9-1-1964

The Marian Philatelist, Whole No. 14

A. S. Horn

W. J. Hoffman

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NEW ISSUES

PORTUGAL: (A-5 Category). Released June 5, 1964, set of 3 stamps, commemorating Centenary of the National Shrine of Our Lady of Mount Sameiro. Design depicts the Shrine on top of the hill with the stairs leading to it. (See article on page 58).

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On the right is the belfry of the Church of St. Coloma, which also appears on other issues of the Spanish and French Administrations.

Illustrated below is a maximum card of a July 1963 issue (Scott No. 53) by the Spanish Adm. of St. Coloma Church wherein is enshrined the Madonna.

***

AUSTRIA: (A-6 Category). Released in July 1964, set of 8 stamps, publicizing "WIPA 1965" stamp exhibition to be held in Vienna.

FRANCE: (A-5 Category). Release date given as Aug. 24, 1964, single stamp, 30 c plus 5 c value, commemorating Strasbourg Liberation. Design to include soldiers, tank, STRASBOURG CATHEDRAL (Marian Church), and the Cross of Lorraine. It would appear that the church will be a miniature.
UNITED STATES: (A-6 Category). State of Nevada Centennial issue, released July 22, 1964, 5-cent value. Design depicts early Virginia City; in the center is St. MARY'S IN THE MOUNTAINS CHURCH. Also illustrated is a miniature view of the church, to the left of which is an Episcopalian Church.

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SPAIN: (A-3 Category). Released July 14, 1964 set of 14 stamps in tribute to Marine activities; issued on the Feast Day of The Virgin of The Carmen (Carmel), Patroness of naval, commercial and recreational marine activities. The 40 centavos value depicts the ship "SANTA MARIA." (Stamp and date received from Antonio Benet, Valencia, Spain.)

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FORTHCOMING ISSUES

MALTA: November of 1964 will see the release of a set of 3 stamps, Christmas series, in values of 2, 4 and 8 pence. Designs will depict THE VIRGIN MARY, Infant Christ Child and The Three Kings.

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SPAIN: We have heard that Spain is contemplating an issue in the near future, a 3-stamp series, dedicated to OUR LADY OF THE GOOD BOOKS.

***

NEW LISTINGS

MOZAMBIQUE: (A-1 Category). Scott #445. The 4.50 Escudo value in this set, "Santa Teresa," has what appears to be a Madonna and Child on the stern. From Father Horn we learn that he has not as yet received verification that it is a Madonna and Child (and not St. Teresa), although he has had an idea it was Our Lady since first seeing the stamp.

This definitive set issued December 17, 1963. Two other stamps in the set (5 E value, Our Lady of Conception, and 6 E value, Our Lady of Good Success) were illustrated in the March 1964 issue of THE MARIAN PHILATELIST.

THE MARIAN PHILATELIST

MONACO: (A-6 Category). Scott #543. Issued in 1963, commemorating Vatican Ecumenical Council II. Design incorporates approximately 20 churches and mosques. Following Marian Churches are included: NOTRE DAME, Chartres, France; NOTRE DAME, Paris; CATHEDRAL OF MONACO (dedicated to The Immaculate Conception). The August 1964 issue of the COROS CHRONICLE presents a sketch by Robert S. Desch which identifies 17 of the churches and mosques.

***

COLOMBIA: (A-5 Category). Scott #RA-57. A 1960 postal tax stamp, Red Cross issue, also commemorating Third Centenary of The Daughters of Charity. Design depicts the SANCTUARY OF OUR LADY OF PENA. An article on "Our Lady of Pena" appeared in the May 1963 issue of THE MARIAN PHILATELIST. The left portion of the building depicted on the stamp is the National Marian Center at Bogota, Colombia.

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September 1, 1964
POSTAL CANCELLATIONS

ANDORRA:

ARGENTINA:

AUSTRIA:
Most famous National Shrine of The Madonna in the Austrian District of Vorarlberg. (Cancellation received from Josef Franz Aumann, Vienna.) (See article on page 59).

BELGIUM:

GERMANY:
(Above German cancellations received from Mr. & Mrs. Frank H. Benjert.)

