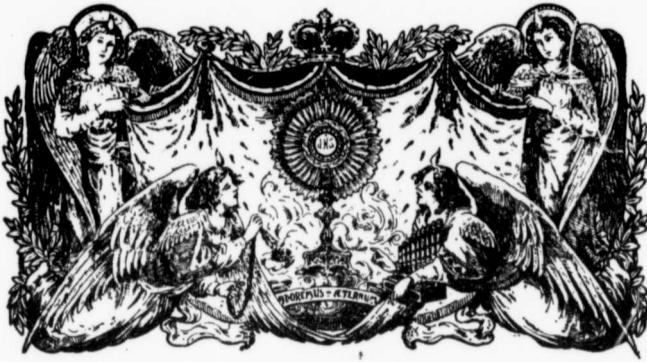


CHRIST CALMING THE SEA.



Forbid us Not.

“**F**ORBID them not,” He says and says so still
 To all who come with meek and lowly heart :
 Of heavenly wisdom these may drink their fill,
 Of heavenly love may learn the sweetest part.

“ Forbid them not ! ” Forbid us not, O Lord.
 Strip us of all that stains our souls, and we
 Shalstand as children do, without a word—
 Only our love to make a silent plea.

Make us like children—bathe us in the light
 That streams from out the Tabernacle door ;
 Like little children, teach us to do right,
 Teach us to sin against Thee nevermore.

Forbid us not ; we pray Thee, Saviour mild,
 To bless us, and in blessing, be our Guest ;
 That we—as once Thou heldst a little child—
 May lean our new-cleansed soul upon Thy breast.



The Gospel
OF THE
Eucharist.

The Public Life
of Our Lord.

FIRST PART.

Vocation of the Apostles

*Et secute sunt Jesum,—And
they followed Jesus.*



THE Saviour's disciples had given a perfectly true if somewhat concise summary of His life : " He was mighty in words and works." Our subject still deals with the first part, His works, which, as we have already stated are of two kinds, natural and miraculous.

The vocation of the Apostles apparently belongs to the natural order, yet to the miraculous as well. Two disciples of John the Precursor, having heard him designate the Messiah by these

words : " Behold the Lamb of God," followed Him, and Jesus saw them and led them to His dwelling where they remained some time, and later on returned to remain with Him forever. But Andrew one of the twelve brought his brother Simon back with him, and the Saviour changed his name to Peter and choose him to be the head of the Apostolic College.

The charms of the Eucharist, the beauty and the sweetness of this mystery of love, draw souls to the Tabernacle, where Jesus dwells. We come to spend a half hour, an hour at His sacred feet, and there learn to know Him better than anywhere else. It often happens that after a well-heard Mass, a well-made Communion, a fervent visit to the Blessed Sacrament, after we have listened to the priest saying : " Behold the Lamb of God ! " we rise up and leave the church burning with love for Jesus, filled with the desire to make Him known and loved and to draw other adorers to Him.

St Francis Caracciolo went to the Tabernacle " to be set on fire," and when his heart was inflamed through contact with the heart of Jesus, he started out to seek, win and save souls. All the Saints and all good christians do the same.

When we love we want to make the object of our affection loved. Love without zeal or devotedness is not true love. If we really love God we must endeavor to make Him known and loved. Perhaps among those you bring to Jesus is a generous heart, an other Peter, who will soon surpass you in love and sanctity... Priests see their spiritual children advance, sometimes even outstrip them, yet, they are not jealous. Charity is not envious, but rejoiceth in good wherever it is found.

An other vocation is that of Philip. Jesus meets him and says to him : " Follow Me." And Philip after having obeyed the divine call was so happy that he returned for Nathaniel and brought him to Jesus.

That same voice, the voice of the Son of God, tender and persuasive as of yore, now makes itself heard from the Tabernacle, now sends forth the same gracious invitation from His mystery of love. It is always from Jesus and from Jesus in the Eucharist that sacerdotal and religious vocations emanate ; it is the magic power of the

el

ife

-And

per-
sum-
ty in
still
orks,
re of

rent-
et to
Pre-
these

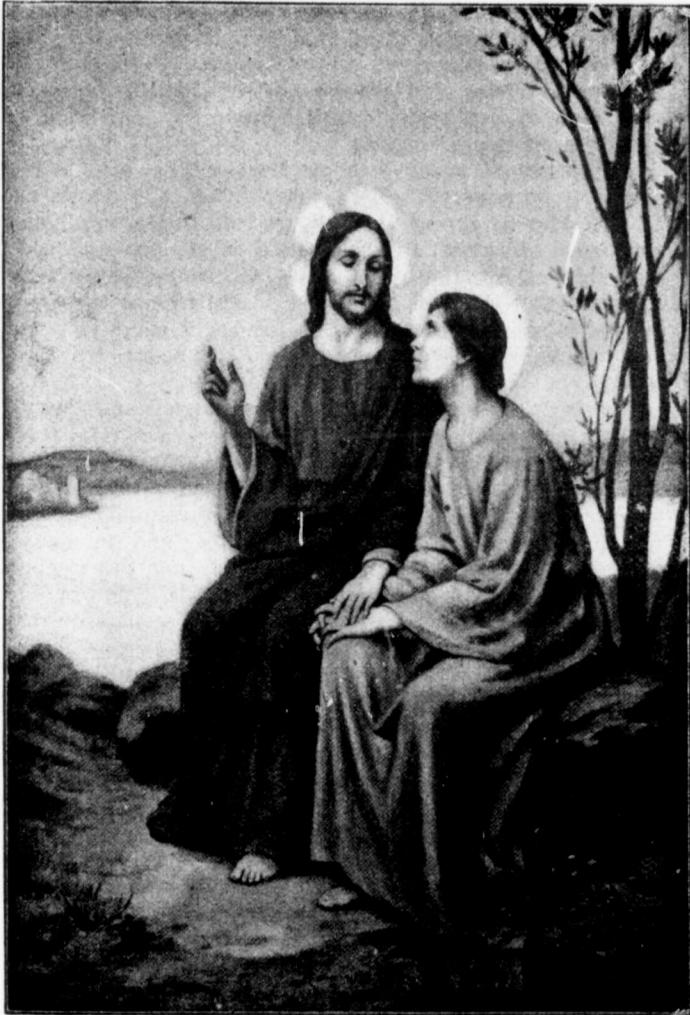
sacrament of love that attracts and fascinates souls ; it is in answer to the God of our Sanctuary's call that youths and tender maidens heroically forsake home and friends, and courageously follow wheresoever He leads. Sometimes that " still small voice " is heard in childhood, often in the bliss of First Communion. but ever and always from out the Master's domain—the Tabernacle.

It was to Philip and Nathaniel that the Saviour revealed something of His glory on earth : " Amen, I say to you, you shall see the heavens open and the Angels ascending ministering unto the Son of Man." These words are even more fully exemplified in our Temples. In truth, a mysterious ladder of Jacob spans heaven and earth, one end resting on the Son of God wrapped in Eucharistic slumber, and the other on the Eternal Father inclined towards us while contemplating the Sacred Host.

