



Christ consoling all human miseries

After a picture by Dietrich.

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November Message to Our Readers

ADORATOR.

THE month of November, which time is about to usher in upon us, dear readers, is you well know, devoted in a particular manner by our holy Church to the relief of the souls in Purgatory. Like the true mother that she is her love for her children does not end at the grave. She follows them beyond and never ceases her care for them until she sees them safe in their eternal home.

We must ever remember that these souls in Purgatory are the beloved spouses of Jesus Christ, the inestimable purchase of His blood, destined for the inheritance of heaven, and condemned by the Divine justice to severe torment in Purgatory until they have entirely satisfied for the remains of crimes, or the punishments due to their sins. We must remember, too, that these souls are either our near relations, or benefactors, or friends, and certainly are our brethern in Jesus Christ, and true members of the mystical body, which is the Catholic Church. They are incapable of meriting or of helping themselves, and have to place their reliance entirely upon us alone. So let us then draw near in loving adoration before the Tabernacle of our Eucharistic Lord, and let us implore Him by that love which moved Him to remain with us on earth in His sweet Sacrament to look with pity upon those souls and lead them to their true home where they shall glorify Him throughout all eternity.

Dear readers, do you wish for favors from God? Then be very compassionate to the souls in Purgatory. That charity which you show to them God will show much more to you. Be compassionate to them not in heart only but by works, and by every sort of supplication; above all let us have recourse to the Holy Sacrifice of the Mass. This is the most efficacious supplication we can offer heaven for the poor souls, for it is the prayer of prayers.

It is impossible for us, dear readers, to commend sufficiently to you the precious treasure in the Sacrifice of the Mass, as most helpful to the souls in Purgatory. For in that act it is Jesus Christ alone Who washes us from our sins with His blood. We know not if our prayers will prove acceptable before God, but in the Mass, we know that it is our Divine Lord Who pleads again to His Eternal Father; therefore what prayer can be more powerful towards obtaining the repose of the souls of the faithful departed? How mindful was the great St. Monica of this truth! One day as she lay sick, she came to herself after her mind had been long wandering and cried: "Where am I" Then she saw Augustine standing by, and said: "Lay this body anywhere, be not concerned about; only this I beg of you that wheresoever you be you make remembrance of me at the Lord's altar." It almost makes one's heart melt to read the tokens of St. Augustine's love for his saintly mother Monica. In various passages of his works he warmly commends to the pity of the faithful the souls of his parents. Here are his words: "Let them remember with pious affection those who were my parents in this transitory life, that so my mother's last request to me on her death-bed may be more abundantly performed by the prayer of many than by mine alone."

In the exhortations of St. Bonaventure we find him inculcating the offering of the Sacrifice of the altar in behalf of the souls in Purgatory. He speaks of the Mass as being "the precious hidden gift which extinguishes the pains of Purgatory, lightens and shortens them." Let us learn then from the saints the duty of perseverance in giving suffrages to the souls of the departed, especially with the frequent celebration of the holy sacrifice, and they will certainly be relieved from all pain and God will wipe all tears from their eyes.

Our Lord said to St. Gertrude, " God accepts every soul you set free, as if you had redeemed him from captivity, and will reward you in a fitting time for the benefit you have conferred. St. Thomas Aquinas assures us that " prayer for the dead is more acceptable to God than for the living ; for the departed soul is in greater need, being no longer able to help itself."

Endeavor then, dear readers, to treat the poor souls with a noble generosity of heart ; and then in your own necessities, spiritual and temporal, you will obtain of God, your kind Father, whatever you wish If you do so, be sure that you will be amply rewarded in this life and much more in the life to come.

This, then, is the brief Message of the *Sentinel* to you for the Month of the Holy Souls. It bids you enter into the spirit of the Church and show compassion to those dear ones of Christ, not in heart only, but also by good works, and every kind of supplication, and again we repeat, especially, by the offering of the Holy Sacrifice. The grace of our Eucharistic Lord be with you forevermore.

IT COSTS SO LITTLE

How little it costs, if we give it a thought,
 To make happy some heart each day !
 Just one kind word or a tender smile,
 As we go on our daily way ;
 Perchance a look will suffice to clear
 The clouds from a neighbor's face,
 And the press of a hand in sympathy
 A sorrowful tear efface.

One walks in sunlight, another goes
 All weary in the shade ;
 One treads a path that is fair and smooth,
 Another must pray for aid.
 It costs so little ! I wonder why
 We give it so little thought ;
 A smile kind words a glance a touch !
 What magic with them is wrought !



The Efficacy of Holy Communion.

THE Church calls the Holy Eucharist *an antidote which delivers us from venial sins and preserves us from mortal sins* (1).

If, in the first place, the Holy Communion delivers us from venial sins, and effaces them from our soul, are not those masters of the spiritual life manifestly deceived who will grant frequent and daily Communion only to souls living in such purity of conscience as not to commit even venial sins? They are, without doubt, deceived; for such teaching is contrary, as we have seen, to the practice and discipline of the early ages, to the tradition of the Fathers, and again, because such directors do not understand the teaching of the Council of Trent. If one of the effects of Holy Communion is to efface venial sins, how forbid it to Christians that have venial sin upon their conscience? Evidently, that would be to prevent Holy Communion from producing one of its effects.

Consequently, when they tell you that it is desirable for the Faithful to approach the Holy Table with all possible purity, they utter praiseworthy language; but when they assert that they who have not all the purity desirable must be denied the Divine Banquet, they hold reprehensible language, which touches upon the error condemned by Alexander VIII. in the twenty-third proposition, expressed in these terms: "They who have not yet for God a very pure love free from all mixture, ought to be forbidden Communion."

So then, and let us mark it well, venial sins are not a hindrance to Communion. The Holy Communion, on the contrary, is the remedy which banishes them from

(1) Com. Trid., sess. 13. c. 2.

the soul. Those men of severe principles ought to read the following passage of the Roman Catechism : " This sentence of St. Augustine, *You sin every day, communicate every day*, does not belong exclusively to this great saint. If we study it well, we shall easily see that it expresses the thought of all the Fathers who have treated the subject."

Not less worthy of remark is this reflection of St. Chrysostom : " Communion is always the same whether received daily or only once a year at Paschal time." From this it follows that, if we may approach the Holy Table with venial sins once or twice a year, we may do so every day.

