those few who at present have been enabled to leave it, something of that kind of interior life at which we who are in the convent are aiming. You will then strive to attain this interior spirit. You will strive to begin your novitiate in the world, keeping in the company of our Blessed Lady, who will be very near you, and assist you in wonderful ways; she will be your Novice Mother; she will herself train more particularly those who entirely trust and rely upon her.

You can yourselves practise the religious virtues to a certain degree; you can esteem them; you can endeavour to acquire a spirit of poverty and obedience; you can practise chastity; you can daily thank God for the grace He has vouchsafed to you in giving you an esteem of the holy virtue so loved by your Mother, preferred by her, indeed, to the grand dignity and happiness of being Mother of God. She has many of her children, canonized by the Church, who, in the midst of a sinful world, were pure and chaste, shining as bright stars in a dark atmosphere. See Ss. Catherine, Cecilia, Agnes, and numberless others. So do not think, dear children of Mary, that you cannot be saints in the world as well as in the cloister; don't think you cannot be as much her very own as those of her little company; don't think that you cannot be spouses of

Jesus, even though you may never be able to become nuns. We can be united with Jesus on the cross everywhere, and union of heart with Jesus makes us his spouses; the love and practice of poverty and suffering unite us to Him really. True union with him, indeed, is forming our interior to a resemblance to his, without which the exterior resemblances would be little; and the three vows by which we make profession of being consecrated spouses of Jesus would not make us so if not corresponded with interiorly as well as exteriorly.

I hope, in course of time, to bring out a little work, "Mary's Conferences to Her Loving Children," which may be a help to you in the world, who cannot hear the lectures etc., given in a religious house, nevertheless many of Mary's Own, even those who are not aspiring to the religious state, may find that these Conferences will be an assistance to them in their spiritual life, and be likewise a help to them in their domestic life, teaching them that true charity, which is the foundation of all holiness, so necessary in every state of life, and which the Mother of Charity, the Mother of fair love, so wishes to instill into her children. "Let every spirit praise the Lord."

Yes, there are many ways of serving God, many various states of life, many devotions, but they all run into one, in that all need love, all tend to love, and all can alone please God by love. If we choose one state more than another, is it not that we may better love God? If we could love Him better in one state than another, should we not prefer the state in which we could love Him best? If one soul could love Him better in the married state, is it not better for that soul? And if we can love Him better by giving our hearts and bodies to Him alone, should we not pray for grace to choose that state?

We will all of us, who belong specially to Mary, be united in whatever state of life we may be. And we will all remember this important truth: it is not the state of life that will perfect us, but the perfect fulfilling the duties of that state, that will render us pleasing in the sight of God; so that if Mary's child in the world more perfectly fulfils the duties of her state than Mary's child in the convent, she will be more pleasing to Mary and her Divine Son, than his consecrated spouse who is not fulfilling the duties of her high calling. We, then, who are banded together to honour Mary will unite; though we may be in opposite parts of the world, though we may be in totally different states of life, we are all Mary's own, priest or layman, nun or wife, she loves all, she wants all.

We all love her, we all want to please her; we will therefore pray according to our Mother's heart; we will join the prayer of that dear Mother; we will pray according to Mary's intentions; we will strive to be more fervent, that we may be better heard; we will strive to be unselfish, that we may be more like our Lady, and live to renew on earth, in whatever state of life we may be in, the sweet, simple, hidden humble life of Mary.

Persevere in Mary's sweet way. Put yourself on one side. Let us be united in prayer; let us be united in Mary's intentions; let us be united with one another. We have been spoken of as

a spiritual society: we had hardly intended this; but God seems to have intended that the Little Company commenced at Hyson Green should be the centre of a far larger company, a united body, bound together to renew on earth Mary's simple life of love, her humble hidden life. The world has its confraternities; they are bound together for certain objects, many of them very charitable ones. There is a certain bond between the members: they will all help one another in time of distress, and when abroad they are pleased to meet one another, even though strangers. Now, with Mary's Own let this shine still more strongly. Let it be said of them as of the Christians of old, "See how these Christians love one another!"

Let there be a great bond of love between us all: for myself you can see how strong this feeling is, from the fact that all my little works are written for you in the world. I have as yet published nothing for those in the convent. My heart follows you in the world, praying for you, loving you, suffering for you, longing to hear you are persevering in Our Lady's Path, advancing in it for the glory of Jesus, her honour, and your own good, your own happiness.