PORTUGAL:

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THE MARIAN PHILATELIST
PERU: 5TH EUCHARISTIC CONGRESS LABELS

Commemorating this Eucharistic Congress held in the Marian Year, Peru issued a set of three voluntary labels, in 10, 20 and 50 centavos values.

The 10 centavos value appears to be a difficult item to locate, and apparently was used for postage purposes, as were all other 10 centavos values of various Peruvian Voluntary Labels.

The design reproduces a painting of OUR LADY OF THE HOST by Jean Auguste Dominique Ingres (1780-1867), noted French artist. The original now hangs in the Louvre Museum.

The Feast of Our Lady of The Most Blessed Sacrament is rather recent, being inaugurated in April 1868 by Blessed Peter Julian Eymard, Founder of The Congregation of the Fathers of The Blessed Sacrament. In 1921 this Congregation was permitted to celebrate the Feast on May 13th of each year, but until 1955 it was observed only by them. Father Eymard died Aug. 1, 1868 and was beatified July 12, 1925.

(The Photograph of the painting obtained through the efforts of Bro. Bourassa and Bro. Saumur, O.M.I., Richelieu, Quebec, Canada.)

Members will be sorry to learn that Sister M. Alonza, F.S.P.A., St. Rose Convent, La Crosse, Wisconsin, underwent major surgery the latter part of July. Please remember the good sister in your prayers.

CHRISTMAS PEACE STAMP

Sister Alonza's fervent labors to get a Christian design on the U.S. Christmas stamp may bear fruit. She wrote us that the Postmaster's Department informed her they are still receiving requests for the design she submitted. The theme is a mother-son-in-arms. Quoting Sr. Alonza, "this theme is a reminder of the Christmas Season, and though it has religious connotations, they are not of themselves dominant; rather, this Christmas-connected theme is a matter of historical interest from time immemorial." Sister Alonza has worked arduously for this design, having sent out some 7000 petitions.

PORTUGAL: OUR LADY'S SHRINE, MOUNT SAMEIRO

The records of the old city of Braga are decorated with the symbols of patriotism and religion. This is the City of Archbishops because they, temporal lords of Braga for many centuries, enriched the city with palaces, temples and monuments. It is, however, above all, a "city of prayer."

The peaks of the hills which surround Braga are covered with crosses or shrines, some of which are famous the world over. One has only to mention the place of Bom Jesus, Falperra and Sameiro to see how true this statement is. Sameiro Shrine is now celebrating its centenary, richly and faithfully accomplished by past generations since that day in 1863 when Father Martinho first climbed up the hill and thought of erecting the first chapel, evoking the Apparitions of Lourdes and the Dogmatic Definition of The Virgin Mary. Since then, the mountain has become the scene of the greatest expressions of faith, particularly when the famous 1904 pilgrimage was held to celebrate the golden jubilee of the highest Marian dogma and the coronation of the beautiful statue of the Virgin by a Papal Delegate in the presence of the Episcopate and of more than 500,000 pilgrims. Since that day, every Congress held in Braga has ended at Sameiro.

On the site of the first tiny chapel there is now a famous temple with a magnificent high altar and the whole shrine is a place of greatness with its esplanade, gardens, and monumental staircase, and is still growing in size. Here are joined the arts, devotion and beauties of nature in a hymn of glory to the Creator. Sameiro is now the real national temple to the nation's Patron Saint, consecrated as much by the first century of its existence as by the devotion of the Portuguese people, in particular by those north of the Duoro River.

There is, therefore, a firm basis for the enthusiasm and happiness with which Braga is to commemorate this centenary by pilgrimages, working congresses and exhibitions.

...Francisco, Primate Archbishop of Braga...

(The above article supplied by the Portuguese Postal Administration and sent us by James B. Kendall, Portland, Oregon.)
AUSTRIA: OUR LADY OF RANKWEIL SHRINE - Marian Postal Cancellation #27

Vorarlberg is in the most western part of Austria. Since ancient times a very famous Marian Shrine existed in the little village of Rankweil, on the railway from Innsbruck, in Tyrol, to Bregenz in Vorarlberg, only five kilometers from Feldkirch, on the beginning of the Rhine plain.

