Devotion to the Sacred Heart. GENERAL INTENTION FOR JUNE, 1898.

Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart. The Blessed Sacrament has been well said to be a compendium of our faith. How true this is will appear when we consider how it implies the belief in the three great fundamental doctrines-Holy Trinity, the Incarnation, and Redemption. Without the acceptthe Redemption. ance of the dogma of the Triune God, could we accept His assurance, "This is My Body?" Without acknowledging the Atonement, what would the declaration that the Precious Blood there present was shed for many for the remission of sins mean?

Moreover, the Eucharist is not merely a commemoration, a memorial of a past fact, but it is the true extension of the Incarnation; for Jesus Christ Himself, true God and true Man, is really and substantially present in it. It is, besides, the reproduction of the Passion and death of our Saviour, the earnest of our resurrection, and the pledge of future glory. For, by the words of uttered indeed by man, but expressing the almighty power of God, that which was before bread becomes the Body of Christ, and that which was before wine becomes His Blood, and because the Body and Blood of the living and glorifiedChrist, HisBless. ed Soul and His Divinity are there too. as theologians say, by concomitance, for Christ is indivisible, and so the whole Christ is there present. Obeying, as He does, the voice of the priest, and coming, as He does, under the lowly appearances of bread and wine, to be man's food, allowing Himself, as He does, to be treated in any way man sees fit, suffering a mystical separation of His Blood from His Body by the twoedged sword of the words of consecra tion; permitting Himself to be carried about through the streets where no one recognizes Him, rejected, contemned, despised in this Sacrament of His love by those who deny the dogma; truly may we say that the mysteries of His Passion and Death are reproduced.
As it is the same Christ present who died, was buried and rose again, so have we, by our union with Him, an earnest of our resurrection; and since He ascended into heaven and there prepared a place for us, so have we too, a pledge of future glory.

The Blessed Sacrament has a marvel lous adaptability to the various wants of man. Does he need a sacrifice to enable him to fulfil aright, as God's subject, his four great duties of worship, atonement, thanksgiving and petition for new favors, then has he at his disposal the Holy Sacrifice of the In this he can offer to the Eternal Father a perfect act of worship, that of His divine Son, the God-Man to which the offerer unites his own imperfect homage. Is there question of reparation? Then can he pretion of reparation? sent the all atoning Victim, whom God Himself gave to be a propitation for Is a worthy thanksgiving to be Then does Mass take on the aspect of the Eucharist, and man joins own feeble expressions of gratitude. Are fresh graces to be asked? man shall ask them, not in his own name, but in that of the Son of God's love, the beloved Son in whom He is well pleased, who pleads in man's favor for future grants in spite of his past ingratitude and misuse of benefits

conferred. Does man long to be like God and to be a partaker of the Divine Nature Does he crave for union with God This is a heaven-sent longing, the noblest tendency of his being, the reaching out to the infinite God and the infinite Truth. Shall it have no realization in this world, in this life is this hunger and thirst of the soul to no fruition in time? Must he wait for eternity? The Blessed Sacra ment, as Holy Communion, is the sub lime answer. No, the heart of mar its passing gratification here on earth, a foretaste and a pledge of the unpassing and eternal banquet of the Lamb in heaven.

Does man envy the little children whom our Lord blessed, and would be fain kneel down that Christ might stretch over him His sacred arms and lay upon his head His sacred hands? Then shall his desire not be vain ; for, in the Benediction of the Blessed Sacrament, does our Lord bestow His blessing as He did of yore on those who sought it. Not a mere expression of an earnest wish is it, but an actual imparting of peace and calm, of joy and zeal, and hope and confidence. Some even have received the gift of faith when the Eucharistic Christ gave His benediction. Several instances of such marvellous and instantan-eous conversions suggest them selves; perhaps the best known is celebrated musician, Hermann. Asked by a friend to direct

