

The Adoration of the Magi.

THE SENTINEL
OF THE
BLESSED SACRAMENT

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Montreal,

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SAINT THARSISIUS



Feast on the 19th of January.



Fierce persecution raged in heathen Rome,
With reeking blood the frothy Tiber flowed,
The martyrs down in loathsome dungeons stowed,
Awaited death that leads the exile home.

When lo! from out the silent Catacomb,
A youth of noble mien and raptured eyes —
To famished souls their Life-Bread bearing — hies
Past marble courts or fanes with haughty dome.

Betrayed by face heaven-beaming, bidden show
That precious Burden to his bosom prest :
“ No pearls to swine,” he answers ; beaten low
He claps his Treasure sinking down to rest.
Now Christ on high rewards His martyr slain,
While baffled foes his body search in vain.

D. F. S.



To Jesus King of time

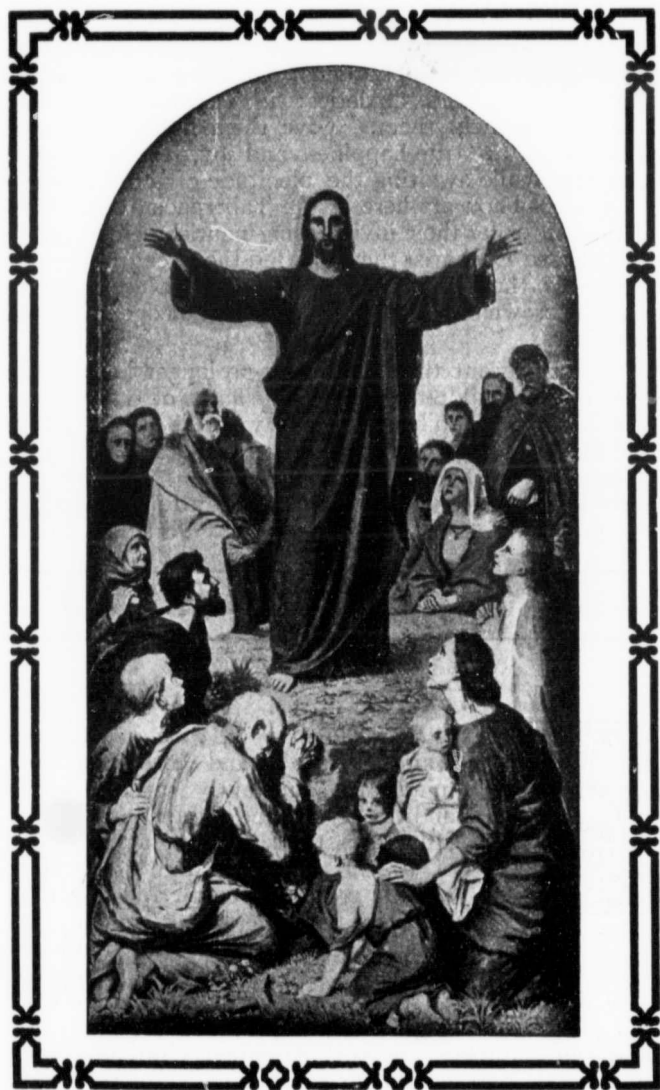
O Jesus! King of Centuries! Sovereign Ruler of time and space! Lord of heaven and earth, we adore Thee.

Thou art our God and our only Master! We acknowledge Thy dominion over us and we confess our first duty is to submit to Thee by perfect obedience to Thy Holy Will.

Despite the humiliations of Thy mortal life, the annihilations of Thy Eucharistic state, docile to the teachings of faith, we believe, it is no less Thee Divine Emmanuel, who liveth in the silence of our Tabernacle, Who reigneth in the highest heavens.

Thy presence in the Eucharist tells us unceasingly Thy love for us: the eternal love with which Thou hast loved us before time was, the love of Thy Incarnation, the love of Thy Teaching, the love of Thy death. How can we ever thank Thee enough for such great and faithful love? We know, at least, how we must show our gratitude: by giving Thee love for love, by loving Thee not only with impassioned protestations but by every thought and word and deed of our lives.

O Jesus! King of Ages! grant that all Thy children redeemed by Thee be faithful, docile, obedient, submissive to Thy gentle sway; grant that their love for Thee may grow day by day and that they fear nothing so much as to be separated from Thee, even for a moment, by sin. Grant that they may fully realize that Thou alone art all; Thou alone the supreme good worthy to be desired and sought for; that to possess Thee is to possess the best heaven or earth can bestow, that to cradle Thee in their hearts is to fill them with the peace that passeth understanding.



So many, O Tender pitying Christ! so many of Thy children, are unhappy here below; so many shed bitter tears, bear crushing burdens; so many are oppressed with sorrows, fears, anxieties; in Thy mercy comfort, console and help them. Give them light to see that Thou alone art true happiness and joy, rest and peace, and that while awaiting the plenitude of those blessings in heaven Thou art here in the Tabernacle, their companion in exile, their invigorating nourishment, that in the Blessed Eucharist they will find the strength of every weakness, the helper of every effort, the solace of every woe the crown of every victory, the sure pledge of eternal happiness.

O Jesus! grant that there may no longer be a single one of Thy children without his share of daily bread. Give us all our daily Bread and we will joyously bear the burden of our exile: life's struggles, care and vague alarms shall lose their power to fret and scare; time will seem less long content as we shall be to live under Thy benign reign at last established: Thy Kingdom Come.