In the second place, Communion preserves us from mortal sins. This doctrine is true provided that it is defined by the infallible authority of the Council of Trent ; and again, we shall find it true if we consider it in the light of experience. It is, then, at one and the same time, a truth of dogma and a truth of fact : a truth of dogma that must be believed, and a truth of fact that we can, so to say, see with the eyes and touch with the hand. Spiritual directors agree that they who communicate often, and still more they who communicate every day, are free from mortal sin. If there are exceptions to the rule, they come from souls who approach the Holy Table through hypocrisy or interest.

Now, there are persons unworthy to communicate even at Paschal time, and it is not of such that we are speaking. We are speaking of souls that communicate frequently or daily through a sentiment of true devotion toward the Blessed Sacrament, and it is a fact that these souls never commit mortal sins. They fall more or less frequently into some venial faults, but into mortal sins, never. Now, living in this way, in constant favor with God, they will die in the same state and will surely be saved. In them will be verified this word of the Saviour : "*He that eateth Me, the same also shall live by Me. He that eateth this bread shall live forever*" (1).

After these words, I cannot forbear turning to those severe directors who wish to reserve frequent and daily Communion for perfect, or almost perfect, souls, and I

(1) St. John VI. 58, 59.

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say to them : " Do you know what you do by keeping imperfect souls from frequent and daily Communion ?

Do you reflect that you are depriving them of the remedy which hinders them from falling into mortal sin and maintains them in the state of grace ? And yet you know what mortal sin is, and what sanctifying grace is ! The first is an incomprehensible evil ; the second, an inappreciable good. Now, while the Gospel and the Council of Trent tell you, and experience proves to you that Communion is the surest preservative against mortal sin, and the invincible buckler of sanctifying grace, moved by fears unknown to all the Fathers of the Church, will you deprive souls of so many Communion, which would strengthen them against mortal sin and preserve them in the state of grace ? Who would hesitate to say that you give a proof of inconceivable want of reflection, and that you cause souls incalculable evil by keeping them, without any lawful motive, from the remedy that would preserve them from mortal sin, and, by a legitimate induction, from the eternal death that mortal sin alone can cause ?

Perhaps, you will answer : " If souls are not very perfect, and they communicate frequently, and even daily, their numerous defects will be for others a subject of scandal, above all, in religious communities where such defects are so well known. Do we not often hear : Look at this one. See that one. She communicates so often, and she knows not how to conquer her resentment, nor refrain from criticising her neighbor. She is full of self-interest and vain-glory, etc. Besides, not having the fervor acquired for frequent and daily Communion, these persons fall into the habit of communicating by routine. They lose respect, they fail in reverence for the Most Holy Sacrament.

Is it indeed, true, I reply, that souls still imperfect scandalize the neighbor by their numerous Communion ? — It is you, it seems to me, who scandalize the Faithful by teaching that frequent and daily Communion exacts great sanctity.

By doing so, do you not imply that they who communicate without the perfection that you exact, are doing wrong and abusing the Sacrament ? Cease teaching such

doctrine. Rather teach with the Fathers of the Church and the Council of Trent, that Communion is prohibited only to those that are guilty of mortal sin ; that Communion does not suppose exemption from venial sin ; but that, on the contrary, it washes away such faults wherever it finds them. Say that, and there will no longer be any question of scandal.

If we should begin to teach that it is forbidden to eat meat not only on Friday and Saturday, but even on Wednesday, they who would believe our words, could not see Christians eating meat on Wednesday without being scandalized. But it is clear that the scandal would arise from our erroneous teaching.

And of what scandal are you speaking ? As for us, we see scandal only where by our fault we give to the neighbor an occasion to sin. Now, how can the imperfect who communicate often, offer occasion of sin to those that see them kneeling at the Holy Table ? If this were so, how having not all (the people know it well) arrived at perfection, nevertheless, daily celebrate Holy Mass ?

This observation refutes not less peremptorily that other argument drawn from the want of respect and devotion that frequent Communion might produce in the imperfect. Were this want of respect a sufficient motive to refuse frequent Communion to seculars, it would with stronger reason prohibit priests from daily celebrating Holy Mass.

Our Lord willed to remain with us in the Blessed Sacrament, not to win our respect, but to gain our love. It is very true that the Blessed Sacrament has a right to our most profound respect. Who would dare maintain the contrary ? Nevertheless, if our Divine Lord had had in view by remaining among us, to win our respect, He would not have hidden Himself under the appearance of a morsel of bread, He would not have abandoned Himself into the hands of men, He would not have willed to reside in so many churches poor and destitute, forced to remain alone night and day.

His aim, then, was to gain our love. Now, love cannot support the absence of the loved one, for of its very nature it tends to union. A friend never says to his friend : " Remain at a distance. Let us love from afar." On the

contrary, he invites his friend to draw near, and he is delighted to pass entire days with him.

It is precisely because Jesus Christ had in view to win our love that He willed to conceal Himself under the appearances of a little bread, to abandon Himself into the hands of men, and to remain in the poorest and most miserable churches. There is no doubt that, in instituting the Holy Eucharist, He preferred love to respect.

We have already observed that, even if the frequency of our Communions should produce in us some diminution of the respect due to the Sacrament of the Altar, we ought not, according to St. Thomas, make such account of that diminution if we compare it with the increase of grace which Holy Communion operates in the soul. Again, it must be observed that this want of reverence is less a defect of substantial devotion than of sensible devotion, and the latter is not necessary in order to communicate holily.

We must distinguish between respect for holy things and the feeling of that respect. The latter certainly diminishes with custom. We priests know that better than others. The first time that we celebrated Mass and during the early days of our priesthood, we felt for the Holy Sacrifice a sentiment of veneration far above that which we now experience after so many years of daily celebration. But is that any reason to think that we have now less respect than formerly? That the habit of celebrating Mass has diminished our respect, is evident; but we must not therefore conclude that we substantially fail in respect for that holy and awe inspiring action. What is true for us priests is equally true for the laity who communicate frequently. Now, no priest would for that reason give up the daily celebration of the Holy Mass; nor ought we for a similar reason prohibit frequent, and even daily, Communion to the laity.

But it will, perhaps, be said: Do you wish all Christians in the state of grace to communicate daily? — No. That is not the conclusion which we draw from the preceding premises. Our design is to enlighten souls on a matter so important, and to convince them that there exists much ignorance and prejudice relative to frequent and daily Communion.