Many of you may have already begun to taste that peace, Mary's peace, which cannot be spoken of. Some may yet be in the commencement of that new life, not yet accustomed to it, not yet advanced enough to taste the unspeakable sweetness and joy that is awaiting them as they advance farther, that peace and happiness which Mary gives her most faithful followers as a reward, as a sign of love, and likewise as a preparation for great crosses.

Let us then, when walking in our Mother's company, so closely that we almost feel her sweet presence, almost seem to see the loving eyes bent upon us, and almost touch her hand, when our hearts are burning within us, as the disciples' when they walked with Jesus to Emmaus; then let us not forget that at times dark clouds will obscure the sunshine, rough winds, strong tempest rise up, even in Mary's Path, and hinder our walk with Mary being as before; but we must recollect that Mary is with us, though we know it not.

Jesus was with the disciples in the boat, apparently asleep when the storm so frightened them; but he was guarding and watching, though apparently so careless of the danger. Jesus was very near to the disciples while walking to Emmaus, and they felt not his presence immediately; they journeyed with him some distance, they recounted their grief, and then he spoke to them and comforted them. Let us be hopeful if at times we walk sorrowfully, wearily; if at times our hearts are sad. Mary is near; she will come and resolve our doubts, she will comfort our poor weak hearts, she will sustain us on our way, she will manifest herself to us, sweet Mother that she is, and then, when strengthened for our onward journey, seemingly perhaps leave us to ourselves again for a while.

If any of you, dear sisters, are now suffering, if any have times of intense grief, take heart, lift up your eyes to heaven, for Jesus is smiling upon you, your patient endurance is dear, very dear to him, your life is beautiful in his sight. Commonplace may be the circumstances of your lives, and yet before God they shine with golden splendour.

There is not an action of the day which is spent in Mary's company which is not pleasing to God; thoughts gradually grow heavenly, wills become firmly cemented to God's Will; God is seen everywhere; the conversation of Mary's Own is truly in heaven. It is well worth the putting ourselves to some trouble to obtain the grand result that we are so dear to God, so pleasing in his sight, that he himself tells us we are the apple of his eye. He has graven us in his hands, our walls are ever before his eyes.

How he loves us: dear God, how he loves us! He has made but one Immaculate, one unspeakably lovely Virgin, Mary the Mother of his Son, but he would have her life renewed in her children. He would have virgins striving to imitate his spotless one as far as may be. He would have them empty of self, that his adorable self, his Spirit, may replenish them with grace, and enable them to form Jesus within them. Some of you look forward to being spouses of Jesus. Like St. Agnes, the child-spouse of Jesus, you have said that you can have no lover but Christ. God's Spirit has begun this good work, and will perfect it if you are faithful.

One thing all Mary's Own must be, and that is mothers. Yes, though virgins, we must be mothers. We must give a new life to our Lord within our souls; we must be mothers, in that by our prayers, sufferings, and works, we give life to numberless souls who, but for our exertions on their behalf, would never taste eternal life, but would instead be buried in the everlasting death of hell. Yes, God in his goodness has given us the means of becoming more like our Mother Mary than we could have been by simply embracing a life of virginity.

Mary is the type, exemplar, and model of God's beautiful conception of Mother.

A mother's office is to give life, and Mary's children, who by vow of virginity cannot be mothers of the natural life of the body, must be mothers by giving, through the Precious Blood of Jesus, supernatural life to souls. Yes, many are the children of the barren, rather than of her who has a husband. How happy we are! how happy we are! we have priceless treasures at our disposal, Masses, Sacraments, Benedictions, for those who have time to attend the offices of the Church; and all can attend spiritually if they cannot be present bodily. There are the graces attached to our daily works when performed in conformity to the Will of God; and, indeed, our daily works are turned into gold when we perform them in the simple spirit of our Lady, that union with the Will of God which made her perform her humble duties so perfectly, with the same perfection, indeed, with which she would have performed the duties of a seemingly grander state on earth if God had placed her in a, to worldly eyes, more noble station of life.

There is the constant lifting up of our hearts to God, which when it is filled with love, is a constant prayer. There is that loving desire, that wish to perform his holy will, without eagerness, but that peaceful wish to do in all things the will of God on earth, as the blessed do in heaven, which was the perfection of God's Immaculate One on earth, who on earth was one of the blessed whom all nations were to call blessed, not because she was the Mother of God, but because she heard the word of God and kept it. "Blessed is the womb that bore thee, and the paps

that gave thee suck," cried a woman in the crowd to Jesus, and his heart bounded with joy as he heard his Mother's praise, and he still more increased it when he answered, yes, "Yea, rather blessed are they who hear the word of God and keep it."

