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My Angel's Errand; or, The Hourly Mass

TRANSLATED FROM THE GERMAN BY S. N. D.

Guardian Spirit, Angel bright, Lend by God to guide and cheer me,

Clear draw those plumes white, Deeper, lowlier, bend to hear me,

While I proffer my request, Holy uttered, holy expressed, O my errand deign to see,

At the Offertory bring, Each petition would proffer,

To the presence of the King; With thy hallowed hands to offer,

Pay for all his needs great, To his sweet consecrate, While, sweet Angel, thou wilt be,

Hearing Holy Mass for me. A the Consecration pour, Strains of love and praise, unbidden,

At Communion, Angel blest, By thy love, that never tires, Erase to me the Heavenly Guest,

When my longest heart desire, Thou to reverence, Him to praise, Through life's maze of sighs and days;

When doubly sweet thy heaven will be, Hearing Holy Mass for me. —Annals of the Tabernacle Society.

By REV. WILLIAM D. KELLY.

When some great saint, with his awfully soaring, His glad release from earthly exile wins,

That here below his fuller awe begins, And waxes with succeeding years more ample,

Until long after he has vanished hence, His blessed teachings and benign example, Exert their strongest force and influence,

Thus, when Teresa, fled with holy fervor, For Carmel's greater glory sighs and strove,

And sought to make her Order observe, Of pure poverty and prayer and love; While envy in our selfish purpose seeking,

Revered to render all her efforts vain, Saint Dominic, through his disciples speaking, Enabled her the victory to gain,

From lips of those who, in his imitation, Walked in the ways once hallowed by his feet,

She learned the lessons of that abnegation, Which made her sacrifice of self complete;

That love of prayer, whereof she wrote divinely, That zeal to suffer for God's sake or to die,

Those high resolves that never sleep, Those deep desires earth could not satisfy,

Ah, many are the modes wherein God's glory, This world with His omnipotence acquiesces,

And wonderful beyond all written story, The marvels of His grace in His saints' lives, We grieve at times because of years ill-spent,

When lo! His counterpart suddenly one view, As some lost star, that gleams and glimmers,

With all its former splendor, shines anew. Sweet saint of Avila, whom hail as mother, So many daughters still in many lands,

doctrines and practices of the Church. Were this fact more widely known and more generally appreciated by Catholics, the results, I am persuaded, would be most marked.

But you may ask what is the use of trying to combat ignorance such as this? Well, it is almost enough to make one despair; and were it not that I met with not long ago, a striking example of the power of education, I should be tempted to give up all hope of enlightening the darkness of this young man's mind.

It is not that most encouraging to us? I do not mean to imply that we shall ever make a Macanout out of our Ottawa friend. I greatly fear to the end of his days a carnival ball or a hockey match will be to him far more impressive and affecting than any religious rite.

There is something beyond human love—the love which renders man happy only when he possesses the object of his heart. There is a love of a higher order, which makes a man of higher order, which contemplates the object of his devotion, when viewing her at a distance and beholding her happiness.

Such was the love which Durante Alighieri held for Beatrice Portinari. Among people of culture the question of the relation between Dante and Beatrice has probably raised

WEEKS

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more discussion than any other literary subject of our day. Now when Dante club and societies are springing up all over the country, and when the study of the divine poet has become one of our most prominent fads, everyone must, of necessity, have some regard to how Dante viewed Beatrice.

Beatrice was the daughter of Falco Portinari, a wealthy and influential resident of Florence. Boccaccio tells us how Dante first happened to meet her. The Florentines were in the habit of holding May festivals, to which they invited their friends for the purpose of having a season of merry-making.

Nine years after this, he again met Beatrice on the street. She was clothed in a white garment and saluted him as she passed, and thereupon he wrote his first sonnet. It is a description of a vision which appeared to him while he lay in bed, and which he followed her, saying, writing from Florence: "Walking about town I picked up a little Mass book and read, for the first time in my life—strange and almost disgraceful—that it should be so the service of the Mass from beginning to end."

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hand that his position and presence there shall not expose him to any danger of publicity. All these are interested in him are of the same opinion. It is on this account that I have taken the liberty of addressing Your Excellency in order to have your assurance to that effect, and so long as it is withheld we shall delay in our journey.

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Not Much Freedom There. THE CASE OF THE RUSSIAN PRIEST, NICHOLAS TOLSTOI. The case of the young priest, Nicholas Tolstoi, still in Rome, is very momentous. His correspondence with Father Vannutelli on behalf of ecclesiastical unity having been published in Belgium, he was warned to leave Russia, as he would otherwise be suddenly made away with.

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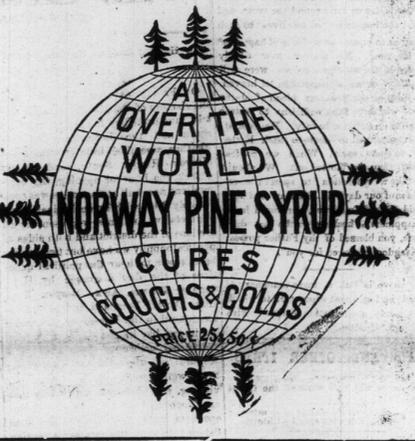
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