The following is our conclusion : Let each one in what regards the frequentation of the Holy Table, submit to the judgment of his confessor or spiritual director, who is authorized, conformably to the Decree of Innocent XI., to prescribe or permit the number of Communions as he may judge useful and proper. As for you, dear readers, endeavor to live in great purity of conscience. That is the most beautiful, not to say the only disposition that can be desired in him who approaches the Table of the Lord. Testify to your director a lively desire to communicate as often as possible, and the Lord will give him the light necessary to grant what will be best for you. Be very careful afterward not to omit any of the Communions that he has permitted you. As far as we are concerned, we hope that you may communicate even daily.

On the other hand, we know the world, and we also know that many in it cannot communicate as often as they desire. Wives depend upon their husbands, daughters on their mothers, servants on their employers. How many among these would wish to approach the Sacraments frequently, and cannot do it ! Let them submit to the disposition of Providence, and communicate whenever they can. God will be satisfied. And supposing that they communicate rarely, because they are unable to do so more frequently, God will supply by other means, by other graces for the Communions of which they are forcibly deprived.

One thing that must not be lost sight of in reference to the frequentation of the Sacraments, is that by rights a wife is independent of her husband, a daughter of her mother, a servant of his master ; consequently, if you can frequent the Sacraments unknown to your superiors, husband, mother, or master, you need have no scruple to do so. Some women whose husbands are inimical to religion, daughters whose mothers dread to see them become devotees, as they say, arrange matters so that they can go out in the morning under pretext of making a purchase or a visit, of taking the air, or simply of hearing Mass, etc., and they profit by such occasions to approach the Sacraments. Such expedients are praiseworthy and permissible. They may be imitated.

For those that cannot make use of such pretexts, it is very necessary that they should be resigned. Nevertheless, they ought not always to yield entirely, nor too easily to the position in which they are placed. They ought to express to their husband or to their mother just demands, and try to gain their permission to frequent the Sacraments as often as their confessor counsels them. He, on his side, should exercise in such cases the requisite prudence. Servants can more easily elude the claims of their employers. By rising early, they can, generally speaking, frequent the Sacraments without being observed. If this means fails, if they are forced to approach but very rarely those sources of salvation and eternal life, they ought to choose another home. Employers are free to discharge their servants, and servants, also, are free to quit their employers. When the welfare of their soul exacts such a course, they would be more stupid than resigned not to do. Employers would not retain servants to the detriment of their own temporal interests, neither should servants remain where their spiritual interests, which are far more precious and important, are imperilled. To do so, would be stupidity rather than resignation.

Would that we had a voice to be heard at the ends of the earth ! We would cry aloud : O Christian souls, consider attentively what happiness, what a favor to be able to approach the Holy Table ! What happiness, what a favor to be able to unite yourselves intimately to Our Lord Jesus Christ, to nourish yourselves with His adorable Flesh, to quench your thirst with His Divine Blood, and thus to receive into your souls the Fountain of all graces, of all benedictions, and of all celestial favors ? Come all, O Christian souls, come, taste this Bread from heaven, this Manna of the angels, this Marrow of the Divine Goodness ! It is the Fruit of the true Tree of life. Eat It with holy avidity. It will preserve in you the life of grace during your pilgrimage here below, and it will give you the life of glory in a blessed eternity.

Can you eat It but once a month ? Humble yourself, and say : I am not worthy to eat It oftener. — Never omit monthly Communion.

Can you eat It only every fifteen, or every eight days ?

Be satisfied with what is allowed you, but never fail to communicate on the days upon which that favor is granted you.

Can you nourish yourself with It, satiate your soul with It more frequently, even every day? — Ah, you are a happy creature, blessed among all creatures! — When ought you to abstain from Holy Communion? — On Good Friday! (1)

A GOOD ADVICE FROM ST. FRANCIS OF SALES



WHAT a change for the better would come over society, what happiness there would be in the world if every one were to scrupulously obey the following advice of the gentle saint of Geneva: "When you hear any one spoken ill of, make the accusation doubtful, if you can do so justly, if you cannot, excuse the intention of the party accused; if that cannot be done, express compassion for him, change the topic of conversation, remembering yourself, and putting the company in mind that they who do not fall owe their happiness to God alone; recall the detractor to Himself with meekness, and declare some good action of the person in question, if you know any."

(1) Certain masters of spirituality, I know, approve abstaining from Holy Communion on a day here and there, and St. Alphonsus himself is of this opinion. We read, however, in the biography of the saint which introduces the Turin edition of his works, by Marietti, "If he happened to be on a mission during Holy Week, he took care to return to the convent, in order to celebrate so as not to be deprived on even one day of the Eucharistic Bread." This means that he desired not such abstinence for himself.

We may compare abstinence from Communion to that which Adam might have imposed upon himself with regard to the fruit of the tree of life, which is the most striking figure of the Eucharist. But such abstinence, it seems to us, no one would have counselled Adam. Why, then, counsel the abstinence from the Eucharist to Christians?

Be not scandalized, we pray you, to see us embracing a sentiment different from that of a saint. We have here one of those questions in which each may abound in his own sense, as says St. Paul. In fact, St. Alphonsus' opinion has against it that of many other saints, and I shall even dare say that of all the Holy Fathers. All, in effect, without any restriction recommend daily Communion.

Shall we imitate them ?

B. ELLEN BURKE.



DO you ever enter a church in Montreal and find it without some devout visitor kneeling before the Tabernacle ? Have you attended an early morning Mass, on a week-day, and seen the number of worshippers who were workers in the lower walks of life ? We expect to see the leisure class in attendance at the week-day Mass, but we are edified to see the man or woman who has robbed the hour of much needed rest, to procure time to assist at the greatest of all acts of worship, the Holy Sacrifice of the Mass.

The hard brown hands of the toilers must look beautiful to the eyes of the angels as they see them clasped in prayer before the Altar upon which God reposes. The hands that do the work of the world receive a special blessing when they express devotion at Mass. The tired feet that run all day from task to task are here, still, but waiting like willing servants. The eyes that watch the stitches from early morn until far into the night, or guide the work of the busy looms, or do a thousand and one things for others, are here at Mass, beaming with love-light for our Lord. The poor tired body is bent in adoration, the thoughts are concentrated upon the great Sacrifice, the continuation of Calvary.