Rankweil was known in the 8th century. Its ancient St. Peter's Church is one of the five oldest churches of Austria, being mentioned in the year 830. Well known is the very nice village and surrounding neighborhood because of the PILGRIMAGE CHURCH, ST. MARY'S VISITATION, which stands picturequey on a steep mountain cone, called "Our Lady's Mountain." The present church, in Gothic style, was built about 1470 on the remains of an old castle of the Merowings and rebuilt during the years 1686 to 1703 in rococo style.

The Madonna enshrined here is one of the finest in the country, made from wood around 1450, crowned, and with the Christ Child on her arm. Each year crowds of pilgrims come to Rankweil to venerate the Holy Virgin and Her Divine Son. A recent postal cancellation shows the Pilgrimage Church in its characteristic outlines.

.... Josef Franz Aumann, Vienna, Austria ...

In the beginning of the 9th century the church stood at the junction of the main streets dominating the residence of the mighty margrave Hundried. Legend states that stones for the rebuilding of the church were brought to the site by angels. Factual knowledge concerning the origin of the Shrine are lacking until 1300, but it is known that this Shrine has always enjoyed great devotion. In 1499 Rankweil was saved from invaders who stood in awe before Our Lady's statue. Church archives also state how well Our Lady, Mother of All Graces, gave testimony of her miraculous powers. Devotion to Our Lady of Rankweil at that time was universal in the land and surrounding country.

The great significance of the highly situated Marianburg (Mary's Mountain) as the principal pilgrimage place of Vorarlberg, and as a national shrine in the period of Catholic renewal, especially in the 17th century, can be ascertained from the pilgrimage records of the time. As in previous eras, so also in World War II, "Our Lady's Mountain" kept its reputation as the most visited pilgrimage place in the land.

Above the richly carved golden altar from the 18th century, which takes up the entire rear wall, is enthroned the much revered, late gothic style statue of Our Lady, made of linden wood, and about four feet high. From the center above the throne are connecting arches to either side, flanked with garlands held by angels. The upper half of both sides contain niches with groups of figures, one of which is the Child Mary with Joachim and Anne and the other the marriage of Mary and Joseph before the High Priests. The new baroque tabernacle, angels and clouds are from the workshop of sculptor George Bachmann Muntlix in 1929.

Three old bells date back to 1497, 1548 and 1719, with four additional ones installed in 1923. The 32-register organ dates from 1908-1911. In 1949 the walls of the chapel were covered with marble and now serve as a frame for six mosaic pictures: to the right is the Nativity with the symbol of the Tower of David and Golden House; to the left is the Flight into Egypt with the symbol of the Morning Star and Seat of Wisdom. These symbols derive from the Litany of Loreto. On the ceiling is a resplendent mosaic of the name of "Mary."

.... Mr. and Mrs. Frank H. Benjert ...

THE MARIAN PHILATELIST -59- September 1, 1964
Philatelic Lineage of the Blessed Virgin Mary
"THE PHILATELIC LINEAGE OF THE BLESSED VIRGIN MARY"

Edwin T. Polonka

This attempt to list the ancestors of the Blessed Virgin Mary was arrived at after re-
searching several volumes on the Life of Jesus Christ, and that of the Blessed Virgin
Mary. This lineage was derived from the following books and apocryphal writings:

"The Life of The Blessed Virgin" ... Emmerich
"The Dolorous Passion and Death of Christ" ... Emmerich
"The Life of Mary as seen by the Mystics" ... Brown
"The Mystical City of God" ... Ven. Mary of Agreda
"The Lord Jesus Christ, Son of Man" (German) ... Heim
"The Bible ... Tradition ... and History"

Note: Some confusion arises concerning the Mother of St. Anne. Most accounts refer to
her as "Emerentia," however, Anna Catherine Emmerich refers to "Ismeria" as the mother
of St. Anne. Emmerich has, throughout all of her revelations, confused no other names
and places, therefore, we prefer to use the lineage which her account provides. In-
formation from her revelation and from the other books listed has been combined to com-
plete this Lineage.

The early ancestors of St. Anne (#843) were called Essenae; they were a very devout people
and lived their lives according to the strict laws of their Tabernacle.

Emorin was the grandmother of St. Anne; she married Stolanus, who was an Essene, and they
had three daughters: Emerentia, Ismeria and Enue.

