

silence of the Host is a prayer that extends from age to age the sublime words of pardon that went from Calvary: "Father, forgive them; for they know not what they do."

Taste and see that the Lord is good and relish His goodness in the Blessed Sacrament in order to understand and enjoy the goodness of Jesus in His Passion.

III.—PROPTIATION.

To be convinced that the Eucharist perpetuates the Passion and death of Our Lord let us see if He is not here too, a Victim of like treason, of similar outrages and humiliations. Is it not to betray Our Lord like Judas, to receive the Eucharist in a soul soiled by the presence of mortal sin? Is it not to deny Him like Peter, when in our daily lives, we ignore the Eucharistic Presence, and have not the moral courage to assert our belief before a jeering look or at the cost of some sacrifice of human respect? Outrage and violence! Alas! see these tabernacles profaned, these Hosts trodden under foot, given up to sacrilegious malefactors! Humiliations, how multiplied! The sneer of unbelief; the blasphemies of impiety; the ignorance of so many Christians; the ingratitude of others, the scandalous falls of those whom Jesus loves; the ignominies of dire poverty; the culpable negligence, the habitual irreverence, the want of ceremony that greets the Eucharistic Jesus and recalls but too vividly the treatment of Caiphas, Pilate and Herod, the insulting genuflexions of the governor's hall, the crown of thorns, the purple garment and the sceptre of reed:—Is not this the Passion as of old? Let then pious women approach and weep over the patient Victim of the Blessed Sacrament; let Veronica wipe His Face and relieve Him from this ignominy; let Simon take up His Cross, and let John stand with Him on Calvary; let Mary, above all, be there to sympathize and to suffer in her heart what He suffers on the Cross. The same Saviour, suffering the same torments, needs the same compassion.

IV.—PRAYER.

The memory of the Passion and death of the Saviour is equivalent to conversion, holiness, consolation and strength, in a word, to salvation, but to that end this memory must be deeply impressed on the soul, deeply present in the mind, powerful enough to bind us to Jesus, and cause us to hate sin and shun its occasions.

In order that the memory of His Passion may have all the efficacy that the Saviour stores up for us in the Eucharist, let us ask of Him

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