Memory recalls descriptions of how He looked on the Cross and imagination places Him visibly on the Altar. God bless those people who assist at the early week-day Mass ! They say our cities are filled with the wicked and their sins. There may be many sinners and their sins may be as scarlet, but the worshippers at Mass and the visitors who seek our Lord on the Altar bear witness to the many who are following, or who are striving to follow, in the footsteps of the saints. Our cities have more than the allotted number of holy people necessary to save them from destruction, -nay, they have enough to serve as examples to those who are indifferent and unbelieving. One man, not long ago, who was received into the Church,

was asked what first made him think of studying the Catholic Church.

“ My business as a physician, ” he answered, “ takes me out at all hours. The number of people whom I saw going to the Catholic churches at a very early hour in the morning was what first attracted my attention. The weather did not seem to have much effect upon those ardent worshippers. I began inquiring, then studying, and, at last, I am safe in the one Fold under the care of the one dear Shepherd.”

There is a something about Montreal which makes one feel that it is Mary's city, that she loves this place where so many devout souls have lived and labored for her Divine Son. The “ uniform of heaven ” is common on the streets of Montreal. The priest's cassock, the brother's broad hat and white collar, the gray habit, the black habit, and if you visit the convents, you will see other colors, all showing that the wearers are set apart for the service and worship of God. The churches are always occupied. Devout souls love to linger near our Lord ; they go to Him with their joys and sorrows, for advice and guidance, and always like little children kneeling at the feet of a loved Father.

We, usually, find what we seek. If you look for the lovers of the Blessed Sacrament you will find them — serene faces have those holy souls as they kneel before the lattice and adore.

AN ADORER OF THE MOST HOLY SACRAMENT

E. McAULIFFE.

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WHILE exploring the environs of Seville, we wandered into a cemetery ; among many more pretentious monuments, one attracted us by its extreme simplicity. It consisted of a marble cross, on which the following words were engraved :

Creo en Dios. (I believe in God).

Espero en Dios. (I hope in God).

Amo a Dios. (I love God).

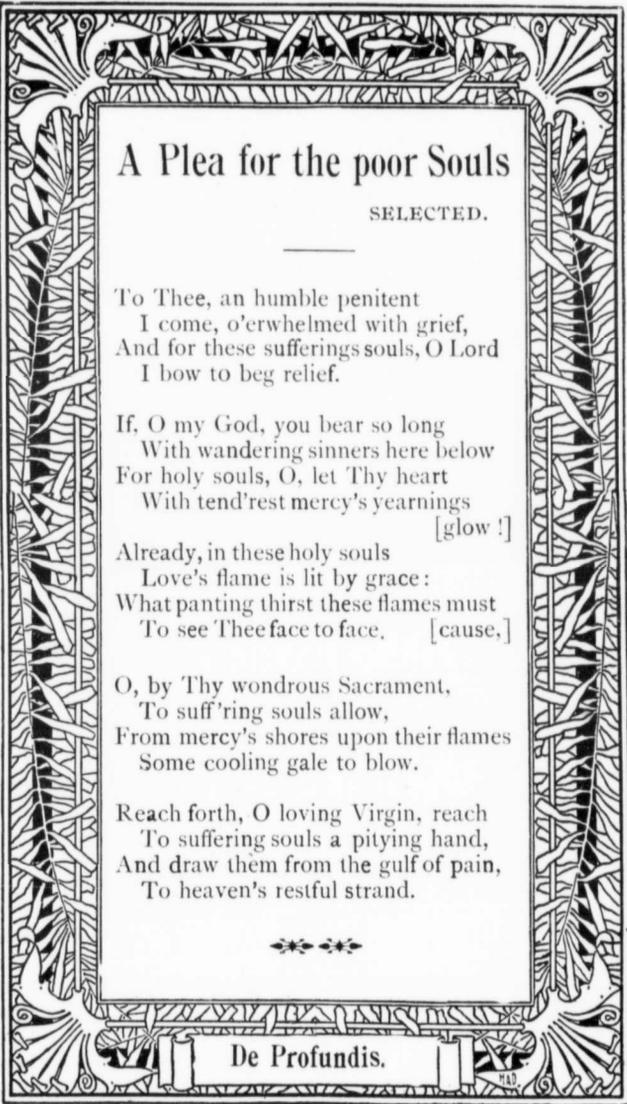
Fernan Caballero has told the story of the poor boy who slept beneath : " He was the only son of a widow, not exactly an idiot, but what is termed an innocent. Good, simple, humble, every one loved him ; but no one could teach him anything. His intelligence was in some way at fault. He could remember nothing. In vain the poor mother put him first to school, and then to a trade ; he could not learn. At last, in despair, she took him to a neighboring monastery, and implored the Abbot, who was a most charitable holy man, to take him in and keep him as a lay brother. Touched by her grief the Abbot consented, and the boy entered the convent. There, all possible pains were taken with him by the good monks to give him at least some ideas of religion ; but he could remember nothing but these three sentences. Still, he was so patient, so laborious, and so good that the community decided to keep him.

When he had finished his hard out-of-door work, instead of coming in to rest, he would go straight to the church, and there remain on his knees for hours. The novices used to wonder among themselves, asking : what does he do there ? He does not know how to pray. He neither understands the office, nor the sacraments, nor the ceremonies of the church. They therefore hid themselves in a side chapel, close to where he always knelt, and watched him when he came in.

Devoutly kneeling, with his hands clasped, his eyes fastened on the tabernacle, he did nothing but repeat over and over again : " Creo en Dios ; espero en Dios ; amo a Dios. "

One day he was missing : they went to his cell, and found him dead on the straw, with his hands joined and an expression of the same ineffable peace and joy they had remarked on his face when in the church. They buried him in this quiet cemetery, and the Abbot caused these words to be graven on his cross. Soon, a lily was seen flowering by the grave, where no one had sown it ; the grave was opened, and the root of the flower was found in the heart of the orphan boy. "





A Plea for the poor Souls

SELECTED.

To Thee, an humble penitent
I come, o'erwhelmed with grief,
And for these sufferings souls, O Lord
I bow to beg relief.

If, O my God, you bear so long
With wandering sinners here below
For holy souls, O, let Thy heart
With tend'rest mercy's yearnings
[glow !]

Already, in these holy souls
Love's flame is lit by grace :
What panting thirst these flames must
To see 'Thee face to face. [cause,]

O, by Thy wondrous Sacrament,
To suff'ring souls allow,
From mercy's shores upon their flames
Some cooling gale to blow.

