

Annunciation, Visitation, Nativity, and Presentation, and then into four mysteries subsequent, her Compassion, Pentecost, her Death, and her Assumption. These are her twelve stars. Between the Sacred Infancy and the Cross there intervene four mysteries of shadow, and of deepest import, full of glory, but a hidden glory, or rather a seeming shame. These I call the Eclipse of Mary, wherein she is most especially likened to her Son, and drinks deepest of the similitudes of the Incarnation. They are the Finding in the Temple, the Marriage at Cana, Jesus leaving Nazareth to begin His Ministry, and His words when He was told that she was at the door. Full as they are of doctrine and devotion, these four mysteries do not concern us now. What I wish to point out here is that the fountains of her honor are in the four great mysteries of the Sacred Infancy, the Annunciation whereby she became the Mother of God, the Visitation which implies His life in the Womb, the Nativity when He put Himself into her hands, and the Presentation when He enabled her to offer to God an offering as immense as God Himself: and that these four mysteries cast a light on the four that precede the Sacred Infancy, and the four that follow it: and the four mysteries of her Eclipse would be no mysteries at all but for her Divine Maternity. Then I argue thus: The devotion to the Blessed Sacrament is the same as the devotion to the Sacred Infancy. But devotion to the Sacred Infancy is in fact devotion to our Blessed Lady. Therefore devotion to our Blessed Lady is devotion to the Blessed Sacrament. Judge whether I prove this sufficiently.

Those whose spirit leads them to look at everything as it comes from Jesus, as His doing, or permitting, on the will of her Son; and while they by no means or willing, base their devotion to our Blessed Lady simply think lightly of the decrees of God, the intrinsic rights of the Divine Maternity, or the theological conveniences which we learn in the schools, nevertheless, they repose the devotion to our Blessed Lady on these three axioms or facts: 1. Jesus did not come without her. 2. When He came, He made the access to Him lie through her.