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THE SENTINEL
OF THE
BLESSED SACRAMENT

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☉ SAINT MICHAEL ☽

— Feast on the Eight of May —

Avenger of thy Lord's unrivalled might
By haughty pride disowned, when Satan stirred
Rebellion midst his peers against the Word
Made flesh, lost flesh to save, ere now by right
Proclaimed the highest on that starry height:
Thou, Michàel, fearlessly didst smite the foe,
And hurl him, vanquished, writhing, steeped in woe,
Adown the horrid gloom of endless night.

For God and truth still fight, O warrior-Saint!
Blest Guardian-Spirit of the hallowed Host,
Where dwells the wondrous pledge of love divine:
Still rouse with fiery zeal our courage faint,
With love our hearts enflame, and may thy boast
"Who is like unto God" be ours as thine.

D. S.

S. S. S.

MAY DEVOTION

Great men saying their Beads

It is sometimes said, that the Beads is a devotion only fit for women. You are about to see how true that is: The illustrious Bossuet, one of the greatest geniuses of the time of Louis XIV., not only recited the Rosary assiduously, but also had himself enrolled in the Confraternity of the Holy Rosary, at the Dominican Convent, in the Rue St. Jacques, in Paris, on the 10th of August, 1680. In its train we may range all the institutors or reformers of modern congregations: St. Francis de Sales, St. Vincent de Paul, the Blessed Jean Baptiste de la Salle, the learned Cardinal de Berulle, the pious Olier, founder and first Superior of the Seminary of St. Sulpice, with a crowd of others. Better than that, the kings and great ones of the world have imitated these celebrated men. I can quote for you Edward III., King of England, the Emperor Charles the Fifth., Sigismund and Casimir, King of Poland, St. Louis, Francis the First, Louis XV, Louis XVI., and several other Kings of France who made public professions of that devotion. Father de la Rue, a learned religious of the Company of Jesus, relates that one day being admitted to an audience by Louis XIV., he found him saying his beads. The religious could not help showing his surprise. "You appear surprised," said he King, "to see me saying the Rosary; I glory in saying it; it is a pious custom which I have from the Queen, my mother, and should be sorry to miss a single day without discharging that duty." How beautiful is this! how admirable, Let us not be ashamed, then, of a devotion which has been that of so many great men.—Selected.

❖ The Real Friend. ❖

«He is not at home.» This is the answer we receive when we have inquired for some dear friend, with whom we expected to spend a few pleasant hours. The same reply greets us again and again the same day, and in sore disappointment and disgust we make our way home, vowing that before we make another call we will be sure that our friend will be at home.

But why is it that we forget to call at the house of another Friend? Why is it that in our day's journey we have passed His House several times, and have not even stopped to inquire for Him? Would we be at all likely not to find Him there? Would we not find a welcome there? "Come to Me!" "says that Friend," at any time of the day or night, and I will refresh you. You need not make any appointment with Me; I am always at home to receive you".

Suppose, accepting His invitation, we go to His house? We kneel in prayer and speak to Him; we close our eyes, and suddenly there steals over us an indescribable feeling of pleasure, of joy, of sweetness. We seem to be surrounded by a peculiar kind of atmosphere, which presses in upon us, making it difficult for us to breathe. Our eyes fill with tears which bring sweet contentment, our lips are sealed, but our heart sends forth prayer unceasingly. We are in Communion with our friend.



Receive Jesus without fear, yet without pride: without fear, because the God Who comes to thee is meek and humble; without pride, because thou hast not deserved to touch Him so familiarly. Open thy lips to eat the flesh of the Son of Man and to drink His Blood; for thus He Himself invites thee to the banquet.

Père Lacordaire.

→ SACERDOTAL WORK ←

ON BEHALF OF THE

Juniorate of the Most Blessed Sacrament

TERREBONNE.

The Juniorate of the Most Blessed Sacrament's aim is to help boys who want to become priests in the Order of the Most Holy Sacrament. We are anxious, at the present moment, to extend this timely help to sixty youths thus favored, but left to our own resources, that is impossible, on account of the many expenses a college entails. So to avoid the painful necessity of refusing many promising subjects likely to become holy Priest Adorers and Eucharistic Apostles, we appeal to the charitable co-operation of our generous Benefactors.