The angels descend from heaven to minister unto Jesus, to adore Him, and the bless Him. They ascend bearing our supplications countersigned by the Son of Man, and redescend again to scatter graces and blessings. They ascend to present our prayers, our wishes, our hopes, and descend to bring us from God light, strength, consolation, blessings. I assert, and you are witness that it is in our midst that God's words are accomplished. The heavens are open, the adorable Eucharist is glorified, mankind is blessed and comforted.

And now a word about the vocation of Matthew. The Saviour letting his gaze rest upon him pleads : Come, follow-Me." Instantly Matthew rises and follows Him and invites Him to a great banquet. In every age of the church there have always been sudden striking conversions, like that of the Jew Hermann, but in the generality of cases these two circumstances are lacking, yet differ as they may, there is not one but which is completed by the Eucharist.

Jesus cast a look of mercy on the publican, this look and the word he heard converted him. He becomes all eagerness to serve the Saviour, and to express his joy at being chosen he prepares a grand banquet at which Jesus will preside This banquet is a figure of the Eucharistic banquet : In order that conversion be real, sincere, and



FOLLOW ME.

it is
nths
nds,
ome-
ood,
al-

re-
say
ngels
hese
ples.
and
d in
ther
cred

sus,
ring
and
hey
pes,
con-
at it
The
fied,

The
ome,
Him
the
con-
ene-
yet
com-

ook
s all
y at
esus
istic
and

lasting participation in the Sacrament of the new life, the divine life must consecrate, assure and confirm it. Since you want to begin to serve God, why delay so long in receiving Him, why defer it from day to day, for months perhaps. You say you are not worthy ; but just because you think so, you begin to be less unworthy, and besides greatly need this life-giving food.

The state of grace, freedom from mortal sin, is of absolute necessity. For the rest, trust the merciful Christ, who in giving Himself to you will purify you ever more and more, and believe me, it is only by good and holy communions that you will become holy and happy, Try to bear in mind, you do not receive the Son of God to sanctify Him. It is He who will sanctify you. and finish by His presence, what He began by His grace.

Pharisees in their pride or Jansenism will no doubt censure the conduct of the Saviour and His ministers and gravely say : How times are changed, how discipline is relaxed. See the ease with which Priests allow sinners to approach the Holy Table." Heed them not ! Jesus will defend us, as He did, His disciples, and so many others : " The sick need the physician, not those who are well." Can you not, with St Francis de Sales, reply to those Christians who are scandalized at seeing former sinners go to communion weekly, and imperfect souls still oftner, can you not say to them : " Two classes should communicate often ; the perfect because being well disposed they would do wrong not to approach the source of perfection, and the imperfect in order that they may become perfect." Always add that you class yourself among the latter.

Jesus first gathered around Him disciples and afterwards choose His Apostles who were to follow Him, share His labours and continue His work. After having spent the night in prayer He choose twelve ; Peter, Andrew etc,... even Judas. What Jesus began by the Eucharist He continues and completes by the Eucharist. All His nights are spent in prayer and some morning He discloses His will to a chosen soul whispering : Come, follow-me in religious life, and like the Apostles that fervent Levite is invested with the sacerdotal cha-

acter for his eternal happiness and glory and in his enthusiastic zeal and burning love gladly obey's the divine injunction : "Leave all, and come and follow Me."

It is near the Tabernacle, at the Holy Table that all those intrepid followers of Jesus, have heard this irresistible invitation. It is in the Eucharist that those favored ones find the virtues they need, the necessary courage and strength, the Christ-like charity, the humble abnegation, the complete forgetfulness of self, the unwearied patience, the enthusiastic zeal, in fine, all the noble qualities such an ideal state demands.

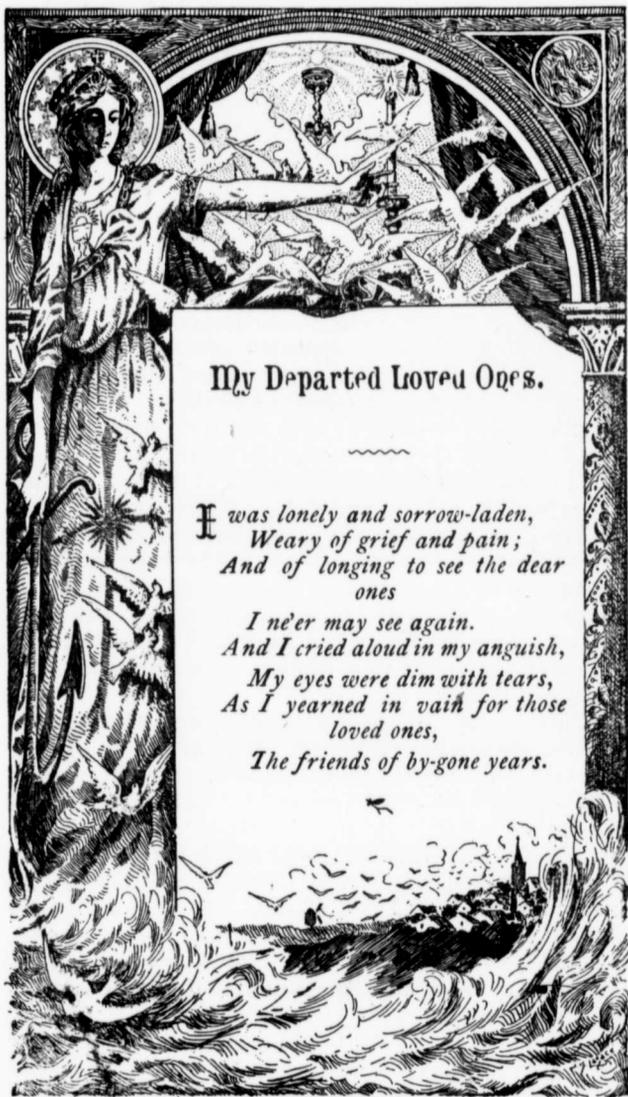
Do you know why our separated brethren, have lost the true ecclesiastical spirit and sacerdotal devotedness ? Because they no longer possess the secret of the charity that gives all self included ; because when they renounced the Eucharist they renounced faith and charity ; because the life of religion is Jesus, and they no longer possess Jesus but in vague dreams : because, I repeat, faith and charity wane and die without the Eucharist.

Priests consecrate the Eucharist ; the Eucharist consecrates priests ; the adorable Blood they drink at the altar vivifies them, and the white Host they eat keeps their souls pure and unspotted for God. It is in the intimacy of Communion that Jesus takes possession of souls He has called to be His alone.

Apostolic tradition is still unbroken, Evangelical counsels observed as rule, because there are still generous hearts, elect souls formed by the Eucharist ; it is by this blessed incendiary of love and life that love and life are spread.

