

of 1894 upon the Rosary, comes to them by three degrees perfectly ordained : God communicates it to Christ, from Christ it passes to the Blessed Virgin and from the hands of Mary it descends even to us. It is the order of moral causality ; in the order of physical causality, grace is immediately produced by God in souls. Three wills acting in perfect concert bring us the graces : the will and action of God confer them all ; the will and action of our Lord, Sovereign Mediator, merit and obtain them in justice ; in fine, the will and action of Mary merit and obtain them in all fitness, through our Lord.

During the thousand years which preceded the Messiah, grace had been granted as upon credit, in virtue of the foreseen merits and intercession of our Redeemer and of His Mother. When Christ had come, He poured forth the price of all these benefits and nobly presented the prayer to which God had had regard in advance. To the intercession of our Lord Mary has joined her own, also foreseen from all eternity.

Christ upon earth, not only as God, but also by His created intelligence, knew distinctly all men in the past, present, and future, and every one of the graces which He was meriting for each one. Had the Blessed Virgin a like knowledge ? Some theologians feel inclined towards that opinion. One may suppose that, at least in certain moments of her life, she knew by revelation the souls of all mankind, and asked, for each one of those souls, all the fruits of the Redemption. This belief is founded upon good reasons, and is authorized by illustrious authors, among whom we cite Albert the Great, Saint Antonin, Saint Bernardine of Siena, Hugues de St-Cher and Pere de Rhodes. Nevertheless, without knowing all the souls distinctly, Mary has been able to intercede for all in a manner implicit.

It is very probable that the Blessed Virgin knew us all completely, during her life upon earth ; it is very certain that she knows us all entirely since her entrance into Heaven.

God communicates the knowledge of the things of this world to all the Elect, at least according to the measure of their role and of their relations with mortals ; to Mary, whose influence over the work of salvation is uni-