



# The Holy Name of

**MARY**

Taken from Chapter 10 of

*THE GLORIES OF MARY*

by Saint Alphonsus Liguori

# The Holy Name of MARY

*Booklet compiled and typeset by Robert T. Hart*

© A.D. 2013 Robert T. Hart

*THE HOLY NAME OF MARY* is, as presented in this booklet, taken verbatim from Chapter 10 of the classical work, *The Glories of Mary*, written by the Saint and Doctor of the Church, Alphonsus Liguori. This chapter inspires such *confidence* in the holy Name of Mary that I thought it good to publish it alone; for, not everyone will read the thick volume that the entire book fills. And, perhaps, some who read this small booklet will have their appetite whetted for more, and go on to read the big book — so well worth reading, as many souls will testify. It is my hope that this booklet will do much good for souls who are in need of the graces which their good Mother Mary is waiting for them to invoke her Name in order to give them, for their salvation and sanctification.

While this booklet in its format is copyrighted, I hereby give my full approval to all to copy and distribute it **FOR FREE**. *And I encourage you to do so for the good of souls.* In doing so, however, it **MAY NOT BE ALTERED** in any way. And, this booklet **MAY NOT BE SOLD** without my express written permission.

*~Robert T. Hart*

**DOWNLOAD MORE COPIES** (in Printable Booklet form) **FROM:**

**[SicutInCaelo.org](http://SicutInCaelo.org)**

*Find here other Free Downloadable Booklets — particularly pertinent to the present crisis in the Catholic Church.*

***Please, Print and Distribute Them!***

## O DULCIS VIRGO MARIA! (Oh sweet Virgin Mary!)

### HOW SWEET IS THE NAME OF MARY IN LIFE AND IN DEATH!

THE great Name of Mary, which was given to the Divine Mother, was not found on earth, neither was it invented by the mind or will of men, as were all other names that are in use among them; but it came from heaven, and was given to the Virgin by divine ordinance, as St. Jerome,<sup>1</sup> St. Epiphanius,<sup>2</sup> St. Antoninus,<sup>3</sup> and others attest. The Name of Mary was drawn from the treasury of the divinity, as Richard of St. Laurence says: “*De thesauro divinitatis Marise nomen evolvitur.*”<sup>4</sup> From the treasury of the divinity, oh Mary, came forth thy excellent and admirable Name; for the Most Holy Trinity, the same author goes on to say, gave to thee this Name, next to the Name of thy Son, so superior to every name, and attached to it such majesty and power, that when it is uttered, all in heaven, earth, and hell must fall prostrate and venerate it.<sup>5</sup> Among all the other privileges which the Lord has attached to the Name of Mary, let us see how sweet He has made it to the servants of this most holy Lady in life as well as in death.

To begin with life, the holy anchorite, Honorius, says, that the Name of Mary is full of all divine sweetness.<sup>6</sup> And the glorious St. Anthony of Padua attributes to the Name of Mary the same sweetness as St. Bernard attributed to the Name of Jesus. The Name of Jesus, said the latter, the Name of Mary, said the former, is joy to the heart, honey to the mouth, melody to the ear of their devoted servants.<sup>7</sup> It is related in the life of the venerable Father

---

<sup>1</sup> Lib. de Nat. Mar.

<sup>2</sup> Or. de Praes. Deip.

<sup>3</sup> Hist, tit, 4. c. 6.

<sup>4</sup> De Laud. Virg. p. 14.

<sup>5</sup> Dedit tibi, Maria, tota Trinitas nomen post nomen filii tui supra omne nomen; ut in nomine tuo omne genuflectatur, caelestium, terrestrium, et infernorum. De Laud. v. 1. 1, c. 2.

<sup>6</sup> Hoc nomen Mariæ plenum est omni dulcedine ac suavitate divina.

<sup>7</sup> Nomen Jesu . . Nomen Mariæ jubilus in corde, mel in ore, in aure melos.

John Ancina, Bishop of Saluzzo, that when he pronounced the Name of Mary, he experienced so great a sensible sweetness that he even tasted it on his lips. We also read that a certain woman in Cologne told the Bishop Marsillius, that whenever she pronounced the Name of Mary she perceived in her mouth a taste sweeter than honey. Marsillius made the trial, and he also experienced the same sweetness. We read in the holy Canticles, that at the Assumption of the Virgin, the angels three times asked her Name: “*Who is she that goeth up by the desert as a pillar of smoke?*”<sup>8</sup> “*Who is she that cometh forth as the morning rising?*”<sup>9</sup> And in another: “*Who is this that cometh up from the desert, flowing with delights?*”<sup>10</sup> Richard of St. Laurence inquires why the angels so often asked the Name of this queen, and answers: The sound of the Name of Mary was so sweet to the angels, and they repeated the question that they might hear it repeated also.<sup>11</sup>