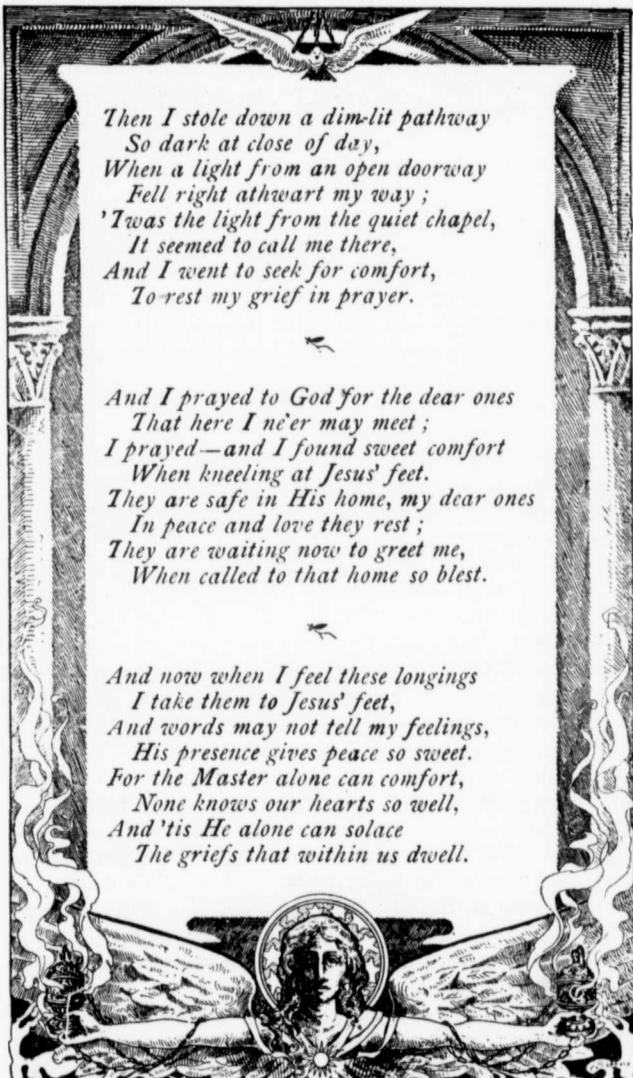
The blood that runs through our veins comes from the heart, the charity that makes those hearts beat comes from the Eucharistic Christ. The Eucharist gives priests to the sanctuary, faithful disciples to the Gospel, saints and elect to heaven : may it always be very dear to us and may we always be unreservedly loyal and devoted to It. Amen.





My Departed Loved Ones.

I was lonely and sorrow-laden,
Weary of grief and pain;
And of longing to see the dear
ones
I ne'er may see again.
And I cried aloud in my anguish,
My eyes were dim with tears,
As I yearned in vain for those
loved ones,
The friends of by-gone years.



*Then I stole down a dim-lit pathway
So dark at close of day,
When a light from an open doorway
Fell right athwart my way ;
'Twas the light from the quiet chapel,
It seemed to call me there,
And I went to seek for comfort,
To rest my grief in prayer.*

*And I prayed to God for the dear ones
That here I n'er may meet ;
I prayed—and I found sweet comfort
When kneeling at Jesus' feet.
They are safe in His home, my dear ones
In peace and love they rest ;
They are waiting now to greet me,
When called to that home so blest.*

*And now when I feel these longings
I take them to Jesus' feet,
And words may not tell my feelings,
His presence gives peace so sweet.
For the Master alone can comfort,
None knows our hearts so well,
And 'tis He alone can solace
The griefs that within us dwell.*

“ A Holy and Wholesome Thought.”



ARDLY has the office of all Saints ended when the church bids us turn our eyes to that other portion of her family, and to pray God that He will see good to have mercy on the tormented souls in Purgatory.

If we could but for an instant visit that prison of fire we would doubtless find there, many whom we knew but whom we have long forgotten, of whom it is true that to be out of sight is to be out of mind. We might see a father, a mother, a brother, a sister, who has waited and waited counting on a prayer from us, and we have left them in torments. We might see a friend, to whom we had vowed eternal friendship, and who could say to us. “ Is this your love for me ? ” Ah ! If God did but permit our parents to visit us, once they had left this world what would their complaints be ? Again we might see some one who is detained far from God expiating a sin of which we were the accomplices. To how many on their death bed have we promised our prayers when they should have departed this life, and who are still expecting us to fulfil our promise so that they may take their flight to heaven.

The Holy Souls cannot help themselves, they cannot merit, they have only to suffer and to be cleansed from the least stain of sin ; but God in His mercy has ordained that we who are still on earth may if we so please, alleviate and shorten the pains the souls of Purgatory have to bear.

To us the Almighty has given all power of succouring our afflicted brethren by way of suffrage in other words by means of impetration and satisfaction. To understand these terms let us recall to mind that each of our good actions, performed in a state of grace, ordinarily possesses a triple value in the sight of God.

Firstly, the work is meritorious that is to say, it increases our merit ; it gives us right to a new degree of glory in heaven. Secondly—it is impetratory, by which we mean, that like a prayer it has the virtue of obtaining some grace from God. Thirdly—it is satisfactory, which is the same as saying, that endowed as it were, with a pecuniary worth, it can satisfy Divine Justice and pay our debts of temporal punishment before God.

The merit is inalienable and remains the property of the person who performed the action. On the contrary the impetratory and satisfactory value can benefit others.

There are many ways in which we may assist the holy souls, but there are chiefly three to which I call your attention, prayer, almsdeeds, fasting. To prayer, may be attached the Holy Sacrifice of the Mass. This is the most excellent means to benefit those who are detained in Purgatory ; for during the Mass, the Blood of Jesus is poured out on those for whose salvation it was shed. Many of God's chosen servants have seen innumerable souls released from Purgatory during the sacrifice of the Mass, offered to God on their behalf. Often when God has permitted souls to return to this world to ask prayers they have asked for a Mass to be celebrated.

To almsdeeds, we may add indulgences which we gain for the poor souls, for are they not in reality an alms ?

To fasting, we may unite all other practices of penance which are agreeable to God and which move Him to be generous for the sake of those who are generous towards Him.

We profit ourselves by our kindness towards the afflicted ones of God. For, when they have obtained their deliverance, they will not forget those who have been the cause of their joy, and all powerful in God's sight, they will obtain for us the choicest of His graces. Even before their deliverance, they who cannot help themselves can help us, and those who are faithful in their devotion towards the holy souls know where to find aid in the time of need. Again, God who has said ; " blessed are the merciful for they shall obtain mercy " will shorten the time of expiation we ourselves would have to pass in Purgatory's cleansing flames, if we try to shorten that of others.

May these few considerations move us to be magnanimous towards the holy souls not only during the month of November, but also until the time that we are called to receive the reward of our good works.

"It is a holy and wholesome thought to pray, for the dead that they may be loosed from sin."

(II, March., XII, 46.)

Christ Calming the Sea

(See frontispiece)

NIGHT having fallen Jesus left the multitude and entered into a boat with His disciples, saying: "Let us cross to the other shore."

Other boats followed them.

Suddenly a great tempest arose in the sea and the turbulent waters threatened to engulf the frail craft. The danger was great, yet Jesus slept. The disciples awakened him crying:

"Lord, save us, we perish!"

And Jesus saith to them: "Why are ye fearful, O ye of little faith."

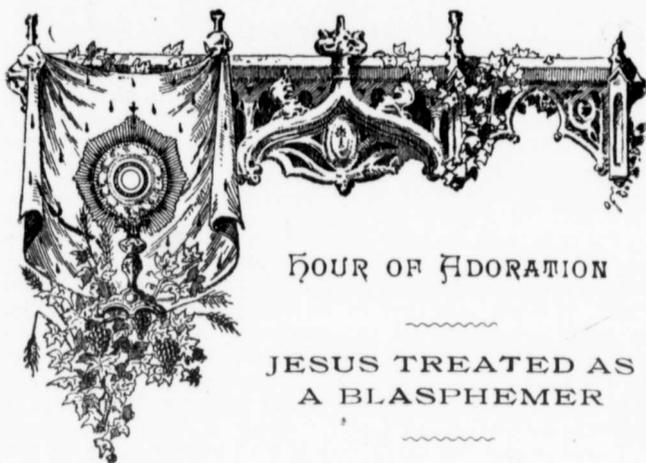
Then rising up He commanded the winds and the sea and there came a great calm.