DAILY VISIT



IN this world of ours, with its constant train of trials and afflictions, our minds are constantly turning hither and thither seeking comfort and advice. Humanity turns to humanity, instead of to the Divinity, and prays to a worldly god for strength and direction, for help that the latter cannot give. Even Catholics, who are reminded at every step that God is always with them, do not seem to realize that He is there for the purpose of helping them. We are proud to say that our churches are not like other churches—open on Sunday and closed for the remainder of the week, and yet there are those who pass a church or chapel

in the same manner as they would pass a theater or hotel, with absolutely no sign of recognition. There is, however, an indulgence of three hundred days—the Irish indulgence, as it is called—for recognition of the God of the Altar in passing a Catholic church

We never seem to remember that once we step inside the church we are face to face with our Maker. And what a thought is this—to be face to face with God who made you and made me; to think that we can lay our sorrows at His feet, and remind Him of His promise: "Come ye that labor and are heavily burdened, and I will refresh you." Then to go into the world again knowing that there is One who is always willing to help, and who stands with one hand outstretched so that the rough path may be made smooth. Thomas a Kempis, in the "Imitation of Christ," urges us to lay open our minds to Christ, and exclaims: "Oh, most sweet and loving Lord, Thou knowest my weakness and the necessity I endure; in how great evils and vices I am immersed; how often I am oppressed, tempted, troubled, and defiled. To Thee I come for remedy; I pray to Thee for comfort and succor; I speak to Him that knows all things, to whom all that is within me is manifest, and who alone can comfort and help me. Feed thy hungry supplicant; inflame my coldness with the fire of Thy love: enlighten my blindness with the brightness of Thy presence."

And how better can we lay open our mind than by going to the foot of the altar every day, and there laying before God our petitions. He does not stay imprisoned in the tabernacle so that you can visit Him once a week—why, even those outside the fold meet once a week. He wants us to come to Him every day, to pay Him a loving tribute, and show that we realize and appreciate the infinite goodness which has left to this world such a wonderful legacy. On our way to work in the morning, at noontime, or in the evening, we surely can sacrifice a few minutes for God's sake. Surely we can say a decade of the beads for the suffering souls—It may bring an eternal reward, and we can rest assured that we will have powerful intercessors before the throne of God.

The Bread that fails not



Christ came to Bethlehem, let us remember, for the redemption and sanctification of the whole world. But in His Mystic birth on the altar He comes to save and hallow and strengthen some one individual soul. Every host that is consecrated is destined to rest in the heart of some one person, and for him or her, does our Blessed Lord, Body and Blood, Soul and Divinity, enter that particular host. God knows in His wisdom the very Host each communicant is to receive, and at the moment of Consecration comes to the Host for that person and for no other. "He is as much yours as though you were the only one in all the world. He understands your character and all your desires, longings and ambitions. He realizes your weakness of will and your defects of judgment, and appreciates exactly the stress which circumstances, environment and affection bring into your life, and when He comes, He comes with just that precise strength, with just those carefully selected graces, which you individually need, and which He knows you need. He awaits in your bosom, yours alone, listening with divine patience and with all the tender human affection of the human-hearted Saviour, for the narration of your troubles and the enumeration of the petitions which only as God He can answer."

The Holy Eucharist, moreover, besides being a stay to the heart of those who often receive, will be a lamp to their feet and a spur to their zeal. Christ imparts to the soul of the frequent communicant the triple beauty of intelligence, courage and love. "Light, heat and power." These words we might imagine written on the Tabernacle door. Is not the Church's power-house there and is it not at Communion especially that the current of divine grace is distributed to individual souls? The Holy Eucharist gives our souls light when we are in darkness, warmth when we are cold, strength when we are weak. Its energy, more over

like that of electricity, can be used for many varied purposes. If our hearts, for example, need to be cleansed from the dust of sin, the best means for effecting this is Communion; if our hearts are hot with uncontrolled passions, nothing will cool and quiet them like Communion; if the soul's powers should be directed toward the rooting out of some particular blemish or defect, the current can be applied most advantageously for doing this at Communion. That light for the intellect, warmth for the heart, and strength for the will that we call divine grace and by the help of which all our good deeds are done, all our kind words suggested and all our holy thoughts inspired, is nowhere imparted more abundantly than at Communion. But just as electricity is now in daily use everywhere, Communion should be as widely and as often used for illuminating, warming and strengthening the heart.

If Holy Communion, then, is the Bread of the poor, let them eat it daily; if Holy Communion is the solace of the sorrowing, let them receive it daily; if Holy Communion is the strength of the weak, let them gain it daily; if Holy Communion is the light of the perplexed, let them seek it daily; if Holy Communion is the health of the sick, let them enjoy it daily. But is not the soul of each and every one of us always either poor, or sorrowful, or weak, or sick, or perplexed? Then we should all eat every day of the Bread that fails not.


W. DWIGHT S. J.

Jesus is the lover to whom the little ones would rush and cling, if parents did not prevent them.

Teacher.

And yet, poor parents, to suppress frequent Communion from education is to banish morality.

Dom Bosco.



 THE JUBILEE 


A breeze from the mountain is parting the waters,
That lie at the feet of the cliffs hanging o'er;
And laden with fragrance essential, its passing
Refreshes the weary on sea and on shore.



A breath from the Spirit doth move in its breathing,
The will that responds to the impulse divine;
And thoughts not our own, but of heaven's revealing,
Illumine the meaning of symbol and sign.



A breeze from the mountain is parting the waters;
A breath from the Spirit is stirring the soul.
A day is at hand, when the curtain of nature,
Itself shall be moved, and depart as a scroll.



For one precious moment, our faith becomes vision,
And hope is fulfilled in the presence of love.
A glimpse is vouchsafed of the world of the spirit,
That God in His mercy, hath sent from above.

The sign of the Son of Man, in the heavens,
A cross, shall appear, all resplendent with light,
The promise made Constantine, once more be given,
In this shall ye conquer, and faith become sight.



The spirit of God doth move on the waters,
As in the beginning, now, and evermore;
And, "Let there be light," eternal the mandate,
The Kingdom of God, here on earth, shall restore.





A breeze from the mountain is parting the waters,
A breath from on high is awaking the dead.
A Jubilee celebrates Constantine's vision,
That now is for all, who by Spirit are led.



Blow, breeze from the mountain of Truth never failing !
Breathe, breath-from the spirit of Life, us inspire !
On high be again, the cross in the heavens,
Aflame with the spirit of Love's holy fire !