But I do not hear speak of this sensible sweetness, since it is not commonly granted to all, but I speak of the salutary sweetness of consolation, love, joy, confidence, and strength, which the Name of Mary universally gives to those who, with devotion, pronounce it. Speaking on this subject, Francone the Abbot says, that next to the holy Name of Jesus, the Name of Mary is so rich in blessings, that no other name is uttered on earth or in heaven from which devout souls receive so much grace, hope, and sweetness.<sup>12</sup> For the Name of Mary, he goes on to say, contains in itself something admirable, sweet, and divine, which, when it meets a friendly heart, breathes into it an odor of holy sweetness. And the wonder of this great Name is, he concludes, that if heard a thousand times by the lovers of Mary, it is always heard as new,

---

<sup>8</sup> Quæ est ista, quæ ascendit per desertum, sicut virgula fumi? Cant. iii. 6.

<sup>9</sup> Quæ est ista, quæ progreditur, quasi aurora consurgens? Ib. vi. 9.

<sup>10</sup> Quæ est ista, quæ ascendit de deserto deliciis afflens? Ib. viii. 5.

<sup>11</sup> Forsitan, quia dulce nomen sibi desiderant responded. De Land. Virg. c. 2.

<sup>12</sup> Neque enim post filii nomen aliud nomen coelum et terra nominat, unde tantum gratiae, spei, et suavitatis piæ mentes concipiunt. De. Grat. Nov. Test. tr. 6.

the sweetness they experience in hearing it spoken being always the same.<sup>13</sup>

The Blessed Henry Suso, also speaking of this sweetness, says, that in pronouncing the Name of Mary, he felt his confidence so much increased, and his love so joyfully enkindled, that amidst the joy and tears with which he pronounced the beloved Name, he thought his heart would have leaped from his mouth; and he affirmed that this most sweet Name, as honeycomb, melted into the depths of his soul. Whereat he exclaims: Oh most sweet Name! Oh Mary, what must thou thyself be, if thy Name alone is so lovely and sweet?

The enamored St. Bernard, too, addressing his good Mother with tenderness, says to her: Oh great, oh merciful Mary, most holy Virgin, worthy of all praise, thy Name is so sweet and lovely that it cannot be spoken without enkindling love to thee and to God in the heart of him who pronounces it; the thought of it alone is enough to console thy lovers, and inflame them with a far greater love to thee.<sup>14</sup> If riches are a consolation to the poor, because by them they are relieved of their miseries, oh how much more, says Richard of St. Laurence, does thy Name console us sinners, oh Mary; far more than the riches of earth it relieves us in the troubles of the present life.<sup>15</sup>

In a word, thy Name, oh Mother of God, is full of grace and divine blessings, as St. Methodius says.<sup>16</sup> And St. Bonaventure affirms that thy Name cannot be pronounced but it brings some

---

<sup>13</sup> *Nomen namque Mariæ mirum quid, suave, atque divinum in se continet, et cum convenit amicis cordibus, amicæ suavitatis odorem spiret. Et mirum illud est de nomine Mariæ, ut millies auditum semper audiatur quasi novum. De. grat. Nov. Test. tr. 6.*

<sup>14</sup> *O magna, O pia, O multum landabilis Maria, tu nec nominari potes quin accendas; nec cogitari, quin recrees affectus diligentium te. Ap. S. Bon. Spec. c. 8.*

<sup>15</sup> *Mariæ nomen longe melius quam divitiæ, quia melius augustiam relevat. De Laud. Virg. c. 2.*

<sup>16</sup> *Tuum, Dei genitrix, nomen divinis benedictionibus et gratis ex omni parte refertum. Orat. in Hyp.*

grace to him who devoutly utters it.<sup>17</sup> So great is the virtue of thy Name, oh most compassionate Virgin, says the Idiot,<sup>18</sup> that no one can pronounce it, however hardened, however desponding may be his heart, and not find it wonderfully softened; for it is thou who dost console sinners with the hope of pardon and of grace.<sup>19</sup> Thy most sweet Name, according to St. Ambrose, is a sweet ointment, which breathes the fragrance of divine grace.<sup>20</sup> The saint thus invokes the Divine Mother: May this oil of salvation descend into the depths of our soul; by which he intends to say: Oh Lady, remind us often to pronounce thy Name with love and confidence; for thus to name thee, either is a sign that we already possess divine grace, or it is in earnest that we shall soon recover it.