Emerentia married Aphas, who was a Levite, and they had three daughters: Elizabeth, Rhode
and Enue.

Elizabeth (#355) married Zachary (#355), and they had one son, John The Baptist (#355,
#978).

Enue married and while no names could be located for her husband or sons, it is stated
that one of her descendants was with Jesus.

Rhode married and had a son, who was the husband of the widow of Naim, who later married
Eluid, the son of Sobe. Rhode also had a daughter, Mara, who married a poor man and had
several sons, one of whom was named Nathaniel, later the bridegroom at the Cane Wedding.
Nathanial also becomes a Disciple of Jesus and takes the name of Amator at the time he is
baptized. Later he is made a Bishop and serves in Edessa, and also in Crete.

Ismeria is of the tribe of Benjamin, and married Eluid who is of the tribe of Levi; they
have four children: Sobe, a second daughter, Maraha, and St. Anne. Sobe marries Salome
and has three children: Eluid, a second daughter, and Mary Salome (8-248). Eluid marries
the widow of Naim and this union produces a son, named Martial, who is raised from the
dead by Jesus. The second daughter marries but no name is located for her husband; she
has several sons, three of whom become Disciples of Our Lord.

Mary Salome marries Zebedee, and they become the parents of James the Great (#1004) and
John the Evangelist (#227, B-248).

The sister of Sobe evidently has no descendants, and no information could be located for
the second daughter of Ismeria. Maraha marries, has a daughter and two sons, Arastaria
and Cocharia, who become Disciples of Jesus.

Anna was born some eighteen years after Sobe and marries Joachim; they have a first child,
Maria Hali, who was not the child of promise. Maria Hali marries Cleopha, who was a serv-
vant of Anne and Joachim, and a very holy man; they have a daughter, Mary Cleophas (9-248),
who marries Alphaeus, and this union produces four children: Jude Thaddeus (#227), Simon
Zelota, James the Less, and Mary. Alphaeus was previously married and by this union had
a son, Matthew, the Apostle (#406).

THE MARIAN PHILATELIST

September 1, 1964
The Virgin Mary (#377, #588) was born many years after Maria Heli. She marries St. Joseph (#588, #843) who was the son of Jacob, and it is at this time that the Virgin Birth of Jesus (#588, #632) takes place.

Joachim is related to St. Joseph in the following manner: Joseph’s grandfather, Mathan, was descended from David (#185) through Solomon (#186). He had six sons: Jacob, Joseph, Stolan, Heli, and two others who are nameless. Jacob was the father of Joseph. When Mathan died, his widow Eta married Levi. Levi was descended from David through Nathan. Levi had a son called Matthat, who was the father of Joachim (sometimes called Heli).

Anne Catherine Emmerich refers to the brothers of St. Joseph but the name of only one could be located, Zadok, an older brother and a very devout and holy man.

St. Joseph was the levirate son of Jacob. His father, Heli, died without issue, but according to the old Jewish law the wife of the dead brother was taken by his brother Jacob, and it was of this union that St. Joseph was born; so while St. Joseph was the son of Jacob he was, according to the Jewish law, the son of Heli.

(Numbers listed on the illustrations accompanying this article are Scott catalog numbers. The author realizes there are many postage stamps that depict the persons listed, but used the ones that would most widely cover the different countries of the world.)

OUR LADY OF THE SPALENGATE - Switzerland Scott #390
Frank Flaschner, Arvina, Quebec, Canada

Basel was my home until 1924, and I have passed many times through this gate. The city is ancient, being founded in 374. It was considered a famous city in the Middle Ages. Around 1300 a wall was built around the Spalen suburb and a gate provided for entrance to Basel. The town wall and moat were dismantled around 1866, but the gate remained and is considered the most beautiful Town Gate in Switzerland.

The principal pointed tower, in bound masonry of the 14th century, is flanked by round towers with metal crowns. The wing of the gate, gratings and lattices, and elevator mechanism, are still very well kept. Above the gate are the Basel coat-of-arms and angels.

On the outside of the principal tower, under a high Gothic baldaquin, is a Madonna and Child on a half-moon, also two prophets, one on each side, of the 14th century art of the Parler school in Prague. The original now is in the Historical Museum.