An easy way to glorify God and draw down His Blessings:

Become a member in the Association of «Sacerdotal Work» by having your name inscribed on the register and paying a yearly membership fee of 10 cents, and share in the benefits noted below.

Blank lists to enrol fifty members will be sent on application to those who wish to become Benefactors of the Juniorate by undertaking to fill them.

N.-B.—On those lists may be inscribed the names of parents or friends, living or deceased so that they may share in the Masses and various prayers offered for the Members.

Thus by the small sum of 10 cents you help a youth who wants to become a priest and participate in many spiritual favors.

No one, no matter how poor, but can give this sum and have his name registered as associate member, either

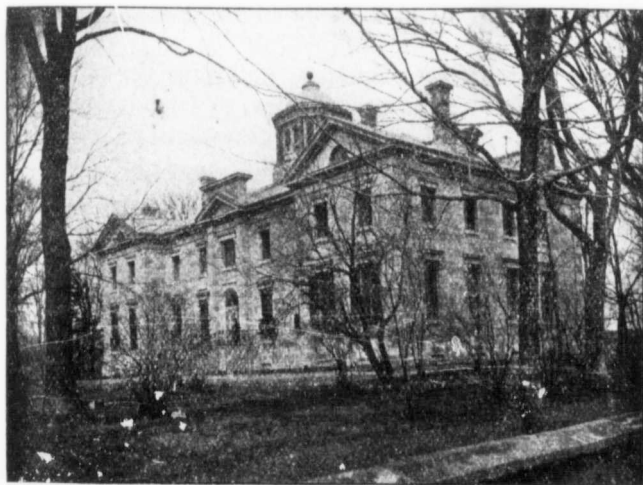
through Promoters in charge, or by writing personally to the

*Director of the Juniorate of the Blessed Sacrament,
Terrebonne, P. Q.*

We hope the lists will be welcomed by friends of our Eucharistic Works and especially by Sentinel Subscribers.

NOTICE

Any one giving \$ 5.00, or filling out a list of fifty subscribers becomes a Benefactor and shares in perpetuity



in the prayers and suffrages offered for members living or deceased.

We will acknowledge, in the Monthly Review, the *Petit Messenger* and in the *Sentinel* all money sent us by Promoters accompanied by names and amounts.

Each member receives a leaflet of admission bearing certificate of contribution and has his or her name inscribed in the Register of the Work.

Spiritual Advantages.

I. Every Sunday a Mass is offered, in the Juniorate Chapel for the Associates living or deceased.

II. At this Mass numerous Communions are offered for the same intention.

III. The Associates share weekly in the merits of an hour spent in adoration, by the Community, before the Blessed Sacrament exposed.

IV. Daily in special prayers recited after Benediction.
Approved, Montreal, March 26, 1909.

PAUL, Archbishop of Montreal.

A Sacerdotal Vocation.

The Priest has the power to call down from heaven into his hands the Incarnate Word, to deliver souls from sin and hell; he is Christ's Vicar, the Light of the world and the Mediator between God and man; he is greater than any earthly monarch, more powerful than any angel; he is according to St. Clement a terrestrial God.

We exhort Associates to recite daily the indulgenced prayer on the back of their admission ticket and by this extra charity more efficaciously assure the vocation of our Juniorates.

PRAYER

Good Master, I do not yet know Thy designs on me, but whatever they may be, I accept them beforehand. Thou art my Master, I am ready and willing to obey Thee. Dost Thou wish to employ me in the sacred ministry of saving souls, I bless Thee while humbly acknowledging my unworthiness. Thou art so good and the needs of the Church so great that unworthy as I am, I plead accept me, Lord. Even should the call oblige me to leave my nearest and dearest I would consider myself fortunate to win at such a price heaven and souls, or better still show

Thee a slight return of love. Behold me, at Thy Sacred Feet, dispose of me according to Thy Blessed Will.

O Jesus, Thou hast said: Ask the Master of the harvest to send reapers. I ask Thee through Thy Immaculate Mother, to send me, do not refuse me.

❁ VOCATIONS ❁

Do not laugh. Vocation is a serious thing! The child acts, but God is leading it, preparing it for an earnest future that will assure its soul's eternal salvation.