HONORA McDONOUGH.




FREQUENT COMMUNION




WE must be fully persuaded of the capital importance of frequent and daily Communion. We must take care not to see in it only a simple act of piety, a practice of supererogation reserved for devout souls. No, no, there is question here of a vital point, of the divine life of souls, and of the salvation of of the world. The Popes themselves declare this. Leo XIII assigns "*as the supreme cause of our evils the abandonment of the Sacred Banquet,*" and he felicitates those that excite Catholics to approach the Holy Table more frequently; "*for there it is,*" he adds "*that they may labor at the strengthening of faith and the correction of morals.*" Pius X is not less formal: "*In the general weakening of piety,*" he writes to the Bishops, "*no remedy can be conceived more efficacious to cure that languor of souls than the practice of frequent and daily Communion.*" And in another Decree he adds: "*This is the shortest way to procure the salvation of every man individually and that of society as a whole.*" A soul, in fact, who daily communicates in the state of grace necessarily grows rich in divine life. A parish in which frequent Communion is held in honor is, by that very fact, a fervent parish; and if the Faithful would again communicate as in the early ages, there would be found again those phalanxes of model Christians and, if need be, of martyrs, who formed the strength and glory of the Church in the ages of persecution. **THROUGH DEVOTEDNESS TO SOULS AND FOR THE TRIUMPH OF THE CHURCH, LET US, THEN, BECOME APOSTLES OF FREQUENT COMMUNION.**





Venerable Pierre-Julien Eymard

The Religious of the Blessed Sacrament.



ERE Eymard aimed at making his religious true servants of the Blessed Sacrament, living for the honor of the Holy Eucharist, devoting to Jesus Christ their time and purpose, offering to the King of Kings the homage ordinarily rendered even to the least of the kings of this earth.

The end of this service, the characteristic sign of these servants adorned the arms of the Divine Master, namely, forgetfulness of self, abnegation, and annihilation. "The characteristic virtue of an adoror, that which determines the foundation, the form, and the obligation of his religious sanctity, ought to be a Eucharistic virtue, elevated and constant. Jesus Christ ought to be ever and in all things the present model and the real end."

"Now, let us recall that He has annihilated Himself, taking the form of ordinary bread.

"Jesus hides His divine and His human glory in the Most Blessed Sacrament, He binds therein both His divine and His human power, He sacrifices His own will, He hides therein His virtues, His goodness, meekness, and love. *Vere Deus absconditus*—the God

truly hidden. Behold the model of the religious adorer! This virtue sanctifies his whole soul, his whole life, all his senses. It corresponds to the sacramental state of Our Lord. By it the religious gives himself up to Jesus Christ to dispose as He will of his person and his life. He becomes, so to say, His body, His members, His external power. He proves his love, for love expends itself. Herein lie all the glory, all the holiness that Our Lord expects from us and by us. To annihilate self that He may be exalted, to make self disappear that He may appear, to be like the sacramental species, which certainly are not proud since they have no existence, this is the aim of the adorer. In other words, it is to live in absolute dependence on Our Lord by allowing Him liberty of action in everything.

"The practical rule of our conduct is: "What does Jesus Christ desire at this moment? Is there in this idea, this work, this desire, something that tends to His glory?" For things not of obligation the venerable Founder gave this rule: "What would Our Lord do under such circumstances?"

Again, he tells us: "During His mortal life Our Lord did nothing by His own will. He said Himself: '*I do nothing of myself*' (John viii, 28). His doctrine is not His own, but that of his Father. They wanted to make Him king, but He refused all honor. He did not even want to be called *good*, for He said: '*None is good but God alone*' (Luke xviii, 19).

"These essential words of our Constitution, *absque sui proprio*, afford us the means of participating as much as is possible to weak creatures in Jesus Christ's sacrifice of His personality.

This leading idea, in its simplest signification, may be reduced to this: Jesus Christ annihilates Himself in the Most Blessed Sacrament of the Altar, but He does so that we may make Him live again and reign in us. Then, let us receive Him into our soul, and as there can be in it only one principle of life, only one will, let us yield up to Him the inspiration, the direction of our life. We live and we act, but Jesus

is the initiator of our life and of our actions. It is, then, only natural that to Him should return the glory.

"There is nothing new in this idea. It is not we who have originated it. It is the *vivo, jam non ego* of Saint Paul. The saints realized it in their daily life; we wish simply to make of it the ordinary virtue of a religious Society."

This rule was one of those to which the venerable Founder had the habit of frequently reverting. "To serve," he used to say, "not only by one's labor, but by one's self, costs. And yet, we must reach the point of being all for Jesus, of doing all things by Him and for Him. That is going far, it is giving the tree as well as its fruits, it is accepting every sacrifice, both spiritual and corporal. Ah!" he used to say, with deep emotion, "remember that you have given yourselves entirely to Jesus, and that for Him you have abandoned everything. Take nothing back from the Master, neither of your soul nor of your body. Give Him your understanding. Let all your studies be for Him. You should have but one single knowledge, the knowledge of the Most Blessed Sacrament. Do all your thoughts turn to it? Your whole heart should belong to Jesus in the Blessed Sacrament. Love nothing outside of your service, nothing that is opposed to it. Furthermore, you have no longer any right to esteem, to love. And should some one attach himself to you, were it even for good, even to draw nearer to Jesus, he is deceiving himself. Beware lest they recall your personality, for you have renounced it! Your body, also, should belong to your Master, and whenever you possess more than Jesus Christ, you are failing in your promise. It ought to suffice the servant to be like his Master."

Père Eymard carried this renunciation to its extreme consequences. Jesus Christ gives us all. He has, then, a right to demand all from us. To offer Him one's thoughts and actions, one's life and natural qualities is something, but yet not all. We must leave to Him the free disposal of our supernatural merits, we must absolutely forget self, and in laboring think not of

the eternal reward. Our principal end should be neither natural nor supernatural. We must think only of the Master for whom we are laboring, turn our eyes upon Him without permitting them to rest on any one or anything else.