The attractive, well-proportioned outworks with metal crowns, embrasures with artful safety devices and brackets are the work of Jacob Sarback, 1473-74. The originals are in the Lapidarium of the Historical Museum, representing a craft missing in the copies.

OUR LADY OF KEVELAER - Postal Cancellation Germany #32

This Shrine is on the lower Rhine, between Krefeld and Kleve, and is considered similar to Luxembourg’s “Mary, Consoler of the Afflicted.” Tradition states that in 1642 a Kevelaer tradesman, Hendrik Busmann, heard a voice telling him to build a shrine at a certain spot along the road; this he did and in the shrine placed a copy of the Luxembourg Madonna. Pilgrimages grew and within a century annual pilgrimages were being made from the Rhineland and Holland. The first church was built in 1645, and is now called “Candle Chapel” as pilgrims put their candles there. Adjoining is the “Chapel of Grace,” which protects the original brick pillar shrine and its copper engraving. Our Lady of Kevelaer was crowned in 1892. Although the city of Kevelaer suffered extensive damage in the last war the Shrine was saved and continues to draw great numbers of pilgrims.

THE MARIAN PHILATELIST September 1, 1964
GERMAN MADONNA VARIATION B-298a

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This stamp is catalogued at $4.00.

We searched in vain through dealer circles at home and abroad to acquire one or more copies. One dealer said he did not believe the stamp existed.

Recently we found a London dealer who had a small stock which we bought. There are copies with a normal watermark, with a reverse watermark, and a perforation combination.

We have only one of most of the following offerings, which are made subject to prior sale, or change in price if our supply approaches exhaustion:

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Block of 4 (B-298a & 3 B-298) Used 18.00
Block of 9 (B-298a & 8 B-298) Mint 20.00
Block of 4 (B-298a & 3 B-298) Perf. Comb. Mint 35.00
Pair (B-298a & 1 B-298) Perf. Comb. Mint 20.00

Reverse watermark: Single Mint 25.00
Pair (B-298a & B-298) Mint 30.00
Block of 4 (B-298a & 3 B-298) Perf. Comb. Mint 35.00

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THE SEVEN SORROWS OF OUR LADY

Mr. & Mrs. F. H. Benjert

The devotion and the rosary honoring The Blessed Virgin under the title "The Seven Sorrows" is proper to the Order of the Servants of Mary. Two Feasts of the Seven Sorrows are observed throughout the Western Church: one on Good Friday and the other on September 15th.

To commemorate the 50th anniversary of the miracle of San Gabriel College at Quito, Ecuador, on April 27, 1958 were issued stamps picturing the MATER DQLOROSA - Her heart pierced by seven swords representing her seven great sorrows.

The story is told that on April 20, 1906, at 8 o'clock in the evening, all the boarding students at this college had just finished supper; the Father Prefect entered and a period of recreation began. Four of the youngest were standing apart from the others, when suddenly the youngest of the four, James Chavez, cried out and pointed to a picture of the Sorrowful Mother on the wall. To the amazement of all present, The Blessed Virgin seemed alive - she was opening and closing her eyes. This phenomenon lasted about fifteen minutes, and became known as "The Miracle of The Sorrowful Mother of the College." The next morning the picture was placed in the chapel. Two nights later the miracle was repeated, and also on several occasions thereafter. This miraculous picture is now preserved in the College Chapel.

THE SEVEN SORROWS OF THE BLESSED MOTHER

1. MARY'S SORROW AT THE PROPHECY OF SIMEON

When Mary and Joseph approach the Temple, Simeon hastens to meet them, renders homage to the Child and stretches his arms toward it. Mary offers her Child, rejoicing at the marvelous words spoken; but no joy is perfect on earth. The initial words of the God-enlightened prophet are still thrilling her soul when the sword of his prophecy pierces her heart with crushing cruelty: "Behold this Child is set for a sign which shall be contradicted," and to Mary he said, "Your own soul a sword shall pierce." These words pierced Mary's heart, and from then on she carried this sword of sorrow for Simeon's prophecy never vanished from her mind.