Yes, we laugh at seeing those charming little boys trying their hand at their future profession or those tiny girls of five putting on the religious habit with the white cornet, to serve the Mass of their little brother who has manufactured for himself a paper chasuble.

But in reality the tastes and aptitudes of children are precious before God, who will make use of them later for the good of the child grown to manhood, and that of society also.

Eucharistic tastes and aptitudes are very frequently *signs of future priesthood*. Hence, the children of to-day *associating with Jesus-Hostia* by early and, above all, daily Communion, will *acquire a taste for holy things*, and the little *apprentices* of the altar will be quickly formed for the religious or sacerdotal *profession*.

Children, know however, that «the habit does not make the monk.» But pray and be good. That is the true secret of attaining not the busy life of the world signified by *Martha*, but the recollected life of the cloister of the sanctuary typified by *Mary*. That is the most beautiful part, *the better part*, as says Our Lord. Let him who has ears to hear, hear! Let us all be faithful to our vocation, whatever it may be, and let us shun sin, without which novocation will lead to Paradise.



» DEGREE «

God in His Providence assuredly watches over the Church and sends It at the right time the laborers required for its glorious mission, still He does not disdain to often find staunch co-operators, in this work, among the faithful.

He is, you may be sure, the originator of this pious scheme that has given birth to so many Associations destined to foster, favor and help Ecclesiastical Vocations. Among those Associations some have already obtained, from the Holy Father, many spiritual favors, while others have applied for them. And as, they all have a similar cause of existence, it has seemed proper, to their Eminences charged with the wise dispensation of holy indulgences, to grant in an ordinary meeting held on Wednesday the 28 of May 1913, the same privileges to them

ll. His Holiness Pius X in an audience on May 29 of the same year given to Mgr. L'Assesseur of the Holy Office, on the report made to him and complying with the desire of their Eminences granted to each and every one of the said Associations, whose principal and immediate aiee is to foster and help Ecclesiastical Vocations, providm they have been or are canonically established by thd Reverend Ordinaries, the following indulgences and privileges.

PLENARY INDULGENCES.

1. On the day of Admission: conditions confession, Communion and a visit to a Church with prayers for the intentions of the Holy Father.

2. Plenary Indulgence at the hour of death, if having confessed and received Communion, or at least with contrite heart they devoutly invoke in spirit if unable to do so in words, the Holy Name of Jesus, and accept death from the hand of God as punishment for sin.

3. On the Feasts of: *a)* The Patron Saint of each Association; *b)* the holy Apostles according to the decree of the S. C. of Ind. dated Sept. 18, 1862; *c)* one of the three Ember days of each season: conditions confession, communion and a visit to a Church with prayers for the Holy Father's intention.

4. An Indulgence of 100 days for no matter what work of piety or charity performed by the members for the ends of the Association.

All those Indulgences except that at the hour of death are applicable to the souls in purgatory.

III. Finally the Holy Father has declared that all Masses celebrated for deceased members shall have the same advantages as if offered at a privileged Altar.

Card. Rampolla.

Our Work, the Juniorate of Terrebonne enjoys all these privileges as well as other spiritual favors.

Rev. Father Director of the Juniorate.

Terrebonne, Que.



Two Little Mass Servers. ❀



Father Arnold Damen, a Jesuit, whose unflagging zeal and success in bringing converts into the Church is testified by many flourishing missions in North America, once had an extraordinary experience.

One evening he had been longer than usual in the confessional. After the last person had left, he knelt down in a side chapel in order to offer his last greetings to his Lord.

The church doors were already closed and the lamps put out. Only before the tabernacle burnt the everlasting light and threw its trembling glimmer over the marble of the bright altar.

As Father Damen rose from his devotions and was about to leave by way of the sacristy, he noticed in the sanctuary, close under the altar, two kneeling figures. In astonishment he stepped nearer, for he could not imagine how, in spite of the sacristan's careful final survey, there could be someone praying there at such a late hour.

The figures were those of two little boys in white surplices, with lighted candles in their hands. Absorbed in prayer, they had apparently not noticed the approach of the priest.