But the awe-stricken beholders wondered saying: "What manner of man is this, for the winds and the sea obey Him."

Many a time since then has this same cry been repeated; the prodigy wrought on these waters is the figure of those God has never ceased to multiply in favor of His Church. It also sails a tumultuous sea. In the midst of the tempest, Jesus sometimes seems to sleep oblivious of His own. But from century to century, invariably in the hour of greatest danger, when all seems lost, He awakens and with one word saves it from destruction. No matter how stormtossed it may be, with Jesus resting on its stern, it has the infallible certainty of safely reaching the eternal port.

From His Host, Jesus says: "I sleep but my heart watches."

Souls weary of grief and pain, souls lonely and sorrow laden, oh come to Him! Come to Him in the Sacrament of His Abiding and say to Him with the Apostles: "Lord help us! Lord save us, or we perish." Then, by a good communion, Jesus will take possession anew of your heart, that little boat, so frail and exposed restore calm, buoy up your courage, curb your rebellious passions, and guide you safely to the blessed haven.



HOUR OF ADORATION

JESUS TREATED AS A BLASPHEMER

I. — Adoration.

Jésus is standing there, bound, chained, in the most profound humiliation before His judges and accusers. From all sides, false witnesses pour in against Him. No advocate has been assigned to plead His defence. Without uttering a word, the Divine Saviour listens to all. Caiaphas, foaming with anger at not being able to find some serious and apparently true charge against his Victim and, above all, at not being able to surprise Jesus in His words, rises from his judgment-seat, and advances toward the centre of the hall nearer to Jesus. "*How is it,*" he says, "*how is it that Thou hast nothing to reply to all that has been alleged against Thee? And Jesus was silent.*" It was then that the High Priest, furious and, perhaps, affrighted at this persevering silence, raising his hand toward heaven, addressed to Jesus the solemn adjuration which, according to the Law, compelled an answer: "*I adjure Thee by the living God, to tell us whether Thou be the Christ, the Son of God?*"

If Jesus proclaims Himself the Messiah, the Son of God, they will accuse Him of blasphemy; if He says He is not, they will convict Him of having seduced the multitude.

A death-like silence reigns in the hall. All eyes are fixed on the face of Jesus, to catch His expression and to hear His answer. "*You have said it,*" He answered in a calm tone, "*I am, and the proof is that you will see Me, I, the Son of Man, seated at the right hand of the Almighty, and coming on the clouds of heaven.*"

This answer, Jesus owed to God, to Himself, to truth, to Christians of all times. Jesus called Himself the Messiah, the Son of God. He even applied to Himself the prophecies. A furious

clamor interrupted His speech : “ *He has blasphemed,*” cried the High Priest, tearing his garments, “ *what further need have we of witnesses ? You yourself have heard it. What say you ?* ”

On your knees, O Christian, before your Saviour, in presence of the Jewish government, pronouncing the most sublime word that has ever been heard on earth : “ *I am Christ, the Son of God !* ”

Not being able to kneel before Thee in presence of Caiaphas and Thy iniquitous judges, I prostrate before Thy Divine Majesty hidden under the humiliating mantle of the Eucharist. Would that I could proclaim Thee before the tribunals of Thy enemies as the true, the only Saviour of the world ! No, Jesus, Thou hast not blasphemed by attributing to Thyself what belongs but to God, for Thou art truly God, Thou art the second Person of the Holy Trinity. It is Caiaphas and all his sectaries who blaspheme by believing the Son of God a mere creature.

I acknowledge and adore Thee in the house of Caiaphas and near me in the Host, as the Supreme Judge of the living and the dead. Thou, the Accused of to day, wilt be the Judge of to-morrow, and they, Thy judges, will tremble at Thy feet, like criminals responsible before the terrifying justice of the Son of God. I believe that it is Thou who, according to Thy solemn affirmation, wilt come upon the clouds of heaven, to preside at the grand assizes of the human race at the end of time. I believe, O Divine Jesus, that, under the veils of the Sacrament, Thou art exercising at this very moment, as Thou wilt do forever, Thy function of Judge over all souls who are hourly departing this life. I believe that Thou wilt be my Judge at my last hour. Be also and above all my Saviour.

I acknowledge, Thee, O Divine Jesus, as the true promised Messiah, the Sovereign Judge of the living and the dead, and the only High Priest of the New Covenant !

II. — Thanksgiving.

What motive, O Divine Saviour, urged Thee to make such a declaration before this tribunal of injustice and iniquity ? Didst Thou think to see prostrate before Thee in love and adoration those disreputable judges who, for so long a time, had decreed Thy death ? No, Jesus read their hearts. He knew that they were hardened in evil, resolved to reject whatever graces of mercy He might offer them. Nevertheless, that His fatherly Heart might not have wherewith to reproach Him, He desired to offer them this last plank of salvation. He wished to save these poor lost sheep of Israel.

Thy reply is for me light and life, O Good Saviour ! It has obtained for me faith in Thy Divinity, without which I should never

be saved. And faith in Thy Divinity has procured for me faith in Thy Real Presence in the Eucharist, faith above all in the love, the tenderness of Thy Heart !

I thank Thee, my Jesus, I thank Thee for so much love, for so many sacrifices ! May the millions of souls that are saved, thanks to the merits of Thy courageous answer to Caiaphas, unite with me in thanking and blessing Thee !

What shall I render unto Thee, O Saviour well-beloved, for so great a benefit ? I have only one heart, and in that heart only a little love. Take it, inflame it, warm it near Thine own, and let it beat for Thee alone !

Grant that I may one day meet an occasion courageously to confess Thy name at the peril of my life. Grant that daily, for Thy glory and the salvation of my brethren, I may at least offer Thee some sacrifices, some labor, some fatigue ! Yes, may I one day prove to Thee my love by shedding my blood for Thee !

III. — Reparation.

The question proposed by the astute High Priest is in his hands a double-edged sword, a double snare, from which, he thinks, his prisoner cannot escape. If Jesus denies that He is the Son of God, he will treat Him as an impostor, since He assumed that title several times before the people. He is, therefore, deserving of death for having taught so grave an error, one so prejudicial to the interests of religions. If, on the other hand, He repeats that He is the Son of God, then He will be taken in the very act of blasphemy, and He will deserve death. All the assembly, priests, scribes, and elders of the people are animated by the same intention.