"You have not been admitted into the Society of the Blessed Sacrament," he used to say to his novices, "to become good and virtuous men, nor have you entered to lay up for yourselves greater merit and gain a higher degree of glory in heaven. No, for in that case it would be proposing self as the chief end of your service. You have come simply to offer yourself to the service of Jesus in the Sacrament of the Altar, and to give Him the greatest glory possible by your homage of love, which rises even to the heroism of offering it as the most simple and natural expression of the accomplishment of duty. Your virtue will, then, consist in giving yourselves, in spending yourselves continually, and after doing all in your power, even accomplishing heroic acts of virtue, you will think that you have done your duty only. Then you will be able to appear with confidence in the presence of your King.

"All honor, all merit, must redound to Jesus, your Master. The soldier gains the victory and dies. The king conquers, and he alone receives the glory." Then, to assure the faint-hearted, he used to add, smiling: "The time will come when we shall be well rewarded. If we forget ourselves for Our Lord, He will not forget us. While waiting for this, let us have no other solicitude than that of serving Him and sacrificing self without intermission."

(To be continued.)



➤ Subject of Adoration ◀

"ALL IS CONSUMMATED."

REV. PÈRE CHAUVIN, S. S. S.

"*Cum ergo accepisset Jesus acetum, dixit: CONSUMMATUM EST!*"

Jesus, therefore, when He had taken the vinegar, said:
IT IS CONSUMMATED!

Thanksgiving.



ALL IS CONSUMMATED! The chalice of sufferings which the Angel presented to Jesus in the Garden of Olives, is emptied. Jesus has nothing more to endure for His loved ones therefore He thinks that He has no longer any reason to live. "Go," says Bossuet, "Go, Thou who didst come to learn our infirmities! There is no suffering of which Thou hast not some experience. Thy knowledge is consummated. Thou hast filled up to the very utmost the measure of pain. Die now whenever it will please Thee. It is time to end Thy life." Jesus has become, according to the daring word of Isaias, "Despised and the most abject of men."

I thank Thee ,O Divine Saviour, for those thirty-three years of labor, poverty, fatigue, suffering, and languor! I thank Thee, and I rejoice with Thee and Thy holy Mother, that Thy life of sorrows is at last consummated. It is, indeed, for the salvation of the human race—for my own—that Thou didst suffer so much! I thank Thee ,O Jesus, I thank Thee!

The end of the Divine Master's sufferings necessarily entail the consummation of the world's Redemption. All is finished on Jesus' side for the perfecting of the work of justification and sanctification of the whole human race.

Jesus has destroyed sin. By His sufferings, He has superabundantly paid the ransom due to God by mankind on account of their sins. To discharge that enormous debt, it would have been sufficient for Him to shed one drop of His Blood; but what was sufficient for redemption would not have sufficed for love, as Saint Chrysostom remarks, and so the Saviour poured out even to the

last drop His Blood into the hands of His Father. By that Precious Blood, He sealed in infinite tenderness the reconciliation between man and God. This is the true sense of Jesus' words: "All is consummated!" The chalice of bitterness that My Father presented to Me,—have I not drunk it to the dregs? I have no more blood in My veins. I have shed it, drop by drop, for the salvation of men. I have thereby satisfied all the debts contracted by guilty humanity to Divine Justice. Nothing now remains for Me but to die, and this remnant of life I willingly offer to My Father that its sacrifice may fully appease His anger, that it may obtain for all sinners a general pardon, may reconcile them with My Father... I thank Thee, O Jesus, for having destroyed the sentence of my condemnation, and for having at the cost of so many sacrifices regained heaven for me!

At the same time that He reconciled the world with God, *Jesus gained complete victory over Satan*, the greatest enemy of mankind. It was of this struggle that the Saviour had said: "Now shall the prince of this world be cast out." There was question as to which should possess the human race, the Son of God or Satan. The latter had held possession of it since the day when, deceiving the first man, he had made him his slave. He desired to be the only God of this world. In many countries he had succeeded in having altars raised to himself whereon he was adored: "*Omnes dii gentium daemonia*—For all the gods of the gentiles are devils" (Psalm XCV, 5). The Son of God, by fully satisfying divine justice for the sin of the first man for those of his descendants, regained all His rights, all His titles of legitimate inheritance of the whole world: "through death, He might destroy him who had the empire of death, that is to say, the devil" (Heb. II, 14). God, then, snatched the world from the demon and transferred its proprietorship to the Son of His love: "Who hath translated us into the kingdom of the Son of His love" (Coloss. I, 13).

What a deliverance for the world! What a benefit for humanity! I thank Thee, O Jesus, for so much love! I thank Thee! Now we are no longer slaves. We are freed from darkness and idolatry, from the servitude of the demon, from the yoke of the passions. There are no longer Jews, nor slaves, for we have, by the merits of Thy life and sufferings, become the true children of Abraham, the true heirs of the eternal promises, Thy true children! I thank Thee, O Jesus, I thank Thee!

"*All is consummated!*" Nevertheless, the Divine Saviour knew our weakness. He foresaw that, left to our own strength, it would

be impossible for us to profit by the merits of His Redemption. Therefore did He institute numerous means by which we may easily apply to ourselves the graces, the supernatural strength that He has merited for us; For this, again the Saviour might say: "*All is consummated!*" From the Cross, streams of grace are henceforth to flow upon the regenerated world. The edifice of the Church is raised, consummated. No one can apply to her Founder this word: "This man began to build, but he could not finish."

He has carefully chosen its columns and, as soon as He shall have returned to heaven, the edifice will assume proportions which can be attributed only to divine power. That word truly gives existence to the Church by finishing the work of its Chief; still more, it invests it with the authority of Jesus Christ Himself. Then the nations of the earth shall run to her from the most distant islands. And the Church, heiress of the teachings of the mission of her Founder, will repeat to the passing generations the word of life. She will never cease to pour out upon the earth new sap through the means taught them by her Divine Founder.