Father Damen was amazed at the fearlessness of the children who were not afraid of praying so late in the dark empty church. He was just about to ask them the reason of their delay, when light footsteps turned away from the altar and went down the nave towards the door. Evidently they were afraid of the priest, whose unexpected appearance had frightened them.

In vain he sought by kind words to calm their fears; they did not listen to him, but hastened further away still, right to the end of the church. Then they stood, the big door and Father Damen was close behind them. But before he got quite up to the children, the two halves of the door gently, and apparently of themselves, opened wide. Through them both the small figures passed out into the dark night.

A sudden inspiration came to the astonished priest. He recognized that heaven had sent him a wonderful sign through these messengers—had given him a hint what to do. For a moment he hesitated, and then, as if led by an unseen hand, he followed the children and the church door closed softly again behind him.

All around, the noisy traffic of the day was stilled, the streets were empty, and everything lay in the solemn quietude of night. Father Damen followed the boys through the lonely streets of the city. Their candles lighted his way, and he thanked God inwardly for the grace which had been vouchsafed him. At last the two stopped before a wretched little house in the suburbs, and allowed the priest to precede them. Then they again hurried ahead of him up a staircase, and behind their steps was shed a beautiful clear light. Father Damen never for one moment lost sight of his little guides, and, praying earnestly, waited for what was to come.

Suddenly the two children disappeared and left him groping in the dark, their task evidently fulfilled. At length he found the latch of a door. He knocked, and after a voice from within had answered, he entered a miserable little room. An old white-haired man came towards him and pointed sadly to a straw bed in the corner. The priest went over to it and found a poor wasted figure in a deep swoon.

«Thank God you have come», said the old man, kissing the priest's hand. «My wife has been sick and ailing for a long time, but tonight she seems to me to be weaker than ever. Her end must surely be near.»

While these words were spoken the sick woman opened her eyes.

Father Damen took her thin hand and bent over her. There was no time to be lost.

«You should have sent for me earlier, my good man», said he to the husband, «still I hope to God I am not too late».

He heard the poor woman's confession, then hurried back to the church as quickly as he could to bring the Holy Viaticum to the sick room. While the dying woman with the deepest devotion prepared herself to receive the Blessed Sacrament for the last time, the old man, with the help of some other inmates of the house, got the room ready for the entrance of the Divine Visitor.

When the priest returned, the old woman was rapidly nearing her end. With every sign of inward longing and joy she received the Holy Viaticum. An angelic smile lighted up her sunken features and the peace of heaven seemed already to overshadow her.

A sudden idea occurred to the priest, and he asked the old man if he ever had any children.

«Yes, indeed,» was the answer, «two dear good little boys, whose greatest delight was to serve Mass; but the good God took them away from us in their childhood». The dying woman also heard and understood the question. A glimmering of the actual truth then dazed on the priest's mind. He bent over her and said softly, «Would you like to know who brought me to you tonight? And as she nodded affirmatively, he continued, «It was your two little sons, who came from heaven and showed me the way here, in order that you might not die without

the Last Sacraments." A glorious happiness showed itself in her face; she whispered some words of thanksgiving, and in a few moments afterwards drew her last breath.

Wonderful Effect of a Holy Communion

In 1870, there was in the Military Hospital of the Jesuit Fathers, in Metz, a soldier who had been dangerously wounded, but could not be induced to go to confession. Like many others, he had the foolish idea that if he received the Last Sacraments, there would be no hope of recovery. Meantime, his illness made rapid progress. The physicians held a consultation, and found that the only hope to save their patient's life was to amputate his arm. Realizing his great danger, the soldier at last called for a priest, made his confession and received Extreme Unction. Shortly after, he fell into a sound sleep. He was still sleeping when the time arrived for the very serious operation. Without disturbing him, the doctor examined the wound.

«What has happened to him?» he suddenly exclaimed in unfeigned astonishment. «What a wonderful change!»

«This morning he received Holy Communion,» replied the Brother in charge. «Tell him that he owes his life to that Remedy.»

Just then the sick man awoke and heard what the doctor said. Deeply moved and full of gratitude, he promised henceforth to receive Holy Communion frequently, and he faithfully kept his word. Contrary to all expectations, he who a short time previously appeared to be in the jaws of death, recovered completely and soon left the hospital in perfect health of body, and may we not say of soul, also? Yes, it is a well-known fact that the Last Sacraments often restore to life.