In whichever way it might be taken, condemnation to death was to be the result of Jesus' answer. But there is no mistaking the Saviour's words. He proclaims most clearly that He is the Christ expected by Israel, that His place is at the right hand of His Father, and His mission to judge the world to the end of time. The members of the Sanhedrim, the scribes in particular, cannot fail to recognize in His words a double reference to the Sacred Books. First, the Psalm which declares the Divinity of the Christ : "*The Lord said to my Lord : Sit thou at my right hand,*" and, secondly, an allusion to Daniel's vision, in which the Messiah is seen "*coming with the clouds of heaven even to the Ancient of days.*" But the judges abused this last grace as they had done all others. They shut their ears to this new evidence of Christ's Divinity, and the High Priest responded only by rending his garments, and treating the Divine Master as a blasphemer. Caiaphas makes use of the holy, the venerable, name of God as a preparation for the greatest of crimes. He dares to exclaim on hearing the reply of the Saviour of the world : "*He has blas-*

phemed! " He dares to assert, in order to remove every scruple from the mind of his colleagues and to forestall public opinion, that the formality of witnesses is no longer necessary.

Pardon, O Jesus, pardon these wicked men! Instead of treating Thee as a blasphemer after the formal declaration of Thy divine mission, Caiaphas should have seated Thee on his Throne, and solemnly proclaimed Thee the true Messiah promised to the people of Israel. All should have fallen on their knees before Thee in love and adoration. But no, they resist Thee to the end! Thy Heart must have been very sad on seeing the uselessness of Thy loving advances.

Pardon, Jesus, pardon for myself, pardon for all who still treat Thee as a blasphemer, or who so often fail in respect to Thee in Thy adorable Sacrament! Pardon for the poor souls in purgatory who are now expiating their want of reverence toward Thy Divine Sacrament, their want of modesty, their carelessly made genuflections, or their indevout attitudes when in presence of Thy Divine Majesty!

IV. — Prayer.

Ask for great esteem and respect for the holy name of God. Never pronounce it but with prayer and benediction. Perhaps, in this scene of His Passion, the greatest pain to the Heart of Jesus was to hear the holy name of God profaned by impure lips and in a cause so manifestly unjust.

Ask grace to acknowledge here below Jesus as the true Messiah, the sole Saviour of the human race, and, without waiting for the great day of general judgement, to confess Him hidden under the humble appearance of the Eucharist.

May all rulers, civil and religious, of all countries and times, kneel, O Jesus, at the foot of Thy altars to offer Thee the homage of social adoration to which Thou hast a right by so many titles! And if some nations, some individuals obstinately refuse to confess Thee, to adore Thee, advance the glorious day on which all Thy enemies will be obliged to proclaim Thy Divinity!

Strengthen me, boldly to confess by word and act on every occasion, that Thou art my God and my Saviour, were it to cost me even the price of my blood.

May nothing, not even death, be able to prevent my proclaiming the truth when there is question of the glory of Thy Father and the salvation of souls! Grant, O Jesus, that I may be neither weak nor timid in the accomplishment of my duties.

RESOLUTION.—Unite hourly with Mary and with Jesus actually renewing in a mystical manner His immolation of the Cross upon some altar on earth. Earnestly beg Jesus to hasten the glorious day on which His love and Divinity in the Holy Eucharist will at last be acknowledged by all men.



Eucharistic Congress.

London, the Scene of brilliant Assemblage of
Clergy and Laity.

