

not forget her own left behind her upon earth, but looks down compassionately upon her struggling children. She has the will, and all firmly believe that her power to assist them has increased with the glory she has acquired as Queen of Heaven. For, what could her Divine Son refuse her, now that He is rewarding her for all her fidelity and all her sufferings for His sake upon earth?

Do we wish to form some idea of the intercessory power of Mary, as Mother of God, now that she reigns as Queen of Angels and of all the Saints? See first what that power was while she was still among men; and for this it is not necessary to appeal to tradition, or to the writings of the Fathers, or to other sources the reliability of which might be called in question by any one outside the Catholic Church. Take but one instance in the life of Our Lord as related in Holy Writ.

There is not a Christian to whatsoever sect he may belong to whom the story of the marriage feast of Cana in Galilee is not familiar. We are told by St. John (ii, 1-11.) that the Mother of Jesus was there, and that Jesus was also invited and His disciples.

They were among friends, but we have no reason to suppose that those who had invited the Mother and the Son were bound to them by any ties of kindred. Still the invitation given was an act of courtesy to both. This was enough to enlist the sympathy of Mary, for when she perceived that the supply of wine had given out, before even the chief steward had made the mortifying discovery and before she was appealed to for help "the Mother of Jesus saith to him: They have no wine."

Had we been left in ignorance of what followed, we might too easily conclude that this was a mere casual remark drawing the attention of her Son to a fact that would soon become apparent to all. But Jesus, who knew the goodness of His Mother's heart, read in her words not merely the anxiety she felt through sympathy for her friends in trouble,