Reach forth, O loving Virgin, reach
To suffering souls a pitying hand,
And draw them from the gulf of pain,
To heaven's restful strand.



De Profundis.

SUBJECT OF ADORATION

FOR THE USE

Of the Associates of the Congregation of the Priests
of the Blessed Sacrament.



The Eucharist and the Souls in Purgatory.

*Miseremini mei, miseremini mei,
saltem vos, amici mei.*

JOB XIX. 21.

“ Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me. ”



JESUS, most sweet, most clement, most merciful, whom I have the happiness of contemplating in the Sacred Host, I adore Thee ! While I can approach Thee, possess Thee, unite myself to Thee, there are thousands of souls, Thy spouses, who love Thee, who desire Thee, but whom Thy justice keeps far from Thee, whom Thou dost deprive of Thy presence, who call upon Thee, and whose sighs wake no echo. I have heard their cries, O Jesus, and, with them and for them, I desire to adore Thy justice, exalt Thy love, satisfy Thy divine demands, and pray Thee to shorten their sufferings.

Could I do this better than before Thy Sacred Host, the Victim of earth, but also, the Victim whose daily immolation purifies, relieves, and delivers the souls in purgatory ?

I. — Adoration.

And, first of all, O Jesus, I adore Thy justice, that justice which, for a time, imposes silence on Thy love, keeps far from Thee souls so dear to Thee, delivers them to flames, to torments, and to that torture, above all, a thousand times more painful than all others, that of absence from Thee.

Those souls have seen Thee, and, in the brilliant light that revealed Thee to them, they understood as, alas! we cannot here below, that Thou art their good, their center, their resting-place, their eternal attraction. A new incentive to love is roused within them. They have seen, also, Thy adorable sanctity, and the rays which escaped from it, having shown them their own stains, and, seized with love and respect for Thy divine purity, which ravishes them, they freely gave themselves up to the purgatorial expiation. Drawn toward Thee, O Jesus, by irresistible love, and at the same time repelled by the sentiment of their own unworthiness, they make of this nameless torment a perpetual hymn to Thy sanctity, a full *Amen* to the rights of Thy justice. And while in heaven the elect are incessantly repeating: "Holy, Holy, Holy is the Lord," the exiles of purgatory echo that Canticle of our heavenly home by their silent resignation and their mute suffering.

O Jesus, hearken to that canticle of suffering love, and since, in the Sacred Host, Thou art a Victim for the sanctity of God, immolated to satisfy His justice, be Thou rejoiced by it! Unite it to the eternal praise that that Host renders to Thy Divine Father, and receive it as a tribute of adoration most agreeable to Thee! With those souls I recognize and I proclaim that Thou art just and that Thy judgments are right: *Justus es, Domine! et omnia judicia tua justa sunt.*

II. — Thanksgiving.

But, O Jesus, if the thought of purgatory makes us adore Thy infinite justice, it ought also lead us to give thanks to Thy love. After all, is not purgatory the supreme effort of that love wishing to save us at any price? It is there, indeed, that "justice and peace kiss each other, *Justitia et pax osculatae sunt.*" For if Thy justice is there exercised, it is tempered by love, by holy and divine hope. True, those souls can no longer merit, but they love Thee, and they know themselves to be loved by Thee. Assured of possessing Thee some day, they await without faltering the moment of their deliverance.

And in this hope, O Jesus, what place does Thy Sacrament of love hold? Art Thou not in Thy Sacred Host, the Centre of the supernatural world, The Focus whence

stream forth all graces, and the Source of abundant Redemption? It is from Thy immolation, from Thy sacrifice that the souls detained in purgatory expect their relief. The remembrance of the Victim immolated for them ought to be the luminous beacon toward which converge all their hopes, all their desires, all the sighs that issue from that place of expiation.

Is it not Thou, also, O Sacred Host, O Host of Holy Communion, who, by rendering souls here below more pure, more generous, more fervent, more loving, enable them to help more effectually their sisters in purgatory, and to merit more for them? — Yes, all that is done under Thy influence, labor, — suffering, prayer, — acquires now value and a special power for the relief of the suffering souls.

O Jesus, with them we render Thee thanks for the ineffable treasures that Thy Eucharist places in our hands!

Victim most merciful, be Thou forever praised and thanked!

III. — Reparation.

The thought of purgatory ought to excite in us profound horror for sin, for its frightful torments, its sufferings which have here on earth no parallel, nothing that can give an exact idea of them, are but the just punishment of sin.

It is to avenge the satisfaction which it has taken in sin that a soul descends into that abyss whose pains differ from those of hell only in duration; that it is delivered to a fire so sharp, so instinct, as it were, with *intelligence*, which Divine Justice there keeps alive; that it is entirely immersed in that lake of fire; and that it undergoes therein all kinds of torments without being able to escape from them or to succumb to them.

It is because the soul in committing sin, turned away from God, wandered away from Him, that it undergoes in purgatory that long waiting for Him for whom it is now experiencing a devouring hunger and thirst. Freed from the body and from all the bonds that could arrest its flight toward God, it tends to Him with a sovereign attraction as to the only and definitive Centre in which

it will find repose and happiness. And it cannot reach that Centre ! Every instant sees this desire conceived, and every instant beholds it still unsatisfied. That is punishment of punishments !

Jesus, Jesus ! what, then, is sin, that Thou, all goodness and love, shouldst punish it thus in the souls that belong to Thee ! Help, at least, their unspeakable distress. Unite to Thy own infinite reparation the reparation of purgatory. Be to those poor souls the Victim of propitiation, by virtue of Thy Eucharistic Sacrifice, their torments may be abridged.

IV. — Prayer

O Jesus, after considering the sufferings of those poor souls, prayer, fervent and suppliant, springs from the heart for them. Ah ! such prayer goes straight to Thy Heart ! Thou dost love those souls more than we can here below love our most cherished friends. Thou dost desire to have them with Thee, and Thy greatest consolation is that we should do violence to Thy love for them. In relieving them, it is Thou whom we relieve, O Thou Divine Friend of souls ! In delivering them, it is Thy love that we rejoice, Thy glory that we procure.

Hear, then, O King most merciful, our prayers for those souls ! Mercy, O Jesus, especially for those that have loved more Thy Sacrament of love, for, accustomed to Thy Presence on earth, it would seem that purgatory to them must be a torment a thousand times more painful.