First, the grace of Baptism, as the Saviour said to Nicodemus: "Unless a man be born again of water and the Holy Ghost, he can not enter into the kingdom of God." I thank Thee, O Heart of Jesus, for having granted me this blessed regeneration!

Secondly, the grace of Penance. Man is weak. He will fall into sin by the impulse of the passions and the temptations of Satan; but every time that he asks pardon for them through the merits of Christ, he will obtain it. The sins of all whom the ministers of God absolve shall be remitted. . . . I thank Thee, O Heart of Jesus, for all the absolutions, for all the forgiveness granted to my weakness and my sins!

That sap will, above all, be poured out by the grace of the Eucharist, that Divine Food, which will vivify the just with the life of Christ, as the branches live of the life of the vine. . . . I thank Thee, O Heart of Jesus, I thank Thee for the numerous Communion with which Thou hast favored me in spite of my unworthiness!

It will be poured out by the grace of all the Sacraments, which will flow from the passion and the Death of the Saviour as the rivulet from its source. . . . I thank Thee, O Heart of Jesus, I thank Thee on my own part and on that of all who have experienced the salutary effects of Thy Sacraments.

The depositary of the Blood of the gentle Victim, the Church, will continue His sacrifice. The Man-God will continue to offer Himself to God, His Father, by constantly immolating Himself

in sentiments of adoration, thanksgiving, reparation, and petition. . . . I thank Thee, O Heart of Jesus, for all the fruits of salvation that have come to me from Thy Eucharistic Sacrifice!

All that He was able to give to the world, Jesus gave. He could, then, say in truth before all mankind: "*All is consummated!*"

What acts of thanksgiving should we not render Thee, O Jesus, for such benefits! . . . I thank Thee, O Divine Saviour, for having revealed to us the marvellous career that Thou didst accomplish for our love! I thank Thee, O Divine Saviour, for having given us to understand that Thou didst realize up to the last point all that could be demanded for the salvation of man and for securing for us the repetition of the mysterious word announced by the prophet: "What more is there that I ought to do to My vineyard that I have not done?"

Yes, I acknowledge, O Master adored, that Thou couldst not have done more for us! Thou hast suffered too much, Thou hast loved too much. What an ingrate should I be were I not to make use of the riches which Thou didst acquire for me at the cost of so much pain! Henceforth, Thou shalt be my King, and I shall be Thy subject. Thou wilt be my God, and shall cling to Thy Cross, there to live and die.

(To be continued.)

❖ CHILDREN'S DAY ❖

In Charleston, S. C.

(From the News and Courier.)

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Catholic children of Charleston have been granted by the Rt Rev H. P. Northrop, Bishop of Charleston, an exceptional privilege. The Bishop has sent an official letter to the pastors of the city requesting them to announce at all the Masses to-morrow that he has appointed Monday, the feast of the Immaculate Conception, as "Children's Day" and has ordered that the Blessed Sacrament be solemnly exposed from after the late Mass in the Cathedral of St John the Baptist until 6 o'clock when the children of the Cathedral Sunday-school will sing the benediction hymns. The Bishop invites all the

children of the various parishes to make a visit of adoration during the exposition and hopes that every Catholic child in the city will come to the church to ask the blessing of God for themselves and their families. Those who are too small to come alone must ask their parents to bring them.

The children who belong to the societies of the Blessed Sacrament in the Cathedral parish have been organized into a guard of honor for that day, and they will be given, an appointed time to watch before the Blessed Sacrament so that the adoration will be perpetual from 11 to 6 entirely through the devotion of the children. Father May is in charge of all the children in the parish and spiritual director of the societies devoted to the Blessed Sacrament, and he has arranged that each society will be represented during the day.

The altar boys will have two Prie-Dieus on the sanctuary before the tabernacle. Two will be on guard each half hour. The angel adorers have four Prie-Dieus just outside the sanctuary on the middle aisle. Two boys and two girls will watch every half hour. These little ones are limited in age, the youngest being 8 and the oldest 12. They are expected to go to Holy Communion every Thursday morning and to make a solemn adoration in the adoration robes, each Thursday, in bands of twenty. There are three bands, St Michael's, St Gabriel's and St Raphael's. The Saturday Club, the largest children's society in the parish, was organized by the Father Louis Forde. Their only obligation is to go to Holy Communion every Saturday, and children of all ages are admitted after having received their first Holy Communion.

All the societies are united under the title of St Joseph's Guard of Honor. Every child who can kneel for half an hour, and even those children who are too small to kneel half an hour, can have a special time given them, if they desire to be among the children who wish to show their love for the Lord in the Blessed Sacrament. The Bishop hopes that every Catholic child in the city will come to show loyalty to the faith in the Real Presence on that day.

The announcement made in The News and Courier of yesterday that Bishop Northrop had appointed Monday as Children's Day at the cathedral of St John the Baptist met with an enthusiastic response from the children, and many inquiries were made as to the order of the day. There will be a special Mass at 8 o'clock at the Cathedral for the children, at which Bishop Northrop will officiate, assisted by Father Budds, the pastor, and the priests of the Cathedral. All the children of the parish who have made their first Holy Communion are expected to receive Holy Communion at this Mass. Father May, the spiritual director of the children, has arranged that they assemble in the following order in the church: The Angel Adorers, this Society being particularly devoted to the Blessed Sacrament; the Saturday Club and the St Joseph's Guard of honor, which includes all the children who are not members of either the Angel Adorers or the Saturday Club.

The music at the Mass sung by the children will be as follows:

Hymn, "Come, Holy Ghost Creator Blest."

"O, Jesus, Jesus, Dearest Lord, Father, Father."

"O, Lord, I Am Not Worthy."

"Laudate Mariam."

"Holy Joseph, Dearest Father."

"Ev Viva Maria."