2. MARY'S SORROW DURING THE FLIGHT INTO EGYPT

Herod seeks the life of the Child but one greater than Herod is watching over this Divine Child. A messenger from the Most High commands Joseph in his sleep, "Arise, take the Child and His mother and flee into Egypt; be there until I shall tell thee." Mary takes Her Divine Babe into her arms, presses Him to her aching heart, gathers together hastily a few necessities, goes forth into the cold, starry night, traverses a trackless desert to a foreign land and heathen country. Anxiety, hunger, thirst, want of shelter. A second sword was piercing Her heart anew as each day passed.

3. MARY'S SORROW AT THE LOSS OF JESUS IN THE TEMPLE OF JERUSALEM

On the Feast of the Passover thousands of faithful Jews journey to the Holy City. Mary and Joseph also make their way to Jerusalem and take with them Jesus, who is now twelve years old. When the seven days of observance end, the pilgrims assemble for the journey back home; according to custom, Mary joins the women and Joseph joins a group of men from Galilee, each thinking that the Child Jesus is with the other. Thus they journey for a day, imagine their sorrow and consternation when meeting to discover that Jesus is not in the caravan. Sorrowsfully they retrace their steps to Jerusalem, and with unspeakable sadness traverse the streets looking for Him; it was not until the third day, when entering the Temple to seek God's help, that they found Him. These three days of loss became the third sword of excruciating torture for the Blessed Mother.

THE MARIAN PHILATELIST -64-  September 1, 1964
4. MARY'S SORROW WHEN SHE MEETS JESUS CARRYING HIS CROSS

News of the capture of Jesus by the soldiers is brought to His Mother. In spite of the multitude, in spite of the executioners, She longs to gaze upon Her Divine Son once more. The sorrowful procession is passing; Mary first sees the inscription to be fastened to the Cross, the instruments of the crucifixion, the executioners, and then Her Son, tortured unto death, dragging Himself along beneath the heavy cross. He is only a few steps away from Her and she can see with what painful efforts He struggles along. Thus it is the Sorrowful Mother beholds Her Son; so great is the anguish of this sword piercing Her heart that it cannot be described.

5. MARY'S SORROW AT THE CRUCIFIXION OF JESUS

Though Her heart was torn with anguish, the Sorrowful Mother continued to walk in the bloody footsteps of Jesus until Mount Calvary is reached. For three long hours Mary watches beside Her Son, witnessing His agony, feeling each pang of pain, but remaining silent. The silence of Golgotha is broken as the spoken word, a legacy to the world, is heard: "Woman, behold thy Son," and to John, as a word of love for Mary and legacy for men: "Son, behold thy mother." These words of Our Lord can justly be designated as a fifth sword - Her Son no longer calls her by the sweet name of Mother; she must give up Jesus and in return receive the children of men. As death robs Her of Her Divine Son, she becomes the mother of the whole human race.

6. MARY'S SORROW WHEN THE LIFELESS BODY OF JESUS IS LAID IN HER LAP

While Mary stands beneath the Cross, one of the soldiers opened Jesus' side with a spear. Joseph of Arimathea and Nicodemus gently unfasten the nails from His hands and feet, wind linen cloth around His limbs and lower His Sacred Body from the Cross. Mary's arms now enfold the lifeless Body: The anguish of that embrace! A grief so intense that it constitutes Her sixth sorrow. She beholds the fearful wounds, the pierced hands and feet, the wounded head: her tears flow as she cleanses and anoints the wounds, and bestows upon the Divine Son all the love of her maternal heart.

7. MARY'S SORROW WHEN JESUS IS LAID IN THE TOMB

The Sacred Body is wrapped in fine linen; Joseph of Arimathea, Nicodemus and John carry the precious burden to the tomb, followed by Mary, the Mother of Sorrows, and the holy women. At the tomb the Sorrowful Mother bids farewell to Her Divine Son, and so bitter is Her anguish that the seventh sword pierces Her afflicted Heart. From henceforth Mary would be lonely: lonely as no one ever yet has been or will ever be. This loneliness is the seventh sorrow. The sword which first entered her heart with Simeon's prophecy has been multiplied seven times; wound after wound had pierced through the Dolorous Heart of Mary.