Mercy for those that have sinned against Thy Sacrament, that have despised Thee, that have forgotten and abandoned Thee, that have profaned Thee !

Mercy for all souls detained in the sad, the horrible, prison of purgatory ! By Thy Blessed Sacrament, relieve them, purify them, deliver them ! O Saving Host, open to them the gates of heaven !

Practice. — Be faithful during this month to gain all the Indulgences that you can for the souls in purgatory.

Aspiration. — My Jesus, mercy ! 100 days' Indulgence.) Sweet Heart of Mary, be my salvation !

(300 days' Indulgence.)



Eucharistic Thoughts

FATHER RUSSELL.



It is a good and a holy and a beautiful thing, soothing and delightful to steal a few moments every day from the buzz and crush, from the worry and frivolity of life, its laborious duties and scarcely more laborious pleasures, steal them from their wrongful owners and spend them where your Treasure is and where your heart ought to be.

When, on entering, your eye sends an affectionate glance of recognition towards the lamp that is privileged to glow mid the twilight of the sanctuary you may be prompted to adopt those words of the royal pilgrims from the East: "Lord we have seen Thy star and have come to adore Thee." Or else Mount Thabor may lend us St. Peter's ejaculation; "Lord it is good for us to be here"—here where Thou for our sake dwellest day and night, the patient Prisoner of love. This devotion will be one way, the only literal way, of entitling ourselves to that peculiar benediction: "Come, ye blessed of My Father, for I was in prison and ye visited Me."

But the day will come when the Captain of our altars will burst through His bonds in order to visit us when we ourselves lie in prison. Chained down by grievous sickness we shall no longer be able to go to Him, but He will come to us to be our Viaticum on our last journey—not a long one, very short, but perilous, perilous! the journey from the death-bed past the judgment seat.

If we wish Jesus to be then, in effect, as He now yearns to be and will then yearn to be, our loving Redeemer and merciful Judge, let us at fitting times, and for most of us the fitting times come often—pay loving homage to our Eucharistic Lord, kneel before His altar, as often as possible kneel at His altar-rail and when we cannot thus be closely united to Him, let us in spirit fling ourselves at His feet, into His arms, upon His Heart.



CARDINAL NEWMAN

The Angel of the English Language

THE latest appreciation of Cardinal Newman as a writer is from the pen of Rev. Dr. Alexander Whyte, a Scottish Presbyterian. This is what he says of Newman's mastery of English :

" If the English language has an angel residing in it and presiding over it, surely that angel is Newman. Or, at least, the angel who has the guardianship of the English language committed to him must surely have handed his own pen to Newman as often as that master has sat down to write English. No other writer in the English language has written it quite like Newman. He is simply inimitable. He is simply alone as a writer and has no fellow."

This mastery of English was not won by Newman without hard work. He himself tells us in words that recall and seem to justify Carlyle's definition of genius as " an infinite capacity for taking pains." In a letter written in 1869 to the Rev. John Hayes, Vicar of Colebrookdale, Newman said : " It is simply the fact that I have been obliged to take great pains with everything I have written, and I often write chapters over and over again besides innumerable corrections and interlinear additions. I am not stating this as a merit, only that some persons write their best first, and I very seldom do. Those who are good speakers may be supposed to be able to write off what they want to say. I, who am not a good speaker, have to correct laboriously what I put on paper. I have heard that Archbishop Howley, who was an elegant writer, betrayed the labor by which he became so by this mode of speaking, which was most painful to hear from his hesitations and alterations — that is, he was correcting his compositions as he went along.

" However, I may truly say that I have never been in the practice since I was a boy of attempting to write well, or to form an elegant style. I think I never have written for writing sake ; but my one and single desire and aim has been to do what is so difficult — viz., to

express clearly and exactly my meaning. This has been the motive principle of all my corrections and rewritings. When I have read over a passage which I had written a few days before, I found it so obscure to myself that I have either put altogether aside or fiercely corrected it ; but I don't get any better for practice, I am as much obliged to correct and rewrite as I was thirty years ago.

"As for patterns for imitation, the only master of style I have ever had (which is strange considering the differences of the languages) is Cicero. I think I owe a great deal to him, and as far as I know to no one else. His great mastery of Latin is shown especially in his clearness."

Newman the Musician Cardinal.

LESS familiar to the general reader than some other phases of the many sided John Henry Newman was his love for music.

At ten he had already begun to learn the violin, and his brothers joined him in trios, Francis taking the bass. When he went to Oxford he still found time for his favorite diversion, and took part in weekly concerts. In June, 1820, he wrote :

"I was asked by a man yesterday to go to his rooms for a "little" music at seven o'clock. I went. An old Don—a very good-natured man, but too fond of music—played bass, and through his enthusiasm I was kept playing quarters on a heavy tenor from seven to twelve. Oh, my poor eyes and head and back."

When the news arrived of his success at Oriel he was practising music. The provost's butler made his way to Mr. Newman's lodgings in Broad Street, and found him playing the violin. Delivering the set address for such occasions, that "He had, he feared, disagreeable news to announce, namely, that Mr. Newman had been elected fellow of Oriel, and his immediate presence was required there," he was astonished to hear the future Cardinal answer, "Very well," and go on fiddling.

One author thus accounts the musical relations of Newman with Blanco White and Reinagle :

"Both Newman and White were violonists, but with

different instruments. Blanco White's was very small. Poor gentleman ! Night after night any one walking in the silence of Merton lane might hear his continual attempts to surmount some little difficulty, returning to it again and again like Philomel to her vain regrets. With Reinagle, Newman and Blanco White and frequent trios at the latter's lodgings, where I was all the audience. Most interesting was it to contrast Blanco White's excited and even agitated countenance with Newman's sphinx-like immobility, as the latter drew long, rich notes with a steady hand."

Canon McNeill of Liverpool, the celebrated anti-Catholic, attempted at one time to arrange a public debate with Dr. Newman. The great man sent word that Canon McNeill's well known talents as a finished orator would make such a public controversy an unfair trial of strength between them ; because he was himself, he said, no orator. His friends, however, had told him he was no mean performer on the violin, and if he agreed to meet Canon McNeill he would only make one condition, that the Canon should open the meeting and say all he had to say, after which Dr. Newman would conclude with a tune on the violin. The public would then be able to judge who was the better man.

