

most is, that hearts which treat me thus have been consecrated to me." Our Saviour then bade her use her utmost endeavors to procure the celebration of a particular Festival in honor of His Divine Heart, on the first Friday after the Octave of Corpus Christi; and this, for these principal intentions: 1.—That Christians might return Him thanks for the ineffable gift bestowed upon them in the Blessed Eucharist. 2.—That they might repair by their homage and adoration, the irreverence and contempt with which he has been treated by sinners in this Most Holy Sacrament. 3.—That they might give him the honor due unto Him, but withheld from him in so many Churches where He is so little loved, revered and adored. He promised to pour out abundantly the riches of His Heart on all who should practise this devotion, not only on the feast itself, but on all other days when they visited the Blessed Sacrament.

THE PATRONAGE OF THE EVER BLESSED MOTHER.

The beautiful month of May is passed! With its calm, dove-eyed mornings, its blushing flowers, its sylvan songsters, its matutinal masses, its vespereal devotion—all, all peculiar to the month—are passed. A sigh of regret naturally surges up from the heart; the mind indistinctly recalls that bitter-sweet sensation which is felt at the close of a piece of some exquisite music. So vividly and skilfully doth the true Church know how "to speak to the heart of Jerusalem"—so deftly and well, doth she conform, as commanded, to the injunction of the Most

High, "to draw with the cords of Adam." Nor, in this, is she open to the charge which the Protestants urge against her, that she teaches and practises only an outward, unspiritual, and sensuous religion. With the late leonine Dr. Brownson we say, that it is not for those who are themselves frequently caught asking the *meaning* of an act of faith, an act of hope, or an act of love, etc., to taunt others on the score of their unspirituality. "The reason why they do so," continues the great Doctor, "is that Protestantism itself in all its forms is unspiritual and materialistic. It may talk much of the interior, but ordinarily its interior is our exterior."

Instead of drawing upon our own jejune and crude knowledge on this and kindred subjects, let us rather, good reader, hie us to the Helicon of the Saints and Doctors of the Church, "where we may draw waters with joy from the Savior's fountain." God forbid we should ever forget our abounding ignorance and perennial pride—our twin enemies—so far as to be led by them to imagine ourselves more than we are, or imprudently offer to slake the thirst of our readers anywhere, but when at all practicable, at the pure salutary spring-wells of Church-approved authority. The month of May has indeed passed; but not with it have passed or ceased Mary's care and charge over us. She still continues her potent patronage, and will continue ever "to the last syllable of recorded time." Let us now gather a bouquet from the works of approved writers and Doctors of the Church, and devoutly proffer it to our Immaculate Mother, whom even the chief of the Lake School styled "our sinful nature's solitary boast." He,