For as Landolph of Saxony expresses it: The remembrance of thy Name, oh Mary, consoles the afflicted, brings back the wanderer to the path of salvation, encourages the sinner, and saves him from despair;<sup>21</sup> and Father Pelbart remarks, that as Jesus Christ by his five wounds has prepared for the world the remedy for its woes, thus also Mary, with her most holy Name, which is composed of five letters, confers every day pardon upon sinners.<sup>22</sup>

For this reason, the holy Name of Mary in the sacred Canticles is compared to oil: Thy Name is as oil poured out: "*Oleum effusum nomen tuum.*"<sup>23</sup> The blessed Alanus, commenting on this passage,

---

<sup>17</sup> Nomen tuum devote nominari non potest sine nominantis utilitate. Spec. B. Virg. c. 8.

<sup>18</sup> *The Idiot*: a nickname that Bl. Raymond Jordano gave himself out of humility

<sup>19</sup> Tanta est yirtus tui sacratissimi nominis, semper benigna Virgo Maria, quod mirabiliter emollit duritia cordis humani. Peccator per te respirat in epe veniae et gratia. Idiot, in Alph. Mar. p. 827.

<sup>20</sup> Unguenturn nomen tuum. Descendat istud unguentum in animæ præcordia, S. Maria, quo divinæ gratiæ spiramenta redoleam. De Instit. Virg. c. 13.

<sup>21</sup> O Maria, tui recordatio nominis mæstos lætificat, errantes ad viam salutis revocat, et peccatores ne desperent confortat. In vita Christ, p. 2, c. 86.

<sup>22</sup> Sic Maria suo sanctissimo nomine, quod quinque litteris constat, confert quotidie veniam peccatoribus. Stellar, a. 2.

<sup>23</sup> Cant. i. 2.

says: The glory of her Name is compared to oil poured out. As oil heals the sick, diffuses odor, and kindles flame; thus the Name of Mary heals sinners, rejoices hearts, and inflames them with divine love.<sup>24</sup> Hence Richard of St. Laurence encourages sinners to invoke this great Name, because that alone will be sufficient to cure all their maladies; adding, that there is no disease so malignant that it will not at once yield to the virtue of this Name.<sup>25</sup>

On the other hand, the devils, as Thomas Kempis affirms, are in such fear of the queen of heaven that at the sound of her great Name they flee from him who pronounces it as from burning fire.<sup>26</sup> The Virgin herself revealed to St. Bridget that there is no sinner living so cold in divine love, that if he invokes her holy Name, with the resolution to amend, the devil will not instantly depart from him.<sup>27</sup> And she at another time assured her of this, telling her that all the demons so greatly venerate and fear her Name, that when they hear it pronounced they immediately release the soul which they held in their chains.<sup>28</sup>

And as the rebel angels depart from sinners who invoke the Name of Mary, thus, on the contrary, our Lady herself told St. Bridget, that the good angels draw more closely around those just souls who devoutly pronounce it.<sup>29</sup> And St. Germanus assures us, that as breathing is a sign of life, so the frequent utterance of the Name of Mary is a sign that we are already living in divine grace,

---

<sup>24</sup> Gloria nominis ejus oleo effuso comparatur. Oleum ægrotantem sanat, odorem parit, flammam accendit. In Cant. 1, 2.

<sup>25</sup> Peccator es? ad nomen Mariæ confugias; ipsum solum sufficit ad medendum. Nulla pestis, quæ ad nomen Mariæ non cedat continuo, De Laud. Virg. p. 14.

<sup>26</sup> Expavescunt cœli reginam spiritus maligni, et diffugiunt, audito nomine sancto ejus, velut ab igne. Serm. 4, p. 3, ad Novit.

<sup>27</sup> Nullus est in hac vita tarn frigidus ab amore Dei, qui si invocaverit nomen meum, cum proposito pœnitendi, statim diabolus ab ipso non discedat. Rev. lib. 1, c. 9.

<sup>28</sup> Omnes daemones verentur hoc nomen, et timent, qui audientes hoc nomen Mariæ, statim relinquunt animam de unguibus, quibus tenebant eam. Rev. 1. 2, c. 19.

<sup>29</sup> Angeli boni, audito nomine meo, justis magis propinquunt. Ap. Dion. Cart, de Laud. V. cap. ult.

or that we shall soon receive that life; for this powerful Name is effectual to obtain help and life for him who devoutly invokes it.<sup>30</sup> Finally, Richard of St. Laurence adds, that this admirable Name is like a tower of strength, by taking shelter in which the sinner will be saved from death, since from this celestial tower the most abandoned sinners come forth securely defended and saved.<sup>31</sup>

A tower of strength, thus continues the same Richard, which not only shields sinners from punishment, but also defends the just from the assaults of hell; and he adds: Next to the Name of Jesus there is no name which gives such support, and through which so great salvation is bestowed upon men, as this great Name of Mary.<sup>32</sup> Especially is it everywhere known, and the servants of Mary daily experience, that her great Name gives strength to overcome temptations against chastity. The same author, remarking on the words of St. Luke: And the Name of the Virgin was Mary: "*Et nomen Virginis Maria,*"<sup>33</sup> says, that these two Names, of Mary and of Virgin, are united by the evangelist to show that the Name of this most pure Virgin can never be separated from chastity.<sup>34</sup> Hence St. Peter Chrysologus says, that the Name Mary is a sign of chastity: "*Nomen hoc indicium castitatis;*"<sup>35</sup> meaning, that whoever is in doubt whether he has yielded to temptations against purity, if he remembers having invoked the Name of Mary may be sure that he has not violated chastity.

