

of the dissolving of the Species, the Eucharistic Word loses in us His Sacramental Presence, it is because that Presence, though necessary to introduce Him into the soul by way of the senses, which demand a sensible sign, is no longer necessary for Him to remain therein, the soul being a spirit. He allows, therefore, the material envelope that contained Him to fall away; and, Food entirely spiritual, He enters into immediate contact with our soul, which inhales Him, penetrates itself with Him, nourishes itself with Him, and is sustained, strengthened, vivified, and rendered more energetic and active.

It is this spiritual union, the fruit and end of sacramental Communion, that must be entertained, protected, developed, by delivering one's self to its beneficent action, by acts of the virtues of faith, hope, desire, recollection, humility, and by love, above all by love!

It is for that reason, also, that thanksgiving after Communion is so important.

And if we wish that this union should extend its action still further, so that we may live a divine life, a truly Christian life, we must prolong our thanksgiving, we must force ourselves to make of each of the actions that make up our daily life a homage of gratitude to Him who gives Himself to us so mercifully. That is within the reach of all, and it is that Communion will render easy and, as it were, natural.

Incarnate Word, blessed Fruit of a blessed Mother, remain in me! that, combating sin and its temptations, forcing myself to act for love of Thee, I may remain with Thee in the strict union of thought, affection, interests, sufferings, and joys!

Mary, O thou whose every desire Jesus accomplished, whose every prayer He answered, protect and ripen in my soul the fruit of Communion!

Let us pray that the duty of thanksgiving after Communion may be better understood, more faithfully observed, and that the lamentable delusions in which we take refuge to dispense ourselves from it, may be dissipated!

Lastly, let us give to the poor sick, as a pledge of charity to the neighbor, a fervent prayer to obtain for them all the grace of the visit of the Word-Viaticum, who will brave distance, pass through contempt and indifference, penetrate into their dwellings, be they garrets or prisons.

Is not this last visit of a love that no ingratitude can lessen, the continuation of the visit to Hebron? Is it not again Mary who procures it — the Mother of Mercy! — by her unceasing prayers?

May they with their Saviour, in the gladness of peace regarding the past, of hope for the future, and, with Mary, may they begin and continue in heaven the canticle of eternal gratitude! — He has filled the hungry with good things!