Immediately after the 10 o'clock Mass the Adoration will begin and continue throughout the day. The members of the various societies who make their adoration on the Prie Dieu will wear badges of blue and white, the colors of the Blessed Virgin, this being her feast day. At 6 o'clock the Bishop will give the Benediction of the Most Blessed Sacrament. The children will sing the Benediction hymns, accompanied by Masters Thomas Hennessey and Walter Livingston, of St Patrick's.



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✦ The Mass Rock's Place ✦

In the History of Ireland

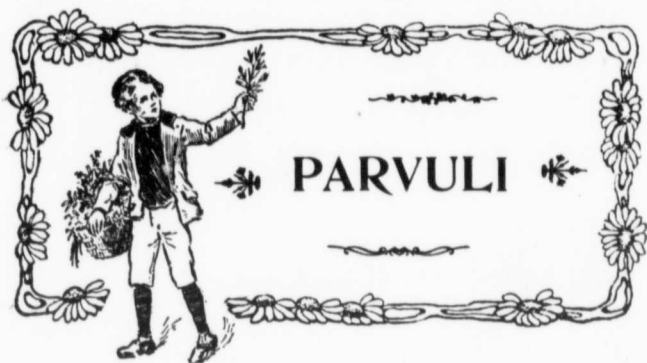


THE eighteenth century was the age which gave to Irish topography the "Corrie-an-Affrion," or "Mass Rock," to be found on every barony map of Ireland. What memories cling around each hallowed moss-clad stone or rocky ledge on the mountain side, or in the deep recess' of some desolate glen, whereon for years and years the Holy Sacrifice was offered up in stealth and secrecy, the death penalty hanging over priest and worshiper.

Not infrequently Mass was interrupted by the approach of the bandogs of the law, for, quickened by the rewards to be earned, there sprang up in those days the infamous trade of priest hunting, five pounds (\$25) being the price paid by the government for the head of the priest or the head of a wolf.

The utmost care was necessary in divulging to the faithful the place fixed on for the Holy Sacrifice. The poor, halfstarved people flocked in ones and twos to the spot to avoid suspicion being aroused, and before Mass began sentries were posted all around so as to obtain an early view of the arrival of troops or priest-hunters. Yet despite all vigilance, not infrequently the blood of the priest dyed the stone altar.

It might be inferred that one hundred years of this persecution would have extinguished Catholicity, but on the contrary, God, as if by a miracle, preserved the the faith, vitality and power of the Irish race. Ireland, after one hundred and fifty years of bloody persecution, rose from its sepulchre and walked forth full of life. No mere human faith could have accomplished this transformation.



The little ones have asked for Bread

— I —

↔ Little Peter ↔

Little Peter is not a myth.

Last spring he was a very lively as well as a very charming and loveable reality.

Perhaps, without knowing it you may even have met him on your way between St. Paul and St. Malo, when the apple-trees were laden with blossoms, and the wild roses and golden bloom ran riot scattering fragrance and beauty with royal munificence...

Towards the end of June the little blue butterflies, and the big dragon fly with purple wings, fluttered in abundance around the sparkling rivulets that flowed so noiselessly among the rocks in sparse herbage...

Little Peter was chasing butterflies and dragon flies.
Little Peter was gathering trophies.

Under the large leaves of the cork-tree, after long hours of eager chase, when his little white gaiters had become yellow with the pollen of shrub and plant, where the limpid water had enticed and ensnared the unsuspecting insects...

Little Peter, with great care, pierced his victims.
Little Peter was collecting....

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When butterflies grew scarce, little Peter left the valley for the beach.

In the crevices of the rocks, at low-tide, the white shrimps floated on the sand, amid the sea-weed.

Little Peter fished for shrimps at low-tide... barelegged, with wicker basket on his breast...

But life is not all play... Little Peter worked also; little Peter had problems to solve and lessons to learn and



exercises to write...

In the month of October the apples are ripe and the rye ready to be harvested. In spite of the double attraction little Peter had to go to school through sandy roads bordered with green hedges.

And important and serious he looked as dressed in his neat sailor-suit, bag under arm, he walked briskly along to face tasks, no little lad, no matter how good ever pre-

ferred to gathering rosy apples' or watching busy harvesters but his good angel accompanied him....

Little Peter worked.

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About Candlemas little Peter had celebrated his seventh birthday. Shortly afterwards the great mission of S... opened, and as it required prayer, much prayer, especially the prayer of little children to make it a success little Peter made his First Communion... and afterwards in obedience to the Pope, he renewed it every day, every day..."

And it was like a seeding of the good God falling in virgin earth, the seed bearing a hundred fold. It is true the daily seed that fructified so wonderfully was the good God, the Master of harvests.

Still, the Infinite Himself does not fructify equally in all earths... because all earth is not new, because much has been hardened by the incessant passage of men and things.... because some lack depth... because from the very beginning many are overrun with thorns and briars.

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O the good earth! the new and virgin soil that bears a hundred fold..., where can Jesus find it...?

He sought it long on the way of Judea and Galilee... He ended by finding it not among the Doctors..., but in the souls of the Little Ones...

Still they were not baptized those Little Ones of Galilee!

Yet, such as they were, He preferred them to all... He preferred them to Simon son of John, to James and to John, for he exhorts Peter and John, to become like unto them...if they wish to enter His kingdom... where only Little Ones are welcomed...

Behold why He wanted to begin by planting in the souls of the Little Ones. They were ready...

He asked that they be brought unto Him and He kept them near Him encircled with His caresses and endearments...

But to have them thus close to Him..., let us not forget, Jesus had to contend with His Apostles.

He became so indignant, He so gentle, against those who sent away the Little Ones.

Yes, He became indignant with Peter.

Yet they were real chatterboxes and very noisy those little dusky Gallileans with eyes as black as night and as bright as stars.

And probably, just like the little children of today, they were always telling him stories instead of reciting psalms.