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LA MACARENA

The May-June 1964 of MIRIAM was devoted exclusively to information and articles on LA MACARENA. Although in Spanish, we thought some of our readers familiar with the language might be interested in having this issue for their reference files. We wrote to Rev. Father Ismael de Santa Terasita, O.C.D., Editor, if extra copies could be obtained; he replied that they did not have too many extra copies to be sold individually, but that a copy could be obtained for $0.50 by writing to: MIRIAM, Munoz Olive 10, Apartado 72, Seville, Spain.

THE MARIAN PHILATELIST -65- September 1, 1964
NEW MEMBERS

St. Joseph Seminary, Callicoon, New York 12723
Rev. Pius F. Abraham, OFM
Rev. Francis Didoni
Mrs. Catherine Dougherty
Miss Ann Liggett
Bro. Julius F. May, S.M.
Mrs. Miguel Morales
Rev. Raymond Ryan, OFM Cap.
Thomas P. Sweeney
Rev. Paul J. Vasko

Giacomo Venturino
Carl Wasterberg

1938 SPANISH REPUBLIC ISSUE

We picture a peasant woman praying before a wayside pillar. In the Nov. 1963 issue of GABRIEL we stated that here very plainly is shown a crucifix; also that a peasant woman is shown in prayer, complaining to Our Lord about the outrages of war.

Now we must add that this is a "double wayside shrine," such as are still found in many places in Spain. On the front side is pictured Our Lord on the Cross. On the other side a Madonna. This figure of Mary is clearly visible on the stamp.

Thus, those who have included this Madonna in their collection are correct. It would have been easier if books on Madonna stamps had made mention of the fact that the wayside shrines show Our Lord on the front and a Madonna on a pillar (Madonna del Pilar) on the opposite side.

...Alois Zurmühl, Kägiswil, Schweiz...

(Translated from the May 1964 issue of the German GABRIEL by Mr. & Mrs. F.H. Benjert.)

SANTA MARIA DEL CASTELLO - Switzerland B-135
Mesocco, Tessin, Switzerland

Today's church is built on the spot where an old church, dating to the year 1000, once stood. The Patroness of this Roman Catholic Church is MARIA ASSUNTA, Assumption of Mary. It is of Roman architecture, and the building of the new church dates to 1400; it is 132 x 50 feet, and has a bell tower 132 feet high. On the west facade of the Church is a fresco of St. Christopher, 23 feet high and 6 feet wide, the work of the brothers Tomas de Seregnio.

On one side of the church are eight magnificent paintings by well-known artists, all of the same height, and in late gothic style. The Marian altar in this church is indescribably beautiful.

(Translated from the Mar-Apr. 1956 issue of the German GABRIEL by Mr. & Mrs. F.H. Benjert.)

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THE MARIAN PHILATELIST -66- September 1, 1964
MARIAN SHRINE AT TELGTE - Postal Cancellation Germany #39

Mr. & Mrs. Frank H. Benjart

Legend states that the Madonna housed here grew out of the ancient "Marian Linden," or "Thick Linden," at the Cathedral gate in Telgte. Even today it is the custom of pilgrims to this Shrine to seek out the "Marian Linden" and to view the large cavity in the tree trunk of the thickest linden tree in Westfallen, and take away a linden leaf as a souvenir.

The miraculous image is first mentioned in the Telgte parish archives in 1435, and a statement in these archives indicates that in 1455 it was standing in the Telgte cemetery; they also testify that from the 15th to the 17th centuries the image was highly esteemed and pilgrims came the year around. The 30-year war brought a setback to the Shrine and pilgrimages almost ceased. It was after the conclusion of the Westphalian Peace in 1648 that a new era began for Telgte.

A decree issued on June 27, 1651 by the incumbent Sovereign Bishop requested the Franciscans to lead the first procession on Sunday, July 2, 1651, from Munster and Warendorf to Telgte, and with this decree begins the real history of the Telgte Pilgrimage. The Marian Shrine was erected with the Bishop's personal funds. The cornerstone was laid June 1, 1654, and solemn dedication took place in 1657, on the Feast of The Visitatio of Mary.