Though early initiated into the mysteries of Beethoven, music of a high order did not appeal to him at once without study ; Brahms, for instance. When he was in Rome in 1883 he wrote home :

" This last week we have heard the celebrated *Miserere*, or rather the two *Misereres*, for there are two compositions by Allegri and Bali, so like each other that the performers themselves can scarcely tell the difference between them. One is performed on the Thursday and the other on Good Friday. The voices certainly are very surprising ; there is no instrument to support them, but they have the art of continuing their note so long and equally well that the effect is as if an organ were playing, or rather an organ of violin strings, for the notes are clearer, more subtle and piercing, and more impassioned (so to say) than those of an organ.

" The music is doubtless very fine, as every one says, but I found myself unable to understand all parts of it."

THE SUPREMACY OF THE POPE

REV. JOSEPH H. ROCKWELL, S. J.,

A PART from Scripture and tradition it seems reasonable to suppose that Christ's infinite wisdom would have established some secure means of preserving the deposit of revelation He had with Him—that He would have established some centre of unity and authority to secure His society from the moment of its birth. As a matter of history, it is certain that the Papal authority was recognized in all the ages from Peter's day down to the present time, and we defy anyone to show a period or occasion when that authority was first assumed, or was "usurped" as it is now called, by the Pope. If any Pope had assumed such authority and claimed it for himself, there would have been an outcry all over the Christian world. But there is not the slightest trace of such a usurpation, or of any opposing outcry, in all the records and documents of these nineteen centuries. Is the Papal authority from Christ? Was it instituted by Christ? If so, then you and I must obey that authority. The truth that the Bishop of Rome, as he is called, has absolute jurisdiction over the conscience of the world rests on the fact that the Pope is the successor of St. Peter. We must, therefore, first show that Christ appointed St. Peter to be head of His church. Before conferring the authority on St. Peter, our Lord promised that He was going to choose Peter as the head of the church, and did so under solemn and remarkable circumstances. He gave Peter a change of name, saying, "I say to thee that thou art Peter, and that on this rock I shall build My Church, and the gates of hell shall not prevail against it. And I give thee the keys of the Kingdom of Heaven. Whatsoever thou shalt bind on earth shall be bound in Heaven; whatsoever thou shalt loose on earth shall be loosed in Heaven." From this it is evident that Christ intended to make Peter head of the church. Non-Catholic commentators of Scripture have twisted and contorted

this text ; yet, if we go to the Fathers and writers of the church we find that they interpret it in the same way as we do. St. Jerome did this, so did Pope Gregory. Christ carried out His promise, even though Peter denied Him three times ; after the resurrection Jesus appeared to Peter and again communicated to him full authority to be shepherd of His flock. So that even apart from any question of tradition or history we must admit that some superior authority was given to Peter. The evidence shows, moreover, that it was conferred upon Peter alone. Having received his authority, Peter exercised it. He did it in the choice of a successor to Judas, at the first council of Jerusalem, and on many other occasions down to the day of his death in the year 67. There have been objections brought against the Pope's authority, some from Scriptures, other from the moral conduct of the Popes. I shall say, in general, that many of these objections are frivolous and none of them are so formidable as not to have been satisfactorily answered.



TRAINING THE CHILD

THE spirit of order must reign in a home before children can acquire it, and no one can accomplish more than a mother. Providing she comes in time she will win. But if she waits until her family is almost grown up the task will be far more difficult. Even then it is not impossible. As soon as the children are old enough to learn anything teach them to put their playthings in their places. Make them feel ashamed of leaving things for their mother to pick up. Perhaps they may be heedless or forgetful. Do not expect to succeed the first time. Perseverance will conquer in the end. Make this a rule with the older folks as well as the little folks.



AN HOUR WITH THEE.

My heart is tired, so tired to-night
 How endless seems the strife !
 Day after day the restlessness
 Of all this weary life !
 I come to lay my burden down
 That so oppressteth me,
 And, shutting all the world without,
 To spend an hour with Thee,
 Dear Lord :
 To spend an hour with Thee.

I would forget a little while,
 The bitterness of tears,
 The anxious thoughts that crowd my life,
 The buried hopes of years ;
 Forget that woman's weary toil
 My patient care must be.
 A tired child I come to-night
 To spend an hour with Thee,
 Dear Lord :
 One little hour with Thee.

The busy world goes on and on
 I cannot heed it now ;
 Thy sacred hand is laid upon
 My aching throbbing brow.
 Life's toil will soon be past, and then,
 From all its sorrows free,
 How sweet to think that I shall spend
 Eternity with Thee
 Dear Lord :
 Eternity with Thee.



A True Sermon

Now and then in the novels of the day we find passages that appeal, with effective force, to man's spiritual nature—passages that lift him out of a state of indifference to religion, and awaken within his soul a thought of the life to come, and a sense of the horror of sin and its dreadful consequences. The following taken from the popular novel entitled "The Silence of Dean Maitland" is an illustration of this fact. One cannot read it without being deeply impressed with the moral and religious truth which breathes through it :

"It is true, indeed, that what a holy writer has called "the princely heart of innocence," may be regained after long anguish of penitence and prayer, but the consequences of sin roll on in ever-growing echoes, terrible with the thunder of everlasting doom ; the contrite heart is utterly broken, and the life forever saddened and marred. Innocence once lost, my brethern, the old careless joy of youth never returns. Oh, thou, whosoever thou be, man, woman, or even child ; thou who hast once stained thy soul with deadly sin, "not poppy, nor mandragora, nor all the drowsy syrups of the world, shall ever medicine thee to that sweet sleep which thou ow'dst yesterday."

"Yet despair not, beloved brethern, there is forgiveness and healing for all. But oh ! keep innocency, keep innocency ; guard and treasure that inestimable, irrecoverable possession, that pure perennial source of joyous days and peaceful nights, and take heed, take watchful heed, of the thing that is right. Keep innocency, oh little children, sitting here in the holy church this evening beneath the eyes of those who love and guard you, you

whose souls are yet fresh with the dew of baptism, keep, oh, keep your innocency ! Keep it, youths and children, who wear the chorister's white robe ! Keep innocency, young men and maidens, full of heart and hope ; keep this one pearl, I pray you, for there is no joy without it ! And you, men and women of mature years, strong to labor and bowed with toils and cares innumerable—you who, in the hurry of life's hot noon, have scarce time to think of heaven, with its white robes and peace, yet see that you keep innocency through all ! And you, standing amid the long golden light of life's evening, aged men and women who wear the honored crown of white hairs, watch still, and see that you guard your priceless treasure to the last. Keep innocency I conjure you for that shall bring a man peace at the last ! Peace, peace, peace ! ”



BE KIND TO-DAY

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them ; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.