They were so restless and agile under the sun's ardent rays, that to keep them still during the recitation of a psalm was a task for the Rabbi... and they could be heard miles away shouting and singing playing processions etc.

Then they were so white... with the dust of the road, and their clothes lacked... many an important piece! Capernaum! it was the East, it was the country and just an ordinary day... the little Galileans only consented to dress up on the Sabbath day, so as to appear properly in the Synagogue before the Rabbi.

But Jesus was less critical than the Rabbi, less critical than Simon Peter.

He loved them as they were, he wanted them just as noisy, talkative and fearless... because He wanted children... and He saw their souls He had taken care to clothe better than Salomon, better than the lilies of the field.



Peter and the twelve were told to become like unto the Little Ones, to become themselves as little as the Little Ones they treated so unceremoniously... otherwise no place in the Kingdom should be theirs...

The astonishment of the Apostles at this new strange command was great ; still, as they were men of good will they set to work to effect the desired change, and while striving to be His Little Ones, they must become, they were pardoned for being so big... in opening the door wide for the Little Ones... they entered after them.

This was the golden age of the Little Ones.

(to be continued.)

BY MARY, WITH MARY



(See Frontispiece)



Do not forget the Blessed Virgin in Communion. It was she who gave Jesus to us. She has prepared the grand Eucharistic triumphs of which her Son is the object, says Father Lintelo, S. J. She desires most ardently to see us Communicate every day, because it is the most cherished desire of the Heart of Jesus. She can only help our souls by herself conforming to the laws for their more abundant growth. Her protection tends, not to supply the Communion omitted by our own fault, but to make us multiply them.

The best preparation and best thanksgiving are those which are made by her help. Oh the sweet experience of trying it! How many of the servants of God have there discovered the secret of fervor! Listen to one of them: "I will profit by all the merits, graces and privileges of my Mother and Mistress, the ever Blessed Virgin, as a son who knows he has a right to all the riches of his mother. I will beg her to lend me the treasure of her virtues, and to offer to her thrice blessed Son the superabundance of her merits, to compensate by their wealth for my miserable hospitality. This will be, I am confident, a satisfaction for my Divine Guest."

The evening before, beg of Mary to come and take possession of your heart, in order to prepare it better for the coming of her Son. In the morning, implore her, by the love and respect with which she bore the Son of God in her pure breast, and with which she communicated every day after His Ascension into heaven, to obtain for you a greater abundance of the favors which Our Lord so generously lavishes in the Divine Sacrament.

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After having Communicated, thank Mary for having given you such a substantial nourishment for your soul. Offer to Our Lord the worship and ineffable thanksgiving of the most pure heart of His Blessed Mother.

Our Lady of the Most Holy Sacrament, pray for us. (Indulgence of 300 days, if said before the Blessed Sacrament.)

✦ Try it and then Judge ✦



BOYS and girls should approach the Holy Table every day, if possible.

Why should you go often to Holy Communion?

1. Because our Lord Himself counsels daily Communion, as the Pope shows in his decree.

2. Because it was the common practice of the early Christians.

3. Because the council of Trent exhorts us to receive Holy Communion as often as we assist at Mass. "The Holy Synod would desire that at every Mass the faithful who are present should communicate, not only spiritually, by way of internal affection, but sacramentally, by the actual reception of the Eucharist."

4. Because—to quote the words of our Holy Father in the decree—"The desire of Jesus Christ and of the Church, that all the faithful should daily approach the sacred banquet, is chiefly directed to this end, that the faithful, being united to God by means of the Sacrament, may thence derive strength to resist their sensual passions, to cleanse themselves from the stains of daily faults, and avoid those graver sins to which human frailty is liable." In a few words, daily Communion will make us pure, will deliver us from small sins, and preserve us from great sins.

5. Because, with regard to children in particular, our Holy Father, in a special decree, has written:

"Those who have the care of children should use all diligence so that after First Communion the children shall often approach the Holy Table, even daily if possible, as Jesus Christ and Mother Church desire."

Conditions—The only conditions demanded for frequent and even daily Communion are (1) to be free from mortal sin, and (2) to have a good intention.

Objections—"But," you will say, "I am not good enough." Answer—It is for that very reason you should go. Our Holy Father the Pope reminds us that the Most Holy Eucharist was instituted not so much to give honor to our Lord as to preserve us from sin and to support us in our weakness.

You will object in the second place—I never did it before and the people will wonder and talk about me if I go often. Answer—Do not be so foolish as to expose yourself to spiritual loss through fear of what other may think or say. The saving of your soul is your own business. Your soul will stand or fall by itself. Those that sneer at you now will be able to do nothing to help you when you stand before your Judge.

Try it—for a time, at least, practice frequent Communion, and try its blessed effects. Prepare as well as you can, and ask from our Lord whatever you want.

You will learn that in frequent Communion you have every spiritual blessing you desire and in the end you will have everlasting life.

"He that eateth this Bread," our Lord said, "shall live forever" (John vi, 59). Will you not try at least weekly Communion for a month, or go three times a week for the same period, and then judge for yourself? St. Teresa, in encouraging a certain devotion, wrote:

"If you do not believe me, try your own experience and then judge."



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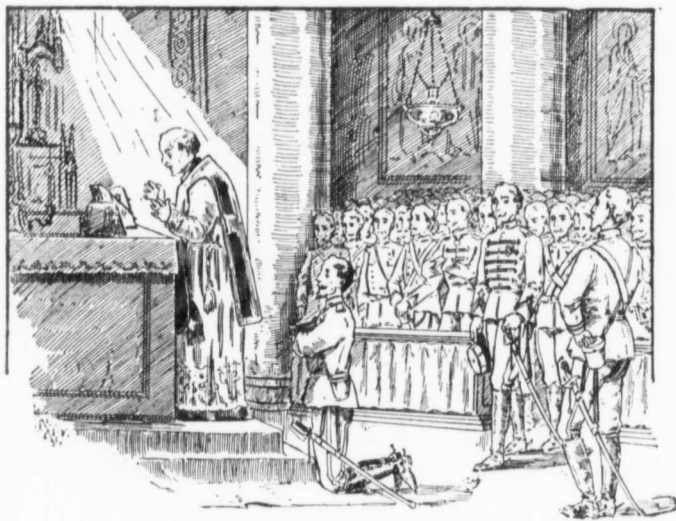


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A Military Mass at Plymouth.