Honor is due to the renowned Sovereign Bishop Christoph Bernhard of Gallen for the construction of a Marian Chapel worthy as an abode for the miraculous image; for the establishment of a processional path with Stations of the Cross from Munster to Telgte; for the inauguration of regular unbroken processions; and, last but not least, his own example of sincere devotion to the miraculous image, thereby establishing Telgte as a pilgrimage place. During the time of Sovereign Bishop Christoph Bernhard, and later, many unusual favors and miraculous cures occurred, thus spreading the name of this Marian Shrine and its miraculous image of Our Lady.

The statue was crowned July 3, 1904. In addition to receiving the Crown, she was also given a robe of heavy red velvet, embroidered in genuine gold and silver arabesque design, which she still wears.

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KAMENITA GATE - ZAGREB

Jugoslavia: Scott B-124, B-124b

Crotia: Scott B-1

Stamp issued in connection with the Second Philatelic Exhibition of Crotia, held Mar. 16-17, 1941. Several weeks later Jugoslavia was divided by German, Italian, Hungarian and Bulgarian troops, and the stamps were overprinted in gold letters "Nezavisna Drzava Hrvatska" (Independent State Croatia).

For the Croatians this Gate is a beloved place of prayer. The Gate houses a chapel with an ancient picture of a Madonna. At any time of day one finds candles burning before this simple and plain picture, and a constant stream of people coming to kneel in prayer.

The Gate dates to the 13th century. The Chapel within the passage of the Gate was built in 1761. The picture itself dates from the 16th century, and is the last evidence of Gothic era in Zagreb. It was painted by an unknown artist, presumably a monk, on heavy linen and placed on a wood slab. At the time of the big fire...
in 1761, this picture remained undamaged. A widow then had the chapel built. The picture has no special artistic value, but as a miraculous image it stands in high esteem. When entering or leaving the Upper City, people can kneel a moment and quietly pray, or perhaps whisper a prayer in passing by. (Translated from the September 1959 issue of the German GABRIEL by Mr. & Mrs. F. H. Benjert.)

MADONNA DELL' ARCO

W. J. Hoffman

The Checklist of Madonna Stamps, COROS Handbook No. 1, under "Italian Local Issues," lists two stamps issued in 1950 and identified as "Madonna Stamps." After much searching we finally obtained a copy and, as the illustration plainly shows, it is a "seal" issued by the Shrine of the Madonna D'Arco, in the Diocese of Nola, and not a Madonna stamp.

History of this Shrine is interesting. During the 14th century, at the edge of the road leading to Ottaviano, some 12 kilometers from Naples, stood an image of Our Lady. The area is called "Arco" because of the many arches, remainders of a Roman aqueduct, and so the image was called "The Madonna of the Arch."

It is of no great artistic value, but the benign expression on Our Lady's face drew the passers-by. It first attracted attention on Easter Monday in 1450. A Fiesta was in progress and some of the young boys were playing "palla-maglio," a rough game of golf. One of them swung, missed the ball, and hit the tree shadowing the Madonna. Quite provoked at his miss, he spat out a string of curses, picked up the ball and threw it at the image, hitting the left side of the face which immediately began to bleed. After a hearing by Aimeone Orsini, Count of Sarno, the Grand Justice of the Realm, the youth was hung. Profoundly moved, the faithful erected a chapel to protect the image, now considered miraculous.

On Easter Monday in 1589, one Aurelio del Prete cursed the miraculous image; both its legs fell off. After an intensive inquiry by Monsignor Frabrizio Cello, Bishop of Nola, they were deposited in the Sanctuary in a steel cage, where they may be seen today.

In 1592, Clement VIII sent his delegate to the city to see to the construction of a fitting temple for the image, replacing the old first chapel. At its completion in 1594, the Shrine was given to the care of the Dominican Fathers, who are still the faithful custodians of it.

Following a period of religious persecution, during which time the Religious were forced to leave the Sanctuary, the year 1850 saw a spiritual awakening. In 1874 the image received a gold crown which had been blessed by Pope Pius IX. Pilgrims visit the Shrine throughout the year, but particularly from Easter Monday to Pentecost. Thousands of votives are on the walls, the oldest going back to 1591.

In 1950, in preparation for the commemoration of the Fifth Centenary of the first miracle, the miraculous image of The Madonna was carried in procession to six diocese of Campania.

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