LARGE MEETINGS ADDRESSED BY PROMINENT CHURCHMEN.

~~~~~

**T**HE Eucharistic Congress has come to a close, and the general opinion expressed is one of perfect satisfaction and pleasure at the earnestness displayed, the immense throngs in attendance, and the enthusiasm on all sides. It will be interesting to note the meaning of the great Congress.

The chief purposes of the Congress are the reading and discussion of papers in explanation of the central dogma of the Roman Catholic Church—the Real Presence in the Eucharist—for the information of Protestants, and as a means of promoting among Roman Catholics a more intense devotion to the Mass and to the Blessed Sacrament. "We are engaged," writes Archbishop Bourne, in his pastoral letter on the Congress, "in a great and public act of faith, proclaiming aloud to the world our

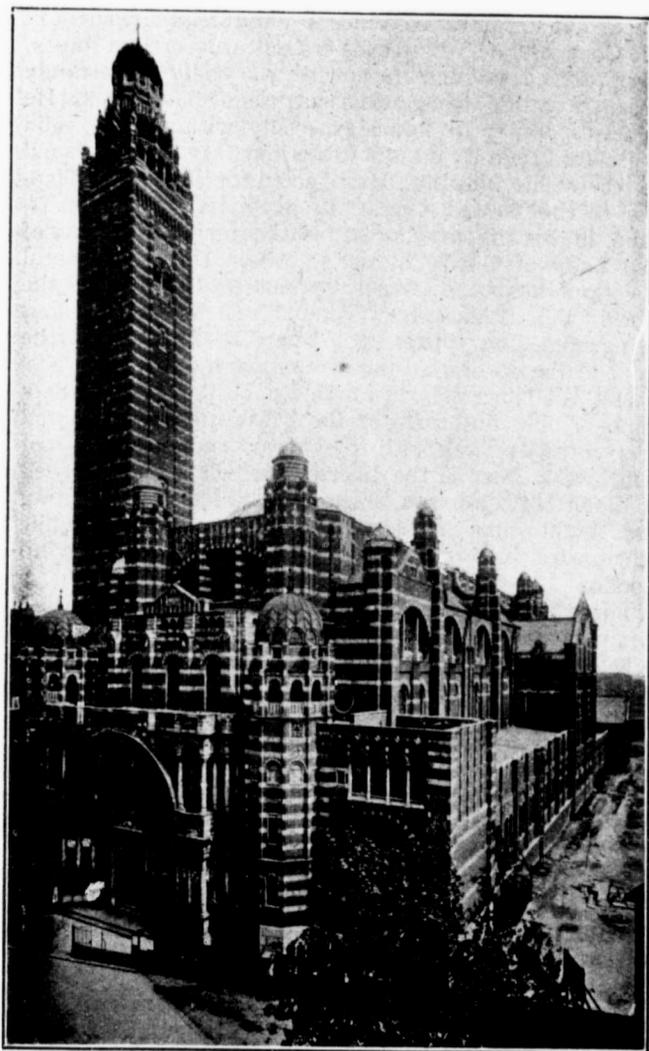
unswerving belief in the central mystery of our religion, the fact that our Lord and Saviour Jesus Christ, true God and true Man, ever offers Himself as a Sacrifice on the altars of our churches, and unceasingly dwells in our Tabernacles. The Sacrifice of the Mass, the Real Presence—these are the facts which the Eucharistic Congress proclaims." Therefore, in the opinion of all good Catholics the objects of a Eucharistic Congress are more glorious and sublime than those of any other Congress on earth.

It is also hoped to present in this International assembly of ecclesiastics and laity gathered from all parts of world, and widely divided by difference of race and language, a visible and impressive proof of the all-embracing and universal character of the Roman Catholic Church.

The Congress just closed was the greatest and most influential gathering of Prelates and Clergy ever brought together in London, even if we take into account the days before the Reformation and the nineteenth of these renowned Eucharistic Congresses.

The first was announced by Mgr. de Segur and held at Lille in 1881. Those that followed at Avignon (1882), Liege (1883), Fribourg (1885), Toulouse (1886), Antwerp (1890), Jerusalem (1893), Rhemis (1894), Brussels (1896), Paray le Monial (1897), Lourdes (1899), Angers (1901), Namur (1902), Angoulême (1904), Rome (1905), Tournay (1906), Metz (1907).

The members of the Congress numbered fully 7,500 and included seven Cardinals, fifteen Archbishops, about seventy Bishops, twenty-two Abbots and a host of minor Clergy and Laymen. But this does not represent the tens of thousands of loyal laymen come from all parts to attend the public services and meetings. The objects of this, the nineteenth International Eucharistic Congress was, like its predecessors to increase and strengthen devotion to the Blessed Sacrament; to demonstrate faith in the dogma of the Real Presence; a religious manifestation but especially a grand collective act of Faith and worship. The Sunday before its opening there was a general Communion of all the children of London for its success.



WESTMINSTER CATHEDRAL.

on,  
rue  
on  
our  
re-  
ess  
ho  
ori-  
on  
em-  
s of  
an-  
ing  
h.  
in-  
ght  
the  
ese

l at  
32),  
erp  
6),  
11),  
our-

500  
out  
nor  
ens  
at-  
s of  
ress  
de-  
1 in  
sta-  
and  
s a  
its

Foremost among the distinguished visitors was the Papal Legate, Cardinal Vincent Vannutelli, President of the Congress. His Eminence is a cultured man of imposing presence, tall and erect, with a friendly smile rarely absent from his strong, clear-cut, clean-shaven face. He is most popular in Rome, especially with the poor and there are generally crowds to see him, leave a church and to receive his blessing. He is noted for his tender devotion to the Blessed Virgin. In his native town, Genazano, in his present diocese, is the famous Basilica of Our Lady of Good Counsel to whom through his zeal devotion has been largely promoted throughout the world. This is his second visit to Great Britain, his first being some four years ago, when he represented the Pope at the opening of the new Armagh Cathedral.

His Eminence landed at Dover, on the ninth of September, amid outbursts of the greatest enthusiasm and was cordially welcomed by Mgr. Amigo, Bishop of Southwark, head of the diocese in which the port is situated and Mgr. Johnson, Bishop of Arindela representing the Archbishop of Westminster, and escorted to the saloon-carriage prepared to take him and his party to London.

There were some picturesque scenes in the crowd that awaited him on the platform at Charing Cross. The purple and scarlet of episcopal robes lent colour to the living picture, and every now and then a cleric or layman knelt to kiss the hand of some Prince of the Church and receive his blessing. The Archbishop of Westminster and the Duke of Norfolk received the Cardinal Legate on behalf of the Congress Committee. Among others present was the aged Primate of Spain, Cardinal Sancha y Hervas, Mgr. Stoner Archbishop of Trebizond, the Archbishop of Aquila, the Bishop of La Plata, the Bishop of Aluida, the Bishop of San Carlos de Ancred.

So pleased was the Legate with the cordial and stirring welcome, which was quite spontaneous and therefore wholly unexpected that he was moved to say a few words of equal warmth and cordiality in response. Speaking in Italian he said: "For the first time in a long series of years a Pontifical Legate has been sent to this country by the Holy Father. The duty and honor of representing

him devolves upon me, and it is with the greatest pleasure that I find myself again in London. I thank you for your warm reception in this city—this magnificent London—and I will not fail to convey to the Holy Father information of the hearty welcome which I have received in this land of liberty, freedom and toleration. To the Congress I wish every success. It will mark, I hope, an epoch in the religious life of this country."

The Legate who was accompanied by Cardinal Mathiew of Rome was then escorted to a closed motor-car and driven off amid thundering cheers to the Archbishop's house where there was another gathering, and here again the reception was most warm. The moment His Excellency crossed the threshold the Papal flag—white and yellow with the tiara—was hoisted; and over the neighbouring Cathedral floated the Union Jack and the Papal Flag. The Legate expressed himself as much pleased with his welcome, especially as it was intended to be quite informal.

The official reception a ceremony of great beauty, which took place that same evening in Westminster Cathedral, that vast and stately Byzantine Temple, soon to resound with the music of Hosannas to the Lord of Hosts, was even more enthusiastic fully 8,000 taking part. The Cardinale Legate read a letter addressed to him by Pius X and through him to the Roman Catholic communion in this country. The huge edifice dimly lit and almost oppressively silent was filled from end to end. The procession of the clergy was strikingly picturesque and impressive, and the most commanding figure in it was Cardinal Vannutelli clothed from head to foot in scarlet, Standing in front of the altar the Cardinal read the Pope's letter the most important passage of which, from the doctrinal point of view, was the reference to the Eucharist. "It is indeed" His Holiness wrote, "from the Eucharist, as from its source that the spirit of the supernatural life is diffused over the whole Body of the Church. In this august sacrament our sweet Saviour is really present; and truly living, although mystically hidden from us, will dwell in our midst until the end of time. Here, then, especially, is the flame of Divine Charity enkindled within us; here lies the foundation of our hope."

From this declaration of the doctrine of the Real Presence His Holiness turned to the meeting of the Congress in London, observing that, "It was properly decided to hold this Congress in the Capital of that Empire rightly famed for the liberty it extends to its citizens, and to whose authority and laws so many millions of Catholics render faithful and dutiful obedience."

