

unique type of *dulia* or honour which is called forth by the special nobility of the Mother of God and Queen of Heaven.

Yet that honour, in the eyes of the Catholic, can never be seen as apart from God, still less as a rival to God's own honour. For Mary is the fairest of his creatures, and if she is praised for her beauty, so much the more praise and love does the Author receive. Every hymn to the blessed Virgin leads the singer to the Father, and to her Son in the love of the Holy Spirit. '*Corde et animo*', the Church says in her liturgy, 'In heart and spirit we sing glory to Christ in this celebration sacred to the superexcellent Mother of God—Mary'.

NOTE I.—Not every Catholic theologian regards *hyperdulia* as being different in *kind* from the *dulia* granted to the other saints. But in view of the great progress in the development of the doctrine concerning Mary's place in the redemption, it seems likely that this dissent will become a minority.

NOTE II.—Many non-Catholics seem frightened of the word 'worship' as applied to our Lady. But it is an unwarranted restriction of its meaning to limit it to the idea of adoration. A glance at the Oxford Dictionary will show that the word may be used for any type of *dulia*.



OUR LADY AND THE GLOBE

DURING the Marian Congress which preceded the definition of the dogma of the Assumption last November, G. Gaetano di Sales, who leads a movement *Pro Rogalitate Mariae*, gave a paper on the meaning of the 'Miraculous Medal' and of the symbol of our Lady with a globe in her hand. He pointed out how specially indebted he was to this Marian devotion as he had been brought back to the faith by a special grace received in the Chapel of the Apparitions from which the devotion sprang. The following summary will convey the substance of the paper read in Rome.

La Salette, Lourdes and Fatima have tended, by their modern popularity, to overshadow an earlier apparition which took place in Paris and from which the others have sprung as from a hidden seed. Those later apparitions have elucidated and developed what was expressed originally in 1830 to a

simple Sister of Charity in Paris, now canonised as St Catherine Labouré. This good sister lived in obscurity throughout her life; and it is perhaps her heroic silence that provides the surest criterion of the authenticity of the apparitions.

When she was on her deathbed many years after the event she referred to the martyrdom of her life. The reason for this 'martyrdom' seems to lie in this: our Lady appeared to her in 1830-1 and as a consequence of the apparition the 'Miraculous Medal' was designed and approved after a canonical investigation ordered by the Archbishop of Paris. The medal was designed on the evidence of one of the apparitions, during which our Lady stretched forth her arms towards the world and countless rays of light streamed from her hands, from the tips of her fingers, until the whole earth under Mary's feet was flooded and submerged as by a torrent of light.

So much for the medal. But this was not all; on a previous occasion the Blessed Virgin had appeared holding in her hands a globe, which represented the whole world; and she held it 'as if she were making an offering to God', praying for the world.

The Miraculous Medal, then, was officially approved in 1836, but it did not contain the entire message given to St Catherine Labouré. For the rest of her life—another forty years, for she died only on the last day of the year 1876—the saint begged and pleaded that a statue should be designed to represent the Lady of the Globe and so to spread the first part of the Blessed Virgin's message. But no one would heed her entreaties, regarding it as too new and probably not important. It was this contempt for her wishes that caused the saint the intense suffering which on looking back she could only describe as a martyrdom. For it seemed to her that until this statue with its gesture in supporting the globe was known and understood, the most important part of the mission entrusted to her remained unfulfilled.

The first phase of the apparition contained in fact the essential part of our Lady's message. The second appeared as a result of the first; so that to propagate the latter without the former was to reveal the effect without the cause. Without the first, the second could not have happened. For the first phase of the apparition revealed three special privileges proper to our Lady as the Mother of the Son of God.

The first time that our Lady appeared to St Catherine Labouré she showed herself crushing the serpent's head under her feet, and all round her in a kind of halo ran an inscription in letters of gold urging man to pray to the Madonna as 'conceived without sin'. Here quite clearly manifested before the definition of the dogma and the more celebrated appearances at Lourdes we find the Immaculate Conception.

Secondly, in the symbol of the globe we are made to understand the Universal Mediation of Mary. For it was brought home to the saint that this represented the whole world in a very formal sense. Our Lady seemed to be showing St Catherine how her mediation followed the same pattern as the supreme mediation of Christ her Son, as St Thomas summarises it, (i) *satisfaciendo et interpellando*; (ii) *exhibendo praecepta et dona Dei hominibus*.

Finally the Universal Sovereignty of our Lady is quite clearly depicted by the way the *whole* globe is supported by her; she holds between her hands what is within her power and authority; she is the Queen of All. The figure of our Lady with the globe sums up all the different kinds of royal standards under which she is invoked throughout the world in all countries and continents; from Castelmonte near Trieste to Loreto, from Star of the Sea to Notre Dame de France, from La Salette to Lourdes, the Virgin of the Pillar to Fatima, Walsingham to Einsiedeln; from the *Saida Mariam* of the Arab to *Mat' Russkoï Semli* (Mother of the land of Russia) or Pao-Ting-Fou of China. Our Lady with the globe is the synthesis of Mary Queen of the World.

St Catherine Labouré was unlettered, but our Lady spoke to her in such a way that she was able to understand the profound truths which were contained under those symbols. The saint left few writings, but in two of these we find the account of the conversation she had with our Lady on the eve of St Vincent's day, 1830. Our Lady said to her: '... My child, the Cross will be despised; blood will flow in the streets [Here she paused on account of the anguish she evidently felt] My child, she said, the whole world will be in sorrow. . . . And afterwards, peace.' Later, shortly before her death, the saint set down in a pencilled note the essential aspects of the figure with the globe. 'Oh, how lovely', she wrote, 'to hear

people say: Mary is the Queen of the Universe. It will be a time of peace, of joy, of happiness which will be of long duration. . . . She will be carried all round the world on a banner.'

The saint seems to have understood quite clearly that the upheavals in the world were to begin in forty years' time, that is, in 1870, and it has been suggested that that year marked the beginning of the troubles which culminated in the two world wars. Other predictions contained in the writings of the saint are said to have been fulfilled, so that many look forward to some 'time of peace' when the Queen of the Universe will be granted her gracious reign.

However this may be, the devotion to Our Lady with the Globe was at length approved by Leo XIII, and although it has so far never been taken up with the same enthusiasm as the 'Miraculous Medal', the two aspects of these private revelations are now able to develop hand-in-hand. And certain it is that the figure of the Virgin is indeed being carried abroad round the world—the *peregrinatio Mariae*.

Dr Gaetano di Sales concluded his paper on this special revelation of Mary's queenly position in the universe with the hypothesis: if from the hearts of all men there breaks forth the acclamation of Mary as Queen, it will be a sign of a universal gratitude to her, the most holy and immaculate Mother of God, for having in her mercy saved us.¹



IN PREPARATION

During the course of this year, 1951, it is hoped to devote special numbers of LIFE OF THE SPIRIT to the *English Martyrs and the Spirituality of Martyrdom*, as well as to the question of *Secular Institutes* in view of the latest documents and developments.

¹ Dr di Sales does in fact propagate 'The International Movement for the Royalty of Mary' whose headquarters are at via Quintino Sella 8, Roma, Italy.