BARBARA'S CORPUS CHRISTI

RITA DARSAY

(Concluded)

BUT we don't need that to convince us of her identity," said her father. "There could not be a more perfect likeness between mother and child, than we see this moment.

"And only think," said my Jack, who was an altar boy. "There is Barbara's banner, The fifth Joyful Mystery, The finding of the Child Jesus in the temple :

"And was'nt Barbara found in the Temple sure enough" ? I tell you this is great ! — I went and told them all in the school-room," he continued, — "and, Father Newton, they want to know if you won't please bring them all over to take their breakfast with us?"

"Dear Friends," said Father Newton. "For years, all those children have been praying for Barbara's intention. Do come and take a cup of coffee with them." So Father Newton led the way to the school-room, where the children were standing at the tables, all ready with their white kerchiefs, to wave a welcome to their guests.

We were soon seated, and our reunion was truly a feast of love and joy.

After breakfast, Barbara and her parents were surrounded by the children, and their parents, all smiles and tears. At the sound of the bell, we returned in orderly fashion to the church, to sing "The Hymn of Thanksgiving," and "Hail Heavenly Queen."

Then in Father Newton's library, Charles Burns and his wife explained, how after several months of unremitting effort to find Mr. and Mrs. Thornton, they had left Boston, to settle in their present home, which had been bequeathed to Mrs. Burns, by an uncle.

Whereupon Mr. Thornton told how he, and Mrs. Thornton, had been picked up senseless, and sent to different hospitals.

He had been badly burned, and some of his ribs were broken, that Mrs. Thornton had also sustained various

injuries, the worst of which was a severe wound in her head, which resulted in brain fever. — Mr. Thornton had at once instituted a search for his wife, and child, and the nurse.

He found Mrs. Thornton himself, in the hospital. A long time elapsed before she was fit for removal and then they sailed for Ireland, where they remained more than a year, before returning to their home in Canada.

One of their friends in New York, had noticed one of our advertisements, and had sent him the newspaper.

Of course they came at once.

When, a few days later, they departed with their stray lamb, Mrs. Burns was not so broken hearted as I had feared she would be ; for Mr. Thornton had offered her a responsible, and independent position, on his own estate, where her duties would be less fatiguing, and where she could see Barbara every day. Still, he advised her to retain possession of her own place, which she could easily rent, and to which she could return, in case of homesickness.

After their departure, Father Newton handed me a bank book, which Mr. Thornton had left for me, and in which I found myself credited with a sum, which cleared from my sky, all worries about my children's future.

Lastly. — After ten years of work, and study, my Jack to whom Mr. Thornton had confided a part of his business, asked, and received the hand of our precious Barbara.

They and their children are often with us, and sometimes, the Thorntons and their children visit us and we all unite in celebrating the Holy Day on which Barbara " was found in the Temple."



BOOK REVIEW

AN IMPORTANT WORK OF CHURCH HISTORY

(MANN'S LIVES OF THE POPES).

AFTER a careful perusal of Dr. Mann's Lives of the Popes of the Middle Ages, we are prompted to say that it is the most valuable work of church history that has appeared in the English language. After reading a few chapters one begins to realize the years of patient research and study such a work must have cost the author. It has received the encouragement of the Holy Father who in graciously accepting a copy of it from the hands of Dr. Mann said: "You must make the Popes known."

No priest's library can be regarded as complete without this excellent work which possesses a character of interest and instructiveness peculiarly its own. It shows forth in a thorough, unbiased, scientific way the vivifying and energizing influence which the Papacy has exercised upon the world. The preface tells plainly that Dr. Mann left no stone unturned to get at the original sources of information.

His life of Gregory I, has not one dry page in it. It holds, in a most fascinating interest, the attention of the reader from beginning to end. To the Christian and to every earnest seeker after truth the work is especially acceptable. It brings out the splendor and the glory of the Catholic Church illustrated in the lives of its great Shepherds, the true successors of St. Peter, and describes the mighty obstacles against which they had to contend, and over which they gloriously triumphed. The *Sentinel* takes great pleasure in commending this true history of the popes of the Middle Ages to the clergy and laity. We do not hesitate to express our opinion that the work is destined to become a classic. We hope the author will soon finish his other volumes.

The work is published by B. Herder, St. Louis. Price \$3.00.

"The Danger of Youth and a Tried Antidote."

WE welcome the booklet of Rev. Jos. Jordan, S. J. entitled "The Danger of Youth and A Tried Antidote." We wish we could see the work in the hands of every youth in the land. There is no subject upon which it is so difficult to treat as purity, yet none which demands such plainness of speech. Because of its

delicacy most preachers and teachers and parents keep silent, and while men sleep the enemy sows tares. Our cities are filled with vile attractions that pander to the cravings of the lower nature and debauch the souls of young men. With tact and carefulness Father Jordan points out these dangers that young men may see where the foes of their salvation lurk.

We have only one criticism to make upon the work and that is that in prescribing his antidote our rev. friend seems to give our Blessed Mother precedence of the Blessed Sacrament. Why not bring directly out the efficacy of frequent communion and visits to the Lord of the Tabernacle as the great antidote, and then devotion to the Immaculate Mother, as the next remedy to conquer temptations that have perhaps been yielded to for years. But this slight defect is not sufficient to weaken the benefits that are to be derived from a careful study of the book. We heartily commend it to parents and teachers. Herder. St. Louis. Price 15 cents.

THE LAST THE BEST.

WHY be afraid of death,
As though your life were breath?
Death but anoints your eyes
With clay. Oh, glad surprise!

Why should you be forlorn?
Death only husks the corn;
Why should you fear to meet
The Thresher of the wheat?

Why should it be a wrench
To leave your wooden bench?
Why not with laugh and shout
Run home, when school is out?

The dear ones left behind,
Oh, foolish one and blind,
A day—and you will meet,
A night—and you will greet!

This is the death of Death—
To breathe away a breath,
And know the end of strife,
And taste the deathless life.

And joy without a fear,
And smile without a tear;
And work, nor care to rest;
And find the last the best.

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THE COMMUNION OF ST. STANISLAS

After a picture by Gabriel Max.