---

<sup>30</sup> Quomodo corpus enim vitalis signum operationis habet respirationem, ita sanctissimum nomen tuum, O Virgo, quod in ore servorum tuorum versatur assidue, vitæ et auxilii non solum est signum, sed etiam ea procurat et conciliat. De Zona. Virg.

<sup>31</sup> Turris fortissima nomen Dominæ, ad ipsam fugiet peccator, et liberabitur. Hæc defendit quoslibet, et quantumlibet peccatores. De Laud. Virg. 1. 11.

<sup>32</sup> Non est in aliquo nomine tarn potens adiutorium, nec est aliud nomen datum hominibus post nomen Jesu, ex quo tanta salus refundatur hominibus, sicut nomen Mariæ. De Laud. Virg. c. 2.

<sup>33</sup> Luc. i. 27.

<sup>34</sup> Hoc nomen semper cum castitate conjunctum esse debet. Loc. cit.

<sup>35</sup> Serm. 146.



Let us, then, always follow the beautiful counsel of St. Bernard, who says: In every danger of losing divine grace let us think of Mary, let us invoke the Name of Mary together with that of Jesus, for these Names are always united. Let these two most sweet and powerful Names never depart from our heart and our lips, for they will always give us strength to keep us from falling, and to conquer every temptation.<sup>36</sup> Very precious are the graces which Jesus Christ has promised to those who are devoted to the Name of Mary, as He Himself, speaking to his holy Mother, gave St. Bridget to understand, revealing to her that whoever will invoke the Name of Mary with confidence and a purpose of amendment, shall receive three special graces: namely, a perfect contrition for his sins, the grace to make satisfaction for them and strength to obtain perfection, and at last, the glory of paradise;<sup>37</sup> for as the divine Saviour added: *“Thy words are so sweet and dear to Me, oh my Mother, that I can not refuse thee what thou dost ask”*<sup>38</sup>

Finally, St. Ephrem adds that the Name of Mary is the key of the gate of heaven to him who devoutly invokes it;<sup>39</sup> and therefore St. Bonaventure rightly calls Mary the salvation of all those who invoke her: *“O salus te invocantium;”* as if it were the same thing to invoke the Name of Mary and to obtain eternal salvation; for as the Idiot affirms: The invocation of this holy and sweet Name leads to the acquisition of superabundant grace in this life, and sublime glory in another.<sup>40</sup> If you desire, then, brethren, concludes Thomas a Kempis, to be consoled in every affliction, have recourse to Mary, invoke Mary, honor Mary, recommend yourselves to

---

<sup>36</sup> In periculis, in angustiis, in rebus dubiis Mariam cogita, Mariam invoca. Non recedat ab ore, non recedat a corde. Horn. 2, Sup. Miss.

<sup>37</sup> Quicumque invocaverit nomen tuum, et in te sperabit cum proposito emendandi, tria illi dabuntur, contritio peccatorum, eorum satisfactio, et fortitudo ad proficiendum et insuper regnum cœlorum. Rev. l. 1, c 10.

<sup>38</sup> Tanta enim est in me dulcedo verborum tuorum, quod negare non valeo, quod tu petis.

<sup>39</sup> Nomen Mariæ est reseratorium portæ cœli. In Deprec ad Virg.

<sup>40</sup> Devota invocatio hujus nominis ducit ad virorem gratiæ in præsentī, et ad virorem gloriæ in futuro. De Laud. Virg. l. 1, 2, c. 2.

Mary. Rejoice with Mary, weep with Mary, pray with Mary, walk with Mary, and with Mary seek Jesus; in a word, with Jesus and Mary desire to live and die. Do this, he adds, and you will always advance in the way of the Lord; for Mary will pray for you, and the Son will surely graciously listen to the Mother.<sup>41</sup> Such are his beautiful words.