Plymouth is a garrison city, a fortified port. One of the most edifying sights enjoyed by the English Catholic Congressionalists, assembled there on the fifteenth of July, was the military Mass, in the Cathedral, on Sunday morning at nine o'clock. The members of the navy were ranged on the left of the Altar, the members of the



garrison on the right ; of the two Mass-servers one belonged to the sea army and the other to the land. Cardinal Bourne spoke in gracious scholarly words of the Apostolate the Catholic mariners and soldiers might exercise among their non-Catholic Comrades if they were always faithful to live up to the teaching of their faith.

✻ DO WE REALIZE IT ✻

We all believe that the Blessed Sacrament is the true body and blood, soul and divinity of Our Lord Jesus Christ, under the appearance of bread and wine. Yes; we all believe it but do we realize it?

We can imagine your indignant asseveration, that you do; but have patience and think a little. When you discuss, say, over the breakfast table, some terrible railway accident, earthquake explosion, or any one of the calamities which sometimes startle us in the morning papers, you doubtless feel great sympathy for the sufferers, and, if the account be in a reliable paper, you believe the report of the accident. But do you imagine you have realized it. If you could properly picture to yourself the mangled limbs and the agonies of those unfortunate people, crushed beyond recognition beneath, say, the debris of two express trains, do you imagine you could dismiss the subject from your thoughts at a moment's notice, with a mere: "Dear me! how dreadful"?

Why, if, in cutting your bread, the knife slipped, and made but a slight wound upon your hand, that insignificant occurrence would make more real impression on those present than half-a-dozen accounts of wrecks or of collisions.

So it is with our belief in the Blessed Sacrament: we all believe in it, believe in it without the shadow of a doubt; but we realize it so lightly, that hours and days pass by without our thinking of its presence in the world. Indeed, many, perhaps who would not dream of missing their Sunday Mass are actuated, if they would but examine themselves, not so much by the desire of coming into the Presence of the Holy Eucharist and of assisting at its sacrifice as by mere habit of obedience to the Church, or through fear of becoming guilty of mortal sin by culpable absence. Not that I depreciate for one moment either of these motives—God forbid! Only, if we realized what we profess to believe, we would require no command from the Church to make us hear Mass, and no threat of incurring the guilt of sin by failing to do so.

There are many who wish they had lived at the time of Our Lord. Now, this is ten thousand times more the time of Our Lord than when He walked the earth in His visible humanity. Then He was corporally present in but one place at a time, and, comparatively speaking, but a small number of men were blessed with the sight of His divine countenance. But now in every place where His word is preached, He Himself abides, not in figure but in reality. Many of you live quite close to a church; you, perhaps, pass it daily in your walks, or as you go to and from your work. Do you think of it? Do you realize that He Himself is there, as truly present as He was present in the Holy Land eighteen centuries ago? Do you realize that the same pierced hands are waiting there to bless you, the same gentle eyes to gaze upon you, and that the same adorable heart is calling you, loving you, waiting for you to give It some little sign of love or at least recognition—if nothing more than a genuflection?

Oh! do you think that if Catholics realized what they believe, it would be possible to go into a church at any hour and find it empty? Do you think that people—Aye and good people, too, who go regularly to their duties and, perhaps hear Mass daily—could pass and re-pass churches without seeing or feeling the necessity of entering, even if only for a mement.

Again, others, after five minutes prayer, seem to find nothing to say, and, if they have not come provided with some good book of devotions are at a loss what to do, and what to think about. How, supposing you had lived centuries ago, and, by some happy chance had dwelt near the holy house at Nazareth: If our Lord had given you permission to go in and speak to Him as often as you wished, would you not have found something to say?

Would you not have wished to discuss with Him every daily joy and sorrow, to seek His sympathy in every disappointment or contradiction? Would you not have entered sometimes to thank Him for gladdening the earth with His presence, to acknowledge His kindness, to beg some gift, or to ask a blessing on yourself and others. And if any one insulted or denied Him in your

hearing would it not be an occasion for you to hasten and assure Him that you, at least, would always show Him love and veneration. Even supposing that at times you had nothing to say, would you not still have loved to enter, and to stay near Him, blessed by the mere fact of His soul satisfying Presence.

Words of His Holiness Pius X.

After the Congress of the Italian Priests Adorers, His Holiness Pius X received the many Bishops who had taken part therein and strongly urged them to spread devotion to the Blessed Sacrament.

"It is the noblest of all devotions since we adore God Himself directly; it is the most profitable also, since we unite to the author of grace; it is the most comforting and consoling since the communicant can say: *Dilectus meus mihi et ego illi*: My Beloved is mine and I am His. You could not insist too much on this sovereign devotion. Recommend frequent Communion. Urge, invite little Children to the Holy Table"....

"On account of our special devotion to the Sacrament of Love, we have no greater desire than to see the children when life's perilous way opens for them approach with pure hearts to the Eucharistic Table, and in due time, before the impurities of the world have tarnished the brightness of their innocence seek strength in the grace of this august mystery."

Brief of His Holiness Pius X.

"My dear children, dear First Communicants you have received our Lord for the first time but that is not enough. Every day we ask God for the bread to sustain our bodies; likewise do we need and must ask for the heavenly bread that sustains the life of our soul. So my advice to you is: approach the Holy Table frequently, every day if you can."

"Finally my dear children, my wish is that the love of our Lord so reign in you that He change you into Apostles full of zeal for His glory. You will then be the comfort and delight of your families whom you will edify and please and whom your example will win to frequent Communion."