



A CROWN
FOR
OUR QUEEN

by
Rev. Abram J. Ryan

BT601
R9

see
BT601
R9



1080042444

23

878-6#183

A CROWN

— FOR —

OUR QUEEN

Ave Maria—gratia plena
Dominus tecum,—
Benedicta tu in mulieribus
Et benedictus fructus ventris tui Jesus.

By REV. ABRAM J. RYAN.



Capilla Alfonsina
Biblioteca Universitaria

PHILADELPHIA:
H. L. KILNER & CO., 53490
PUBLISHERS.

37750

BT601

R9

—————
COPYRIGHT SECURED, 1882.
—————



FONDO BIBLIOTECA PUBLICA
DEL ESTADO DE NUEVO LEON

J. M. J.

TO THE CHILDREN OF MARY,
of
THE CATHEDRAL
of
THE IMMACULATE CONCEPTION,
MOBILE, ALABAMA,
IN MEMORY
Of happy Years of their Spiritual Direction,
IN GRATITUDE
For their many kindnesses, known and unknown,
AND AS A PUBLIC TESTIMONY
To the Virtues
Which made their Sodality
The Fairest Flower
Of one of the most edifying Congregations in the South,
THIS BOOK
IS AFFECTIONATELY DEDICATED
By its Author,
ABRAM J. RYAN.

BILOXI, Miss., Ascension Thursday, 1882.

(11)

PREFACE.

THIS book was intended as a "MONTH OF MARY." It would have been published a few months ago had it not been for the illness of the author. However, better late than never, and by the clients of Mary it may be made to suit any month in the year.

At the suggestion of a child of Mary, its title is "A CROWN FOR OUR QUEEN," in which the author has tried to intertwine his own humble thoughts and the remembered ideas of others with the holy truths of faith regarding Mary's place in the plans of God. Would that the crown were worthier of our Queen!

The book substantially contains, in enlarged form, a series of instructions given every Sunday evening, for several years, to the Children of Mary, of the Cathedral of Mobile, Alabama. Indeed, it belongs to them as much as it does to the author. They inspired it—he only wrote it.

The book closes with some simple little legends published in French, with the approbation of the Bishop of Limoges, and kindly translated by a Child of Mary. The book is dogmatic as well as devotional, for what is devotion but the blooming and blossoming and fruitage of dogma? If it leads a single soul, through Mary, to Jesus, the author will feel that his humble work has God's blessing. He asks for nothing more.

In a work on the Grandeurs of Mary written by

Father D'Argentan, a Capuchin monk of the last century, the author of this book found and used many beautiful thoughts. But if there be a single sentence in this work which is not in perfect accord with Faith and Faith's authoritative expressions—that sentence is here and in advance condemned and repudiated by the author.

A. J. RYAN.



CONTENTS.

	PAGE.
INTRODUCTION.....	viii
THE IMMACULATE CONCEPTION.....	xviii
FIRST DAY—The Flower of Mary's Predestination (First Part).....	1
SECOND DAY—The Flower of Mary's Predestination (Second Part).....	7
THIRD DAY—The Flower of the Promise (First Part).....	15
FOURTH DAY—The Flower of the Promise (Second Part).....	22
FIFTH DAY—The Flower of the Immaculate Conception (First Part).....	29
SIXTH DAY—The Flower of the Immaculate Conception (Second Part).....	43
SEVENTH DAY—The Flower of the Birth.....	56
EIGHTH DAY—The Flower of the Name.....	67
NINTH DAY—The Flower of the Vow.....	79
TENTH DAY—The Flower of the Espousals.....	92
ELEVENTH DAY—The Flower of the Annunciation.....	105
TWELFTH DAY—The Flower of the Consent.....	115
THIRTEENTH DAY—The Flower of the Visitation.....	122
FOURTEENTH DAY—The Flower of the Fear.....	128
FIFTEENTH DAY—The Flower of the Midnight of Mercy.....	137
SIXTEENTH DAY—The Star in the East.....	144
SEVENTEENTH DAY—The Flower of the Purification.....	150
EIGHTEENTH DAY—The Flower of the Flight.....	155
NINETEENTH DAY—The Flower of Sorrow and Joy.....	160
TWENTIETH DAY—The Flower of the Wedding-feast.....	168

CONTENTS.

vii

PAGE

TWENTY-FIRST DAY—The Flower of Mary's Martyrdom (First Part).....	173
TWENTY-SECOND DAY—The Flower of Mary's Martyrdom (Second Part).....	180
TWENTY-THIRD DAY—The Flower of Mary's Martyrdom (Third Part).....	187
TWENTY-FOURTH DAY—The Flower of the Glory of the Resurrection.....	195
TWENTY-FIFTH DAY—The Flower of the Glory of the Ascension.....	201
TWENTY-SIXTH DAY—The Flower of the Glory of Mary on Pentecost.....	209
TWENTY-SEVENTH DAY—The Flower of the Joy of Mary's Death.....	215
TWENTY-EIGHTH DAY—Flower of the Glory of Mary's Coronation in Heaven.....	221
TWENTY-NINTH DAY—The Flower of Mary's Intercession.....	228
THIRTIETH DAY—The Flower of Mary's Glory in the Church.....	235
THIRTY-FIRST DAY—The Flower of Catholic Devotion to Mary.....	242
LEGENDS.....	251-276

INTRODUCTION.

SHALL we say it? Why not? We might as well, and we must, for it is an alarming fact which, though seen of all, seems to alarm but a few, and these few the watchers on the towers of truth. The humble spirit of Christian faith is on the wane everywhere around us, while the proud spirit of human reason is waxing strong with a giant's strength, gaining the force which faith seems to be losing. Real strength? Not at all. 'Tis only a seeming strength, the effect of falsehood's stimulants, for falsehood is a stimulant, while truth is food. That strength will not last, but the harm it is doing may and will. A servant may don the royal robes of his master, but he is not therefore king.

So falsehood, or if you will, knowledge without faith (they often look and speak alike, as if they were akin), may wear a kingly mantle and crown, and wield a sceptre of authority, and command the fealty which is the right of faith alone; and many may kneel down before the usurper's throne with the tender of their homage; yet none the less, whether they know it or not, are they committing an act of high treason against the majesty of truth, the while they are violating the spiritual laws of their being and betraying the sacred honor of their own reason; for the weakening of faith is a sign of the weakening of reason.

Revelation accepted by faith is the coronation of reason. Revelation rejected for mere human knowledge is reason's enslavement.

Our age possesses (and sooth to say in boastfulness) the gift of pens and of tongues, and of words and of notions, and of guesses and of theories, but it does not possess the gift of true thought. By our age, we mean the children of this generation, "who are wiser in their day than the children of light." It is a talking and not a thinking generation. It has a superficial smartness in its own sphere—intelligent, perhaps, as the word goes, but not intellectual. It chatters—that, and nothing more. To the supernatural it says, "No, begone, I deny and reject you." A few men stand apart from the chatters who teach them the glory of saying No to anything beyond the limits of their senses and the reach of their comprehension.

These are the philosophers. They are hailed as the liberators of the human mind, and when they die they are buried in Westminster. They are crowned with laurel, and not with thorns, for their theories. They have no Calvary nor Cross; and it so happens, when they die their graves do not open nor do they rise again. The philosophers are quite different from Christ. They teach, and what? The novel and the uncertain. The uncertain takes with the thoughtless. There is a strange fascination about it. It is a new face with a vague beauty. It charms—so does the serpent.

To the dear old familiar features of truth men grow indifferent. With their knowledge they will "become like God." 'Tis the old temptation of Eden over again. God's word they reject for the serpent's word; divine