Very sweet, then, in life to her servants, is the most holy Name of Mary, on account of the great graces which it obtains for them, as we have seen above; but sweeter still will it be to them in dying by the sweet and holy death she will obtain for them. Father Sertorio Caputo, of the Society of Jesus, exhorted all those who were called to the bedside of the dying, often to pronounce the Name of Mary, saying that this Name of life and of hope, pronounced in death, is alone sufficient to scatter the enemies and to comfort the dying in all their anguishes. St. Camillus of Lellis also strongly recommended it to his religious, that they should remind the dying often to invoke the Name of Mary and of Jesus, as he always practiced it with others; but more sweetly he practiced it himself at the moment of his death, when, as we read in his life, he named with so much tenderness his beloved Names of Jesus and Mary, that he inflamed also with love of them all those who heard him. And at length, with his eyes fixed on their adorable image, and his arms crossed, the saint expired in celestial peace, pronouncing with his last breath the most sweet Names of Jesus and Mary. This short prayer of invoking the holy Names of Jesus and Mary, says Thomas a Kempis, which it is as easy to retain in the memory as it is sweet to consider, is at the same time

---

<sup>41</sup> Si consolari in omni tribulationibus quaeritis, accedite ad Mariam, Mariam invocate, Mariam honorate, Mariae vos commendate; cum Maria gaudete, cum Maria dolete, cum Maria orate, cum Maria ambulante, cum Maria Jesum quaerite; cum Maria et Jesu vivere et mori desiderate. Fratres, si ista exercetis, proficietis. Maria pro vobis libenter orabit, et Jesu libenter matrem suam exaudiet. Sermon. par. 3, Sermon. 2.

powerful to protect whoever uses it from all the enemies of our salvation.<sup>42</sup>

Blessed is he, says St. Bonaventure, who loves thy sweet Name, oh Mother of God.<sup>43</sup> Thy Name is so glorious and admirable, that those who remember to invoke it at the moment of death, do not then fear all the assaults of the enemy.<sup>44</sup> Oh, the happy lot of dying as Father Fulgentius of Ascoli, a Capuchin, died, who expired singing: Oh Mary, Mary, the most lovely of all beings, let me depart in thy company. Or, as blessed Henry the Cistercian, of whom it is related in the annals of the order, that he died with the Name of Mary on his lips.<sup>45</sup> Let us pray, then, my devout reader, let us pray God to grant us this grace, that the last word we pronounce at death may be the Name of Mary; as St. Germanus desired and prayed.<sup>46</sup> Oh sweet death, oh safe death, that is accompanied and protected by such a Name of salvation, that God does not permit it to be invoked in death, except by those whom he will save!

Oh, my sweet Lady and Mother, I love thee much, and because I love thee, I love also thy holy Name. I purpose and hope with thy aid always to invoke it in life and death. For the glory, then, of thy Name (let us conclude with the tender prayer of St. Bonaventure), when my soul departs from this world, wilt thou come to meet it, oh blessed Lady, and take it in thy arms?<sup>47</sup> Do not disdain, oh Mary, let us continue to pray with the saint, to come and comfort it, then, with thy sweet presence. Thou art its ladder

---

<sup>42</sup> Haec brevis oratio, Jesu et Maria, facilis est ad tenendum, dulcis ad cogitandum, fortis ad protegendum.

<sup>43</sup> Beatus vir qui diligit nomen tuum, Maria!

<sup>44</sup> Gloriosum et admirabile nomen tuum; quod illud retinent, non expavescent in puncto mortis. Spec. B. Virg.

<sup>45</sup> Inter ipsam dulcissimi nominis articulationem. An. 1109.

<sup>46</sup> Dei matris nomen sit mihi ultimus linguæ loquentis motus. Orat 6, ad Ann. Virg.

<sup>47</sup> Propter honorem nominis tui in exitu animæ me de hoc mundo occurre illi, domina, et suscipe eam. In Psalt. Deip

and way to paradise. Wilt thou obtain for me the grace of pardon and eternal rest?<sup>48</sup> And the saint then terminates with saying: Oh Mary, our advocate, to thee it belongs to shield thy servants, and defend their cause before the tribunal of Jesus Christ.<sup>49</sup>

### EXAMPLE.

It is related by Father Rho, in his Sabbati, and by Father Lireo, in his Trisagio Mariana, of a certain young maiden of Gueldeland, who lived about the year 1465, that she was sent one day by her uncle to purchase something at the market of the city of Nimeguen, with the direction to go and pass the night at the house of her aunt, who lived in the town. The girl obeyed, but when she went at night to her aunt's house, she was rudely sent away by her, and she set out on her way homewards. Night overtaking her, she fell into a passion, and called loudly upon the devil to come to her aid. And behold, he suddenly appeared in the form of a man, and promised to assist her, provided she would do one thing. I will do any thing, answered the unhappy creature. I only wish, said the enemy, that henceforth you will not bless yourself with the sign of the cross, and will change your name. As to the cross, she answered, I will no longer sign myself with it, but my name of Mary is too dear to me, I will not change it.