LEAGUE OF THE SACRED HEART. passing act. Does man, then, crave for an abiding presence, and say, with the disciples at Emmaus; "Stay The Master could not resist their constraining appeal, and granted it. So does He consent to abide as a guest with men "all days even unto the consummation of the world." This is the distinctive mark of a Catholic Church—to be the dwelling place of the Eucharistic Christ. Its glory does not depend upon beauty of architec-tural design, richness of materials, wealth of ornamentation, sculptured wood or chiselled marble, glowing glass or costly fresco. The very taber-nacle may be of humblest pine and in how could we admit the Real Presence the lowliest of log chapels. What of God the Son in the Holy Eucharist? Without believing that the Word was king is not a royal abode, but the made Flesh and dwelt among us, how king's presence ennobles any house in which he dwells. So is it with the King, to whom all power in heaven and on earth has been given, who for love of men condescends to dwell among them, not indeed in the guise and state of a king, but as a prisoner in the prison-house of love--the Tabernacle Day and night He is there, unseen ex cept to the eyes of faith. He is there. unknown alas! to so many of those for whom He lest His Father's house and laid aside His glory to clothe Himself in the habit of man, to live with and die for man. And not content with all this, He contrives in His wisdom and power a means whereby He can abide with man forever.

Is the Tabernacle too dark a hiding place? Do the doors conceal Him to much from view? Then bring Him forth and place Him upon a throne, and surround it with lights : let the sweetest and loveliest flowers adorn It with their beauty and their fragrance. The Exposition of the Blessed Sacrament is the Eucharistic King's ap pointed time to receive the homage of His subjects. If many absent themselves, then must those who attend strive to make up for the rudness, the coldness, the indifference, the ingrati tude of those who spurn, or at least neglect so gracious a King.

Would man at times resemble the favored multitude who walked in the company of Christ during His earthly life? Then shall this wish be grati fied by taking part in a Procession of the Blessed Sacrament. All bear lighted candies, the symbols of their lively faith. All raise their voices in song; now it has the exultant tone of triumph, the Lauda Sion, now it is tinged with majestic addness, the Pange Lingua. As Jesus of Nazareth passes by, beneath the canopy of state, all fall in lowly reverence on their knees and without the sound of words beg for mercy, as did the blind beggar of yore by the wayside. How appropriate for all is his plea for mercy! How much do all need it! And when the Master asks: What will you? The answer of all should be: Lord, that we may see—see Thee as Thou art beneath the veils of the Sacramental species; see ourselves as we are in Thy sight that penetrates beneath what we seem to be to human judgment. Full of meaning is the Procession of the Blessed Sacrament, for it represents us as our lives should be, as individuals, members of a family, of the state, journeying through the world, a land of passage, as pilgrims and exiles, and travelling home to our true Father land in company with Him, the full vision of whom shall be the cause of beatitude at our journey's end in heaven, as His Eucharistic presence is the foretaste of that bliss on earth.

But when life's exile nears its end. shadow of death, must it part from Him whose company has been its solace on earth? Ah, then, more than at all other times it needs Him! All other friends must say farewell and be left behind, and the soul cries out in its agony, "The darkness deepens, Lord, with me abide!" The true light that The true light that never fails must then enlighten the darksome path. The true bread that cometh down from heaven must then give strength to the fainting spirit. The true love that burns within the divine Heart must fill the void that separation from earthly love entails. The seed of a glorious resurrection must now be sowed in the body so soon to corrupt. The pledge of glory must now be bestowed ere the spirit part. Again it is the Blessed Sacramentthe Viaticum, that fulfils all these longings of the soul at its parting from the companion of its pilgrimage

Thus, as we said, has the Blessed Sacrament a marvellous power of adaption to the various need of man. View the Eucharistic Christ as our Victim in the Sacrifice of the Mass, as our Food in Holy Communion, as blessing us in Benediction, as our Guest in the Tabernacle, as receiving our homage in Exposition, as accompanying us in our yrogress through the world in the Procession, and as the Viaticum in our last long journey — what ground for genuine devotion does each of these Eucharistic phases afford us!