↪ Subject of Adoration ↩
“Father into Thy Hands I commend My Spirit.”

REV. PERE CHAUVIN, S. S. S.

« *Et iterum clamans voce magna, Jesus ait: Pater, in manus tuas commendo spiritum meum! Et hæc dicens expiravit.* »

And Jesus crying with a loud voice, said: «Father, into Thy hands I commend My spirit». And saying this, He gave up the ghost.

(Luke XXIII,46.),

Thanksgiving.

«*Father, into Thy hands I commend My spirit*» The cry that Jesus uttered when about to breathe His last, is not only a sign of His voluntary death, but a supreme effort of His mercy. Most of the spectators who were contemplating from afar these mournful scenes could hear this loud cry. In the spirit of the Divine Master, it was to be for them the brilliant revelation of His divine mission. Who will ever know the marvellous effects of salvation that this cry of agony produced in the hearts of those Jews and pagans?

Again, it was for us that Jesus addressed Himself to His Father. The soul and the body of the Saviour, although momentarily separated by death, remained, nevertheless, united in the Person of the Word. And He being always in the bosom of the Father, according to Saint-John, the blessed soul of the Saviour with the Word to whom it was substantially united, must also be found in the same bosom. Jesus Christ had, then, no need personally to commend His soul to His Father, since it never could be separated from Him. It was, then, not so much His own soul that He commended to His Father as those of His children.

Jesus desires to make but one with His disciples, He even wishes that all who are united to Him by grace should one day be where He will be Himself. This was the prayer He had addressed to His Father on the preceding evening, and when expiring, He expressed the same desire. Head and Chief of the Church, He demands for all her members that they should be reunited one day in the bosom of God. Jesus, laden with the sins of the world, felt the avenging hands of Divine Justice weighing upon Him. He prostrated in the deepest humiliation, He offered His Blood to appease the Father; in the name of the guilty ones, He had mounted Calvary, and had begged not to be abandoned by God. Now He catches a glimpse of mercy and pardon ready to

descend on the reconciled earth, He gives free course to His filial confidence, and begs His Father to receive all sinners to the grace of forgiveness. That His prayer might be more favorably received, He did not say: «*My God. My God.*» as a few moments ago, but «*Father!*» He takes God by the Heart. How could He fail to be heard favorably?

And God is eager to grant the desire of His Son's Heart. His arms at once extend toward us, and He presses us to His bosom with His Divine Son. O Father, I thank Thee for having heard the prayer of our Divine Redeemer! Jesus, I thank Thee for having made it with so much love and fervor!

Thanks to Thy prayer, O well-beloved Saviour, my soul will wing its way to rest, not in the bosom of Abraham, but in the hands, on the Heart of Thy Divine Father and of Thy own. Before Thou didst pronounce that word, souls of the most just had to descend to Limbo, where the sight of God was indefinitely deferred. And this fear of a state so miserable, while filling their life with bitterness, says Saint Paul, rendered them melancholy, and kept them in the horrors of a cruel slavery. But since Thou didst say to Thy Father: «I place in Thy hands the souls of My faithful ones at death»,.....from that moment, souls just and purified, hardly separated from the body, travel the same road, reach the same term as Thy own most holy soul, and rest in the hands, yes, even on the bosom of God. I thank Thee, O Divine Saviour, for all the souls that have already had that blessed experience! I thank Thee in advance for this same grace which Thou hast merited for me, and which Thou wilt give me if I am faithful to Thee unto death!

Thanks to Thy prayer, O well-beloved Saviour, our souls are no longer the demon's, since Thy Divine Father has accepted them from Thee as a sacred deposit! Can my soul ever thank Thee sufficiently for having freed it from such slavery? After so sweet an assurance, shall it not vehemently desire to go and find Thy holy soul? Shall I not repeat Saint Paul's words: «I desire to be dissolved and to be with Christ!»

