

emony, in order that at his entrance amongst them he may pour forth on his children his more abundant benedictions. When kings and princes appear amongst their subjects, they are wont to distribute presents, and leave in every direction marks of their beneficence and favour. Royal majesty and grandeur are never beheld in a more attractive form than in the dispensation of blessings to their people. The prince of the Apostles assures us that his divine Master "went about doing good." (Acts x. 38.) Every place he visited was hallowed by his presence, and relieved by his bounty. It is true that his presence was not absolutely necessary for the display of his omnipotent goodness; yet we cannot doubt that on this day when he is so highly honored, when all the ceremonies, adorations, and prayers are specially directed to him, that he is particularly moved by these affectionate demonstrations of his children to communicate himself to them without reserve, to open his infinite treasures, and to scatter his choicest benedictions as he passes along.

That learned prelate, Cardinal Peron, declares, that in these imposing processions of Corpus Christi, we solemnly honour Jesus Christ for all his victories, and commemorate his triumphs in this mystery over infidelity and error. Thus, the great preparations for this ceremony, and the ardent devotion with which it is celebrated, are a sensible reproach to our separated brethren. Whilst it perpetuates the faith of the church in the most signal and unerring manner, it proclaims the utter feebleness and prostration of the opponents of the real presence in every age. Those unhappy Christians, who are outside the pale of the church, are thus annually reminded, in the most

moving, forcible, and eloquent manner, of the unvarying belief of the church of Christ in this grand dogma of religion, and of the coldness and destitution of those systems of Christianity which were invented by the pride of men, which can never satiate the divine cravings of the soul, nor satisfy the yearnings of the human heart for an union with that God who created it for himself.

Perhaps nothing can be a greater subject of astonishment to the angels of heaven, than to behold the indifference and ingratitude of mankind with regard to this great mystery. The Church and all her faithful children have ever mourned over this afflicting calamity. It must draw from us almost tears of blood to reflect on all the profanations, all the sacrileges and irreverences that are committed in the sanctuary, and before the altars of Jesus Christ. This, then, is the day of solemn reparation to our offended God for all our scandals, our unworthy and tepid communions, our irreverence and inattention in his divine presence. And as whilst Jesus resides in our tabernacles we seldom go to receive him, to adore or to render him the homage which he so justly deserves, we are publicly summoned this day by the Church, or rather our gracious King himself comes forth to reproach us in the most tender manner for our neglect, and to invite us to make an entire reparation for the ingratitude of the whole year.

AGESILAEUS being asked what children ought to learn when they are young replied "what they are to practice when they are grown up."—This is a maxim which ought never to be lost sight of in education.