Mary kept all his words in her heart; she alone of all his creatures never forgot his word, never forgot himself: she alone perfectly fulfilled the will of her Creator. She lived one long life of love for God, and therefore, though the Queen of Martyrs, she was the happiest of all the beings whom God in his love has brought into existence. Next to the human soul of Jesus, Mary's was the gladdest, and she will make ours so too if we deliver ourselves docilely into her hands, keeping nothing back, but saying once for all, and continuing to say, "I am thine, dear Mother, all thine."

Then a moment will come when Jesus, stretching his dear stigmatized hands towards us, will say, "You are mine, beloved soul, all mine," and he will draw us nearer, nearer to Himself, and we shall rest our weary heads on his sacred breast, and feel the beatings of that loving heart, and raising our eyes timidly to his face, see the eyes of Jesus, God and Man, bent upon us with that look of unutterable sweetness and love it were worth a long life of sorrow and self-denial to obtain. Let us now beg from our Mother the grand gift to persevere in her sweet way, by which we shall live noble lives on earth, and obtain that happiness in the next world which God has promised to those who have faithfully followed and loved him in this.

We shall see our Mother there, we shall see one another; we shall love then as we have never loved here, and we shall know then what we cannot know here—how we are loved. Ah, it is a happy thought; it is a fresh joyous thought every day of our lives, we are loved, loved intensely, loved passionately by those whose love it should so delight us to think of. Glorious saints love us, holy angels, our own Mother Mary loves us with her burning heart of love.

The God Man, Jesus, our Brother, Lord, our Love and our Life! His sacred Heart never ceases in heaven, or in the tabernacle on earth, its throbs of passionate love. The Blessed Trinity itself burns with love that God alone can possess, burns with inexplicable love for the little creatures created by him for an endless eternity of love with himself. We thank You, dear God, for the power You have given us of loving. We would love more and more. We cannot see those whom You love; we will show our love to them. We will do for them what we would do for You, dear Jesus, if You were now visible on earth.

We will love all, dear Lord, we will wish well to all, and we will never allow ourselves any thought, word, or deed to the prejudice of any one, for we would not hurt You, Jesus, and You have put Yourself in the place of our neighbour to us. If we would wound him, we would wound You. This we will never do. We will live for You and Yours. We will die for You and Yours. This I may do, sweet Jesus, in whose poor heart You have lit a spark from your own, and who joys in the joy of your Sacred Heart in the possession of those simple unselfish souls

devoted wholly to You, since devoted to Your Mother; devoted to You; they must have your devotion to her, and seek to be united to her as nearly as You were.

May the benediction of heaven rest upon them now and for ever. May the eternal Father bless those, who, imitating the Son of his love, have made themselves Mary's very own. May the Holy Spirit dwell ever in delighted possession of the hearts possessed by Mary. May the angels and saints proclaim them blessed together with their sweet Mother; and for ever, as the eternal ages roll on and on, may Mary's happy ones chant their hymn of glad thanksgiving that the sweet way of Mary had been made known to them, and they had grace to choose the better part, the most perfect part, the path which Jesus and Mary desire that all should take in imitation of them.

Yes, Adam and Eve sinned and fell, and God repented he had made man; but, behold, the new creation of God, far exceeding the old. Behold Jesus! Behold Mary! The God Man, The Immaculate Virgin-Mother. Be like to them, follow them, imitate them. O God, heavenly Father, God, whose plenitude of riches for men is beyond our measure, open still more your bountiful Heart to us. Pour upon us more and more like Yourself, our own most merciful, generous God. You who so love to give, give; God give to us that we may give to You. Give to us.

We have given ourselves to Mary, your chosen one; we have given to her all that we have, or shall ever have, therefore give, and thus honour her whom You delight to honour. Most loving God, we know you will give, but we know not how we shall receive and use your gifts. Mother, daily and hourly we will renew our offering to you of all we receive, that God's treasures may not be lost, but may increase and fructify as he so desires; and that God's paternal creating love overflowing he may rejoice, and looking upon the earth, made beautiful by faithful copies of Jesus and Mary, likenesses of his Incarnate Word, he may again proclaim it good and lovely in his sight, and lavish more and more plentifully those choice graces he reserves for his most favoured souls.

Dear ones of Jesus and Mary, may you be of the number of those who, living in close union with God on earth, will be in still far, far closer union with him forever in the never-ending peace and bliss of heaven. The daily prayer of the one who so loves you in our dear Mother's heart, MARY.