The Cardinal Legate who spoke in Latin expressed his sense of the honor done him by the Pope in appointing him as his representative to the Congress. "He wished it might be given to them to revive that Eucharistic age which was so characteristic of the Island of Saints, and to unite all in one faith, in that faith, that was once the most precious treasure of the Bishops, Kings, Princes and people of England."

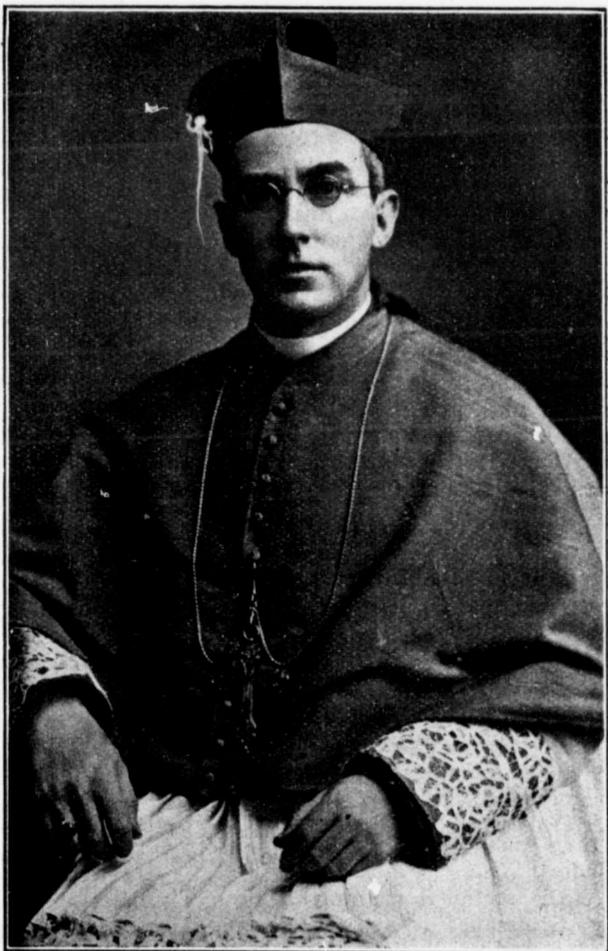
Throughout the day the Archbishop's house at the rear of Westminster Cathedral was the scene of great activity. Bishops and Clergy were continually coming and going, and men who had not met since their college days were busy comparing notes.

Among those who lunched with the Legate was Cardinal Gibbons, Archbishop of Baltimore, who in spite of his 74 years is wonderfully active and hard-working and reputed the most popular clergyman in the United States. He was the Duke of Norfolk's guest and delivered a most eloquent and forcible sermon at the Pontifical High Mass, in Westminster on the last day of the Congress.

Much of the preliminary work of the Congress was in the hands of Archbishop Bourne, of Westminster, President of the General Committee, and his vice-presidents the Duke of Norfolk, the Marquis of Ripon and the English Bishops. The Archbishop is a Londoner. He was educated at St. Edmund's College, Hammersmith and ordained priest at Southwark in 1884.

At the early age of thirty five he became titular Bishop of Epiphania and coadjutor to Bishop Butt, whom he succeeded as head of the Southwark diocese in 1897. On the death of Cardinal Vaughan in 1903, he was appointed to Westminster, although then the youngest Bishop in England.

A striking figure among those distinguished Prelates was Bishop Brindle, of Nottingham, who as Army Chaplain



HIS GRACE MGR BOURNE

ARCHBISHOP OF WESTMINSTER.

in Egypt won the D. S. O. for bravery in the field at the battles of Atbara and Khartoum. Every reader of the war correspondence during Kitchener's advance will remember the many tributes paid to the courage of this devoted priest.

A noteworthy speaker was H. R. H. Prince Max of Saxony, brother of the reigning King who spoke in English and French on "The Teaching of St. John of Chrysostom on the Blessed Eucharist." The Royal Cleric who is a domestic prelate of the Vatican, worked for some time at the German Church in Whitechapel and made himself very popular among the poor of the East-end. Both in London and Paris he has won fame as a preacher; eloquence and personal charm give him great power over his congregations.

Music and Literature were represented by Sir Charles Santley and Mr. Hilaire Belloc, M. P., two devoted Catholic laymen, who addressed great meetings for men at the Albert Hall on Saturday September 12th as did also Lord Llandaff and the Hon. Frank Russel, M. P.

A charming and picturesque sight was the procession of 15,000 children who marched past the Archbishop of Westminster's house for review by the Cardinals and proceeded to the Cathedral for special service. During which Cardinal Logue, that perfect type of all that is best and most lovable in the Irish priesthood, Archbishop of Armagh and Primate of all Ireland, addressed them in his own charming inimitable style.

An imposing feature of the Congress was the celebration of the Holy Liturgy, on Saturday morning, in Westminster Cathedral according to the Byzantine Rite and to take part in which a number of the Assumptionist Fathers made the long journey from S'amboul to London.

At the sectional meetings held on Thursday and Friday, September 10 and 11, in the Horticultural, the Caxton, and the Buckingham Gate Halls scholarly papers evincing deep thought, clear reasoning, profound spirituality were read in English and French on various aspects of the doctrine of the Holy Eucharist. We enumerate some of these papers whose very titles speak volumes :

"The Holy Eucharist in Pre Reformation Times" The Abbot Gasquet. "The Reformation and the Mass" Canon Moyes, D. D. "The Royal Declaration against Transubstantiation." Lord Llandaff. "Eucharistic Bequests" The Hon. Frank Russell, K. C. "The History of Daily Communion." Canon T. B. Scannell, D. D. "The Recent Pontifical Decree on Daily Communion." Rev. H. Lucas, S. J. "The Blessed Eucharist and the English Martyrs." Mgr. of Northampton. "Music at Mass and Benediction." Rev. H. Bewerunge, D. D. "The Apostolate of the Blessed Eucharist in Convents." Abbot Bergh. "Perpetual Adoration of the Blessed Sacrament in France." Rev. G. Peries. "The Neglect of Sunday Mass." The Abbot Gendens, C. R. P. "The Children's Mass." Rev. T. Keane, O. P. D. D. "The Apostleship of Prayer, Rev. F. Boubie, S. J."

Some idea of the Cosmopolitan character of the Congress may be gathered from the fact that arrangements had been made for confession to be heard in French, German, Spanish, Italian, Flemish, Maltese, Portuguese, and Gaelic at one of the 134 Catholic Missions in London.

The men's meeting in Albert Hall was one of the greatest events of a great Congress. The Catholic laity of London, both residents and visitors crowded there to give vent to their religious feelings and let the world see that they were proud to manifest their faith in the church's central dogma. Enthusiastic cheering burst forth and all rose as the procession of ecclesiastics, which entered at the northern door, passed on to the rostrum. First came the Monsignori, then the Bishops, next the Archbishops, after them the Cardinals, and lastly, the Papal Legate. The intensity of the emotion was wonderful to witness. As the procession moved along the gifted organist H. L. Balfour, Mus. Bac., played "God bless our Pope." His Eminence the Cardinal Legate took the chair and rose to address the assemblage amidst hearty cheers. This was followed by the hymn *Veni Sancte Spiritus* and the passing of a resolution proclaiming faith in the Sacrifice of the Mass and the Holy Eucharist and pledging those present to an increased devotion to the Blessed Sacrament. Then rising in a body the great au-

dience sang *O Salutaris*, and afterwards joined in a magnificent rendering of Hail ; Queen of Heaven. As if merged into a single personality the multitude raised its mighty voice in the refrain filling the huge building with a glorious and thrilling volume of praise.

The Duke of Norfolk then moved the following resolution which was warmly adopted : " That this nineteenth International Eucharistic Congress proclaims the unalterable fidelity of all its members to the Apostolic See and their desire to conform themselves in all things to the instructions of the Holy Father." Among some of the distinguished members who addressed the meeting were the Bishop of Namur, Mgr. Delamaire, Archbishop of Carr, the Archbishop of Montreal, who first spoke in English and then in French and who was most enthusiastically received and cordially applauded ; and invited all to attend the next Congress to be held in Montreal in 1910 ; the Duke of Norfolk and Mr. Valentin Brifaut, leader of the Young Catholics of Brussels.

After the hymn " Faith of our Fathers," the Cardinal Legate gave his blessing, all kneeling. A rousing chorus of " God bless our Pope " brought the meeting to a close.

It is difficult to give an adequate description of the first Pontifical High Mass on the opening day, Thursday.

From an early hour the faithful were arriving from all parts of the Metropolis and awaited with eagerness the moment when their passports of admission, would permit them to congregate within the walls of the magnificent Byzantine Temple.

By the hour appointed for the ceremony, nine o'clock, thousands of worshippers, as on the previous evening had packed the nave and galleries. All eyes were centred on the High Altar, crowned with its superb Baldacehino, resting on eight massive marble pillars, encrusted with rich mosaics, and the Canons of the Cathedral chanting the morning office.