Then I will not help you, said the devil. At length, after much debate, it was agreed that she should be called by the first letter of the Name of Mary, that is, Emme. They then went together to Antwerp, and the wretched girl remained there six years with her diabolical companion, living so sinful a life, that it was the scandal of the whole place. One day she told the devil that she wished to see her country again; the enemy objected, but finally was obliged to consent. When they entered together the city of Nimeguen, there was just then performing a public representation of the life of the most holy Mary. At such a sight the poor Emme, from that

---

<sup>48</sup> Consolare eam vultu sancto tuo. Esto illi scala et iter ad paradisum; impetra ei indulgentiam pacis et sedem lucis.

<sup>49</sup> Sustine devotos, suscipe causas reorum ante tribunal Christi.

little devotion she had still preserved towards the Mother of God, began to weep. “*What are we doing here?*” said her companion; “*would you perform here another comedy?*” He then seized her to take her away, but she resisted, and seeing that she was escaping from him, in a rage he raised her into the air and let her fall in the midst of the theatre. The poor girl then related what had happened to her. She went to the parish priest to confess, but he sent her to the Bishop of Cologne, and the bishop sent her to the Pope, who, having heard her confession, imposed it upon her as a penance, that she should wear three rings of iron, one around her neck, and two around her arms. The penitent obeyed, and having arrived at Maestricht, she retired into a convent of penitents, where she lived for fourteen years in severe penance. One morning she arose from her bed and found the three rings broken. Two years after she died in the odor of sanctity, and wished to have the ring buried with her, which had changed her from a slave of hell into the happy slave of Mary, her deliverer.

#### PRAYER.

Oh great Mother of God, and my Mother Mary, it is true that I am unworthy to pronounce thy Name, but thou who lovest me, and dost desire my salvation, thou must obtain for me, that, unclean as may be my tongue, I may yet always invoke thy most holy and most powerful Name; for thy Name is the support of the living, and the salvation of the dying. Ah, most pure Mary! ah, most sweet Mary! make thy Name henceforth to be the breath of my life. Oh Lady, do not delay coming to my help when I call upon thee, since in all the temptations which may assail me, in all the necessities I may suffer, I shall never cease calling upon thee, always repeating Mary, Mary. Thus I hope to do in life, thus especially I hope to do in death, that I may afterwards come to praise eternally in heaven thy beloved Name: *O clemens! O pia! O dulcis Virgo Maria!* Ah Mary! Mary most amiable! what comfort, what sweetness, what confidence, what tenderness does my soul feel only in pronouncing thy Name, only in thinking of thee? I thank my God and my Lord

that he has given thee, for my good, this Name so sweet, so lovely, so powerful.

But, oh my Lady, I am not satisfied with merely pronouncing thy Name, I would pronounce it also with love; I desire that my love may remind me to speak thy Name at every hour, that I may exclaim with St. Anselm: Oh Name of the Mother of God, thou art my love. *O amor mei nomen matris Dei.*

Oh my dear Mother Mary! Oh my beloved Jesus! May your most sweet Names always live in my own and in all hearts. May I forget all other names, that I may remember and always invoke none but your adored Names. Ah Jesus, my Redeemer! and my Mother Mary, when the moment of my death shall arrive, and my soul shall depart from this life, by your merits grant me the grace then to utter my last accents, repeating: I love you, Jesus and Mary; Jesus and Mary, I give you my heart and my soul.

---

---

### **ADDITIONAL EXAMPLES**

also taken from *The Glories of Mary*

A certain man in Germany had committed a great sin, and was ashamed to confess it, yet on the other hand he could not endure the remorse which he felt, and went to cast himself into the river; but just as he was on the point of doing so, he stopped, and bursting into tears, prayed God to pardon him without confession. One night in his sleep he felt some one waking him, and heard a voice saying: Go and make your confession. He went to the church, but yet did not make his confession. He heard the same voice a second night; again he went to the church, but after he had entered it, said that he would rather die than confess that sin. He was about to return home, when he thought he would go and recommend himself to the most holy Mary, before her image which was in the church. He had hardly kneeled before it, when he felt himself entirely changed. He immediately arose, called for a confessor, and weeping bitterly, through grace received from the Virgin, made a

sincere confession; and he afterwards said that he felt greater satisfaction than if he had gained all the gold in the world.<sup>50</sup>

---

A woman who had been guilty of a criminal connection with two young men, one of whom had killed the other, came one day in great terror to Father Onefrio d'Anna, a pious missionary in the kingdom of Naples, to make her confession. She told the Father that in the same hour in which that wretched youth had died, he appeared to her, clothed in black, loaded with chains, and cast fire on every side. He had a sword in his hand, and raised it to cut her throat. In terror she exclaimed: "*What have I done to you, that you wish to kill me?*" And in a rage he answered: "*Wretch, do you ask what you have done to me? You have caused me to lose God.*" Then she invoked the blessed Virgin; and that spectre,<sup>51</sup> on hearing the most holy Name of Mary pronounced, disappeared and was seen no more.<sup>52</sup>