If we consider the Holy Eucharist in comparison with the other sacraments, we must accord to it a double pre emithe music in a Catholic church at nence. It is the noblest of them all, Benediction one day in May, the Jew and is the end and perfection of the When the monstrance was rest. The ground of its incomparable uplifted by the priest, the maestro felt impelled to kneel. The blessing was given; for Hermann it was faith. He corresponded to the grace, became a Catholic, a Carmelite priest, and died a martyr of charity as chaplain in the France-Prussian war. Another, an Angliago abortists and confer grace; but the Eucharist alone possesses the Author of grace, Eucharist has it in its plenitude and in the sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is benediction and its essence — Christ Himself. The cheering as is benediction and its essence — Christ Himself. The cheering as is benediction and its essence — Christ Himself. The cheering as is benediction and its essence — Christ Himself. The cheering as is benediction and its essence — Christ Himself. The cheering as is benediction and chold the cheering as is benediction. The cheering as is benediction and chold the cheering as is simply divided and in a village school in the North Wall Article Particle True Blood Anglican chorister, was similiarly the very substance of grace. The blessed, was faithful to the grace and others possess grace by a participation

when they apply it; they receive it only to lose it again at once, as an in-strument that acts only so much as it is moved, and which before, as after, one has used it, remains inert. But the Eucharist is full, perfect, integral as soon as consecrated; this plenitude it keeps as long as it exists; and, before Communion, it is in the perfection of its sacramental being, as in the hosts which are kept in the ciborium. Hence it is called a permanent sacra-

On the other hand, baptismal water produces the cleansing of original sin only at the instant when the priest pours it on the head of the person baptized, while reciting the formula baptism: but before and after it is merely holy water. The same is to be said of the holy oils which receive their wonderful efficacy only by the word pronounced by the priest in anointing the different parts of the body. Their virtue is transient, while that of the Eucharist is permanent, because the living and lasting presence of Him who is the "power of God." Hence, too, the Eucharist claims a permanent worship, and that of adoration ; only the respect due to sacred instruments is accorded to the baptismal font and the stocks containing the holy oils

We admit that Baptism has the pre eminence of necessity : that Confirma tion imprints a character; that Holy Order, concerning, as it does, the gov ernment of the whole Church, should take precedence of those sacraments only concern the sanctification of the individual; yet the Eucharist is pre-eminent over them all because it is Christ Himself. Besides, if order tends to the good of the community, the Eucharist contains this very good in substance; if Confirmation imprinting a character initiates the Christian to the priesthood of Christ, the Eucharist unites the Christian to Christ Himself; if Baptism is the most necessary of sacraments, it tends itself to the Eucharist and finds in it the perfection of its grace, which is to unite us perfectly to Christ: for the Eucharist puts us here below in pos-session of the object of our last end.

According to St. Thomas Aquinas, whose teachings we have been giving so far, "The Eucharist seems to be the end to which the other sacraments tend. Baptism was instituted to prepare man for its reception, and opens to him the door of the house where the Father of the Christian family nourishes His children with His own substance. Confirmation perfects the Christian for the same purpose; it arms him with the strength to combat the enemies of his faith, who would deter him from believing the word of God; from the enemies of his purity, who would make him fall into sin, in order to prevent him, from want of faith or want of purity, receiving Holy Communion.

Penance and Extreme Unction dispose man to receive worthily the Body of Christ, but under different aspects Penance is the requisite preparation for eating our daily supersubstantial bread. So, whenever our robe has been soiled, we must wash it in the fountain of the Saviour by confession, that we may take our place worthily at the heavenly banquet. Extreme Unction reserves its power to purify the soul from the remains of sin, at the moment when it receives the Holy Eucharist as viaticum. It is the preparation for the last Holy Communion, which should be the purest, the best made, because the last before the eternal communion.

tuted to give the power to consecrate the Eucharist. It has no other end but that of constituting ministers for this august mystery : its dignity, its great ness it draws from this noble end.