After the Archbishop of Paris had robed for the Holy Sacrifice in his gorgeous golden vestments, and seated on the throne, surrounded by the scarlet, purple, black, white, and yellow robes of the other dignitaries, accompanied with the music of the fine choir and organ, the group formed a picture which will never fade from the memory of those who, witnessed it.

When the pleading strains of the *Kyrie Eleison* from the "Missa in Honorem B. M. V. de Lourdes," of the French composer, Edgar Tinel, seemed to permeate the whole atmosphere of the Cathedral, tears sprang from



INTERIOR OF WESTMINSTER CATHEDRAL.

the eyes of many. "Lord have mercy on us, Christ have mercy on us, and on all our fellow countrymen," this was our heartfelt cry. Then came the triumphant "*Gloria in Excelsis Deo, et in terra pax hominibus*, and this angelic song seemed the dominant note to inspire us and

the culmination of our prayers. Gounod's well-known, *Ave Verum*, was the Motet at the Offertory. The tones of the celebrant chanting the *Preface* and the *Pater Noster* were exalting in their beautiful expressiveness. The final Benediction and the passing of the procession down the nave back to the sacristy formed a fitting close to a stately and soul enthralling function. The rest of the morning and afternoon were devoted to Sectional work. At five o'clock an immense crowd again gathered in the Cathedral where the choir sang Vespers in alternate harmony and plain chant. The singing was thoroughly in accordance with the spirit of the very best kind of Church Music, and the full effect of its majesty and sweetness was felt by all, especially during the Benediction that followed at which Cardinal Sanche y Hervas officiated.

Friday's High Mass, no less impressive, was celebrated by the Archbishop of Utrecht; and the rest of the day devoted to Sectional meetings. Benediction of the Blessed Sacrament was given by Cardinal Ferrari at five o'clock. In the evening, at eight o'clock the Cardinal Legate held a reception in Albert Hall and the immense crowd that attended proved the cordiality and respect in which he was held.

Saturday morning the Holy Liturgy was offered according to the Byzantine Rite. The day like its predecessor devoted to sectional meetings; and the solemn Benediction given by the Cardinal Legate himself.

The most important ceremony in connection with the Congress was the solemn High Mass celebrated on the closing day, Sunday, at which Cardinal Vannutelli pontificated in the presence of Cardinals, Archbishops, Bishops, Abbots, Generals and Superiors of Religious Orders and hosts of minor Clergy.

The sermon a gem of spirituality and eloquence was rendered by, Cardinal Gibbons, Archbishop of Baltimore, and the Music by Palestrina, whose birthplace is the seat of the Legate's Bishopric.

That same afternoon this glorious never to be forgotten Congress was brought to a most successful close by Benediction of the Blessed Sacrament and the singing of the *Te Deum*.

The Congress has indeed been a glorious success. Those who witnessed the religious services speak of little else but their impressiveness, grandeur, and deep solemnity, and the vivid faith, earnest piety, and religious enthusiasm of the many thousands of all classes that attended them.

A feature of great interest to English Catholics was added to the Congress through the kindness of Canon Michiels, D. D., parish priest and Dean of Hal, the famous shrine of Our Lady in Brabant which, since the fourteenth century, has drawn pilgrims from every part of the world. Catherine of Aragon visited it in 1512 and there is an unbroken tradition that Henry VIII, after the taking of Tournai in 1513, presented a valuable monstrance to the shrine. This monstrance which is an interesting example of the English Gothic Art of that period has been carefully preserved, and Canon Michiels generously lent it for use in the Exposition of the Blessed Sacrament during the Congress.

### OFFICIAL PROGRAMME.

#### WEDNESDAY.

8. p.m. Solemn opening of the Congress in Westminster Cathedral, and reception of the Cardinal Legate.

#### THURSDAY.

9. a.m. Pontifical High Mass in Cathedral sung by the Archbishop of Paris.
- 10.30 a.m. to 12.30 p.m. and 2.30 to 4.30. — Sectional Meetings for discussion of Papers in English at the Horticultural Hall, and in French at Caxton Hall.
5. p.m. Vespers and Benediction in Westminster Cathedral by Cardinal Sanche y Hervas.
8. p.m. Greet meeting in Albert Hall.

## FRIDAY.

9. a.m. Pontifical High Mass in Cathedral, sung by the Archbishop of Utrecht.
- 10.30 a.m. to 12.30 p.m., and 2.30 to 4.30. — Sectional Meetings for discussion of Papers as on previous day.
5. p.m. Vespers and Benediction in the Cathedral.
- 8.30 p.m. Reception in the Albert Hall by Cardinal Legate.

## SATURDAY.

9. a.m. The Holy Liturgy according to the Byzantine Rite, in Westminster Cathedral.
- 10.30 to 12.30 p.m. Sectional Meetings for discussion of Papers as on previous days.
- 3.30 p.m. Children's service in Westminster's Cathedral, and Benediction preceded by procession of 15,000 children from the Embankment. Address by Cardinal Logue, Primate of Ireland.
8. p.m. Meeting of Men in Albert Hall, addressed by the Cardinal Legate, Cardinal Mercier, the Archbishops of Glasgow and Tuam, Sir Charles Santley, and Mr. Hilaire Belloc, M.P.

## SUNDAY.

## GENERAL HOLY COMMUNION IN ALL CHURCHES.

- 10.30 a.m. Pontifical High Mass by the Cardinal Legate, in the presence of Cardinal Gibbons, Moran, Logue, Lecot, Mathieu, Fischer and Mercier in Westminster Cathedral, with sermon by Cardinal Gibbons, Archbishop of Baltimore.
3. p.m. Pontifical Vespers, sermon, great procession. *Te Deum*. Benediction, solemn closing of the Congress.



## The Master

SPEAKS.

*ART tired, My child? I have been weary, too,  
 Often amid the vales of Gallilee  
 And hill-girt Nazareth, where foxes knew  
 Their safe and desert shelters, and for Me  
 Was not a resting place! Yea, I have dwelt  
 Long nights with weariness more bitter deep  
 Than aught that thou, worm one, hast ever felt.  
 Then plain not that thy way is hard and steep,  
 But take thy cross, remembering evermore  
 Thy feet but tread where Mine have trod before.*

*Art lonely, child? Hast thou forgotten, then,  
 That I of loneliness have drained the cup  
 In desert bidings and in paths of men—  
 A draught with all earth's bitterness brimmed up?  
 Cheer, lonely one, for in such grievous hour  
 The struggling soul to loftier stature grows;  
 Strength comes of loneliness, and wondrous power  
 Springs where the flame of self-communion glows;  
 Knowest thou that thou shalt ever be  
 In solitude the nearer unto Me?*

37  
1  
Art sad, My child? Was it thy fond belief  
The sun of joy for thee would never set?  
Remember, I have trod the way of grief  
And consecrated sorrow. Patience yet;  
Patience; if need be, through heart-breaking years  
The burden of thine anguish to sustain,  
And thou shalt win the blessing of thy tears,  
And the high gladness born of vanquished pain;  
It is thy comfort that thy woe shall be  
Some kin to that I bore on Calvary.

Misunderstood? Reviled? Betrayed? 'Tis well!  
I would not have it with thee otherwise.  
Darkness loves not the light, and they who dwell  
In darkness needs must walk with blinded eyes;  
The liker thou to Me, the fiercer foe  
The world will prove; but shrink thou not from this;  
It is thy glory that thou sharest so  
With Me the scoffing and the Judas kiss;  
Didst think, O mourner, they who mocked at thee  
Mocked not Thy Saviour on the Calvary tree?

— L. M. Montgomery in *Zion's Herald*.

---

An Easy Way to Secure a Free Calendar of  
the Blessed Sacrament for 1909

---

Send us between now and the 31 of January, ten subscriptions to the Sentinel of the Blessed Sacrament and we will send you the Calendar. This will not, in any way, interfere with the free subscription to which you are moreover already entitled.