---

When St. Dominic was preaching at Carcassone, in France, an Albigensian heretic, who was possessed by demons, was brought to him, because he had publicly spoken against the devotion of the most holy Rosary. The saint then ordered the demons, in the Name of God, to declare whether those things which he had said concerning the most holy Rosary were true; and howling with rage they said: "*Hear, O Christians, all that this our enemy has said of Mary and of the most holy Rosary is entirely true.*" They added, moreover, that they had no power against the servants of Mary; and that many who at death invoked Mary were saved, contrary to their deserts. And finally they said: "*We are constrained to declare, that no one is lost who perseveres in devotion to Mary, and in the devotion of the most holy Rosary, for Mary obtains for sinners a true repentance before death.*" St. Dominic made the people immediately repeat the Rosary; and, O miracle! at every "Hail Mary" many devils went out from that wretched man, in the shape of burning coals, so that when the

---

<sup>50</sup> Annal. Soc. 1650, Ap. Auriem. Aff. Scamb. t. 8, C. 7

<sup>51</sup> *Spectra*: a visible disembodied spirit, an apparition.

<sup>52</sup> In Vit. p. Aut. de Collet c. 32, s. 5.

Rosary was finished, he was entirely freed from them, and many heretics became converted.<sup>53</sup>

---

There lived in Saragossa a certain noble, a very bad man; his name was Peter, and he was a relation of St. Dominic. One day when the saint was preaching, he saw Peter enter the church, and he prayed the Lord that he would make known to the audience the condition of that miserable sinner. And, behold, Peter then appeared like a monster from hell, surrounded and dragged along by many devils. The congregation fled, even his wife who was in the church, and the servants who accompanied him. Then St. Dominic directed him, through one of his companions, to recommend himself to Mary, and to begin to recite the Rosary which he sent him. Peter received the message, humbled himself, sent to thank the saint, and received himself the grace to see the demons that surrounded him. He afterwards went to make his confession to the saint himself, from whom he received the assurance that he was already pardoned, and continuing to recite the Rosary, he attained to so happy a state that one day the Lord made him appear in church, in the presence of the whole congregation crowned with three crowns of roses.<sup>54</sup>

---

There was once in Germany a certain criminal condemned to death; but he was obstinate and refused to make his confession, though a Jesuit father did his utmost to convert him. He entreated him, he wept, he cast himself at his feet; but seeing that all was in vain, he finally said: "*Let us recite a Hail Mary.*" No sooner had the criminal recited it than he began to cry bitterly, made his confession with much compunction, and wished to die clasping the image of Mary.<sup>55</sup>

---

Cesarius relates that a Cistercian lay brother could say no other prayer but the "Hail Mary" and recited it continually with the

---

<sup>53</sup> Pacciuch. in Sal. Ang. Exc. 4, No. 10.

<sup>54</sup> Cartag. to 4, l. ult. e. 114. Let anyone who wishes for other examples of the power of the Rosary, read those at the end of the first vol. of the above-mentioned work, pages, 68, 92, 133, 262, 302.

<sup>55</sup> Ann. Marian, 1618.



greatest devotion. After his death there sprung up from the place where he was buried a tree, on whose leaves were written these words: Hail Mary, full of grace: "*Ave Maria, gratia plena.*"<sup>56</sup>

---

An infidel, who was living in India, was about to die, abandoned by all, but as he had heard the Christians so much extol the power of Mary, he had recourse to her, and the blessed Virgin appeared to him, and said: "*Behold I am she whom you invoke; become a Christian.*" He was immediately restored to health, and baptized, and many were converted by the prodigy.<sup>57</sup>

---

There lived in Madrid, in the year 1610, a very devout servant of Mary, who had an especial devotion to an image of her called "Mary of Antioch." He married a woman, who through suspicion and jealousy left him no rest. Every Saturday he went barefoot, and early in the morning, to visit that image; but his wife, who suspected him of going elsewhere, once in particular, attacked him so violently, that blinded by impatience, he took a rope and hung himself. But just as his soul was departing, when he could no more help himself, he invoked the help of Mary; and behold a most beautiful lady appeared, who approached him and cut the rope. The people without saw this, and then he narrated the fact. By this the wife was so filled with compunction, that ever afterwards they lived in peace, and devoted to the Divine Mother.<sup>58</sup>

---

A servant of Mary went one day to visit a church of our blessed Lady, without the knowledge of her husband, and she was prevented by a severe storm from returning that night to her own house. She felt a great fear lest her husband should be very angry with her; but she recommended herself to Mary, and when she returned home, her husband was very kind and gracious to her. Upon questioning him, she found that the evening before, the Divine Mother had taken her form, and attended to all the little affairs of the household like a servant. She then related the

---

<sup>56</sup> Ap. Crass, to. 2, tr. 6, p. 1.

