

when he hailed and greeted her with being "full of grace," and as having God with her in an especial manner. And surely it is but right and proper to honor her whom God Himself so much honored. Besides, inhonoring her we but honor the gifts and graces which God so abundantly bestowed upon her and which crowned her with honor and glory. We also pay an inferior honor to the saints because they are the friends of God, and thus do we, in accordance with the injunction of the Psalmist, praise God in His saints. As the moon shines by the reflected light of the sun, but does not dim his glory, nor rob him of the effulgence of his rays, so the Blessed Virgin and the Saints shine by the reflected light of God's beauties and perfections, that is by His graces and His gifts. But instead of diminishing the honor and the glory which are essentially His, they but serve to increase and intensify it. Of God we ask mercy and pardon, but we only ask the saints to pray for us. Is there any harm in this? Was it wrong for St. Paul to ask the prayers of his disciples, and if not, how can it be wrong for us to ask the prayers of the saints reigning with God in glory? It is on this principle of invocation and intercession that we act in daily life. Witness persons wanting Government appointments asking the influence of respected friends of the Government.

It is of her the inspired writer spoke when he exclaimed: "Who is she that cometh forth like the morning rising, fair as the moon, bright as the sun, terrible like an army in battle array." (Canticles, vi. 9.)

St. John in the Apocalypse (xii., c. 1) describes her as "clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars."

Even Protestant poets, inspired by faith as well as poetic genius, paid her the highest tributes of reverence and honor. Thus Wordsworth sings: