

occasions, which were called *stations*, they walked in procession, accompanied by the clergy and people. Even when the bishop celebrated in the cathedral, the clergy of the other churches went in procession with the people, to assist at the pontifical mass, and to listen to the instructions of their chief pastor. The celebrated procession of S. Gregory the Great at Rome, and, much earlier, of S. Mammertus at Vienne, which gave rise to the Rogation days, are too well known to be described here. It is quite unnecessary, therefore to look for the origin of Christian processions in the rites of ancient Paganism.

The most magnificent and solemn of all Christian processions is undoubtedly that of Corpus Christi. Though now established for upwards of five hundred years in the whole church, it is believed that at Angers in France this procession, which is conducted with great pomp, and attracts a vast concourse of the neighbouring districts and strangers, has been kept since the year 1019, when it was instituted to make a public and solemn reparation to Jesus Christ for the erroneous doctrines on the real presence that were broached by Berengarius, who was archdeacon of that city. When our separated brethren complain of the novelty of this procession, we must remind them of the modern date of those unhappy dogmatizers who followed in the wake of Berengarius, and impugned the ancient doctrine of the Church concerning the Eucharist. And certainly the Spouse of Christ could not have devised a more effectual method for the transmission of this glorious article of faith to the remotest posterity, than by instituting so solemn a festival in honour of Jesus really present in the Eucharist, and by

directing that her ministers should carry his sacred body in processional pomp through the cities, towns and villages, that it might receive the public adoration of the faithful. Amongst the many reasons which have determined the Church to institute those solemn processions, the following may be enumerated:—She represents the triumph with which the Son of God bore his own sacred body at the first consecration of the Eucharist, when, according to the remark of St. Augustine, he carried his body in his own hands, and distributed it to his apostles. She represents the manner in which Jesus Christ triumphs in the faithful soul, who receives him in the Eucharist with pure dispositions. He reigns there supremely, and subdues all his enemies by the grace and strength which he imparts to the soul. But this triumph of Christ as King of the heart, is all interior, and is known only to God and the soul. It is therefore just, that at least once in the year our glorious King should enjoy a more public triumph, that he should appear abroad amongst his people, that he should solemnly exhibit himself to all his faithful subjects throughout the world, and openly receive their united adorations. The Church recognises in the Eucharist the greatest gift of her Divine Spouse. By every title of gratitude and thanksgiving she is bound to publish to the whole world the magnificent legacy with which she has been enriched, and she does so in this festival by producing in solemn pomp the treasures of her hidden God, and by inviting all nations, as if in the language of the royal prophecy: *to come and see what great and wonderful things the Lord has done for her.* (Ps. lxxv. 5.) She introduces her King with all his pomp and cer-