<sup>57</sup> Patr. Menol. 18 Settembre

<sup>58</sup> Andrado del Battes, di.n. Don. e il. P. Rho. Sab. Es. 71.

occurrence to her husband, and they both afterwards practiced great devotion to the blessed Virgin.<sup>59</sup>

---

There was once a Spaniard who held sinful intercourse with a relative. A devout virgin, while she was at prayer, saw Jesus on his throne, who was on the point of sending that criminal to hell; but his holy Mother obtained thirty days grace for him, because he once had honored her. By the command of the Divine Mother herself, his female companion told the whole to her confessor, who made it known to the young man, and he at once made his confession, with many tears and promises of amendment. But because he did not remove the temptation from him, he fell again into sin, went again to confession, again made a resolution, and again relapsed. As he did not go to see the Father again, the Father went to his house to find him, but was very rudely dismissed. The last of the thirty days had arrived, the Father went to the house again, but in vain; he desired the servant, however, to give him notice if there was any accident; and indeed at night that miserable sinner was attacked with violent pains. The Father was called, and endeavored to relieve him, but the unhappy man exclaimed: "*My heart has been pierced with a lance, and I am dying.*" Then giving a groan of despair, he expired.<sup>60</sup>

---

A soldier once made a compact with the devil, that he would sell his wife to him for a certain sum of money. He was taking her to a wood to fulfill his promise, when he passed before a church dedicated to the Virgin. His wife begged him to allow her to pay her devotion to Mary in that church; but as she entered it, Mary came forth from it, and taking the form of the woman, accompanied the husband. When they reached the wood, the demon said to the man: "*Traitor, why have you brought me, in stead of your wife, my enemy, the Mother of God?*" "*And thou,*" said Mary, "*how hast thou dared to think of injuring my servant? Go, flee to hell.*" And then turning to the man, she said: "*Amend*

---

<sup>59</sup> Chron. Min. 104, L 5, c. 25.

<sup>60</sup> P. Andrad. 1, 2. Imit. della. V. c. 23.

*your life, and I will aid you.*” She disappeared, and that wretched man repented, and amended his life.<sup>61</sup>

---

A very sinful woman who lived in Mexico, having fallen ill, repented of her life, and made a vow to Mary, that if she would restore her to health she would present her with her hair. She was cured, and she cut off her hair, making an offering of it to the statue of the Virgin. But the woman again fell into sin, again fell ill, and died impenitent. Then Mary one day afterwards spoke from that statue to Father Giaramaria Salvaterra, and said: Take those locks from my head, for they belong to a lost and sinful soul, and are not befitting the head of the Mother of Purity. The Father obeyed her, and threw them himself instantly into the flames.<sup>62</sup>

---

A Lutheran lady of Augsburg in Germany, who was a very obstinate heretic, happening to pass one day a small Catholic chapel, went in through curiosity. She saw there an image of Mary with the infant Jesus in her arms, and felt moved to make an offering to it. She accordingly went home, took a silk cloth, and brought it to the altar of the Virgin. When she had returned home the most holy Virgin enlightened her to see the errors of her sect, and she went immediately to seek some Catholics, abjured heresy, and was converted to God.<sup>63</sup>

---

A novice, also overcome by temptation, was about to leave his monastery, but stopping to say a “Hail Mary” before an image of the Virgin, he felt himself nailed, as it were, to the floor, from which he could not rise. He repented, and made a vow of persevering. He then recovered his liberty, asked pardon of the master of novices, and persevered.<sup>64</sup>



---

<sup>61</sup> Giac. di Vorag. in Fest. Ass. et Spec. Ex. 31.

<sup>62</sup> Patrign. Men. 8 lug.

<sup>63</sup> S. Gregor. Dial. l. 1, c. 9.

<sup>64</sup> Aur. to. 2, c. 6.

Very precious are the graces which Jesus Christ has promised to those who are devoted to the Name of Mary, as He Himself, speaking to his holy Mother, gave St. Bridget to understand, revealing to Her that whoever will invoke the Name of Mary with confidence and a purpose of amendment, shall receive three special graces: namely, a perfect contrition for his sins, the grace to make satisfaction for them and strength to obtain perfection, and at last, the glory of paradise; for as the divine Saviour added: *“Thy words are so sweet and dear to me, oh my Mother, that I can not refuse Thee what Thou dost ask.”*