Even matrimony tends to the Euch arist. For it represents the union o Christ with His Church, and this union has the Eucharist for its seal. Eucharist is the pledge, the sign, the marvellous means of the union contracted by Christ with His Church. Hence the wish of the Church that the sacrament of Matrimony should be followed by the nuptial Mass, at which the newly wedded pair should commun icate. Moreover, the grace of the sac rament will enable them so to live that they may be ever disposed to receive the sacrament of purity and of mutua charity-the Holy Communion.

Thus the Eucharist is to the seven sacraments what the heart is to the members, and the sun to the chief planets. Being the sacrament of planets. union with Christ, it is prepared for by all the others. They beget, purify, fortify, consecrate the Christian soul, but to lead it to the sacrament of divine union. All the others unite the soul to the grace of Christ, the Eucharist unites to Christ Himself: it is, as St. Thomas says, "the sacrament of consummation in Jesus Christ."

We must remark, too, how nearly all the other sacraments find their comple tion in the Eucharist. For instance, ordinations are held during the holy mysteries, adults when baptized usually at once receive holy Communion. Matri mony, as we have noted, is followed bp the nuptial Mass at which the bride and groom receive. With us confirmation is commonly given on first Communion day. Penance prepares the soul for Communion. The connection between Extreme Unction and the Holy Eucharist is close, and, if death occur, the Requiem Mass shortly fol-

Under how many heads, then, does the Blessed Sacrament deserve our devotion! As Father Faber says: "The

other, still the result is the same, the one inexhaustible sweet fact, the Real Presence. In the hands of the priest, behind the crystal of the monstrance, on the tongue of the communicant, now, and for a thousand times, and est at our will and pleasure, there are the hands and feet, the eyes and mouth, the swift blood and living heart of Him whom Thomas touched and Magdalen was fain to touch, the soul that delighted Limbus with its amazing beauty and set the prisoners free, nay the Eternal, Incomprehensible, Al mighty Word who is everywhere and vet fixed there, the flashing fires of whose dear glory we could not bear to see, and so, for love of us, He stills them and He sheathes them in the quiet modesty of the Blessed Sacrament.

The very hiddenness of our Lord in the Tabernacle, His very speechless ness, should inflame our love and en kindle our zeal to bring men within the reach of His voiceless eloquence, with in the range of His attractive power. And since He has deigned to make known peculiar ways in which He desires to be honored under the Euchar istic veils, it should be our part to en deavor to realize His desires. should visit him more frequently in the prison house of love on the altar. We should assist oftener and more de voutly at the holy sacrifice of the Mass We should receive Him more fervently in the spirit of reparation in holy Com-We should not rest content munion. at doing all this curselves, but should work to draw others to the knowledge and love of the Blessed Sacrament. So that, loving Him, adoring Him and receiving Him, now hidden beneath the veil, we may one day see Him face to face in the beatific vision.

Another Protestant Tribute to the Pope.

Again, as a Christian and Protestant minister, I wish to say that I regard with unbounded pride and gratitude that venerable prelate, the Roman Pontiff, for the strenuous, noble and magnificent efforts he has made in his old age to avert war. The head of a Church numerous and powerful in almost every land, he has shown himself to be animated by the spirit and actuated by the principles of that Lord to whom all Christians profess allegi-ance. He has crowned himself with unfailing honor. Not only they who believe him to be the vicar of Christ on earth, which we do not, but all who profess and call themselves Christians may well do him their homage and reverence. Would to God that the leaders of the Churches other than the Roman Church had spoken and acted as he has.—The Rev. Dr. Parker, in South Congregational Church, Hartford.

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