It is by the Eucharist, that is, by Thyself, by the gift of Thy soul to my soul, that Thou dost make me share in the immense benefits of Thy divine prayer. It is by Communion that Thy most holy soul communicates to mine, so miserable, all the divine qualifications that will permit it to be received at death by Thy Divine Father. I thank Thee, Jesus, I thank Thee, for having so often and so generously given me Thy soul with all its perfections. What can I give Thee in return for so great a love? This soul that Thou didst come to save,

I wish to belong henceforth to Thee with all its faculties. Dispose of it, call it to Thyself when and how it may please Thee, and for Thy own greater glory. If it were permitted me to express a desire, it would be to beg Thee to call me soon that I may love Thee more, and that it may no longer be possible for mortal sin to separate me from Thee.

Mary, my tender Mother, to thy hands I now commend my soul that thou mayst place it in those of the Heavenly Father and thy Divine Son.

To be continued)



What Daily Mass Does.

In the Lenten pastoral of Bishop Mathieu of Regina occurs this apt illustration, a thought-blossom culled by the *Ave Maria* for its readers, and certainly worthy of passing on:

You know what is done each day during the heat of summer by those who rise early. They open all the windows: a fresh and vivifying breeze enters; it drives out the heavy atmosphere of the night; it renews the air of the interior and prepared a provision of freshness for the rest of the day. Then they draw the blinds, and thus preserve themselves from the increasing heat of the day. Each morning, if possible, open the windows of your soul during the Holy Sacrifice of the Mass; call God to your help; consecrate to Him all the actions of the day; let grace enter and renew the life of your soul; and when the heat of the day comes—that is to say, the work, the weariness, the temptations under the weight of which you have too often to sigh—you will have in your heart your provision of freshness and strength to bear all.





Frequent and Daily Communion.

Frequent and daily Communion is not an ideal proposed to a few chosen souls, nor above the capacity of any good Christian.

Frequent and daily Communion is the great desire of the Sacred Heart. Jesus only veiled Himself under the form of ordinary every day food-bread, in order that all rich or poor, learned or ignorant, great or humble might frequently eat this food the prolific source of all good, might eat it daily as they do their daily bread.

Frequent and daily Communion is the most ardent wish of the Church. That prudent Mother daily offers the Holy Sacrifice where in Christ Our Lord is immolated, and desires that her children communicate daily when they assist at that Divine Sacrifice.

Frequent and daily Communion is the pressing need of our souls. Amid the never ceasing assaults of the evil one, of our internal and external foes we require strength and refreshment: Holy Communion is the Bread of the Strong, the perennial fount of spiritual refreshment.

Frequent and daily Communion is the normal rule of a true Christian, his absolutely necessary nourishment if he wishes to persevere in God's grace, advance in virtue and save his soul.

For frequent and daily Communion nothing difficult, nothing extraordinary is required.

For the body, one condition only is necessary: to be fasting from midnight (except the sick). Respect for this august Sacrament calls for neatness and cleanliness in dress, modesty and reverence in exterior deportment.

For the soul, two conditions only are necessary:

1. A State of grace: To be free from any willful mortal sin committed since our last good confession.

2. A right and devout intention: namely to approach the Holy Table through love for God or our souls necessities. To spend some time in preparation before and thanksgiving after, always in keeping with the duties of our state, is highly commendable and of the utmost importance.

Nothing else is necessary:

Frequent and daily Communion is then accessible to all. Jesus Christ Himself invites you to frequent Communion by the ardent desire He shows to give Himself to you; our Holy Father, Pius X, invites, urges, entreats you to daily Communion; the Doctors of the Church exhort you to It by their writings; the Saints by their example. The wants of your soul, above all, urge you to frequent Communion.

Then Communicate.

Communicate often.

Communicate daily and rest assured that by nourishing yourself daily with Beauty, Holiness, Purity Itself, your soul will become all holy, all pure, all beautiful; moreover you will give pleasure to Jesus in the Sacred Host, obey the Holy Father, and assure the salvation of your immortal soul.



With Thomas let us vehemently protest our faith and give evidence of it by our self-sacrificing love. Jesus! Thou art my Lord and my God.

Our Lady of the Blessed Sacrament



Long before the dawn of the twentieth century, thinking churchmen predicted it would be the century of the Eucharist. They judged from the signs of their times, and today, we who witness the fulfilment of their prediction cannot but admire their foresight.

Not so long ago, even really devout persons never entered the church but for Sunday Mass. Now, however, things are changed. The progress of devotion to the Holy Eucharist becomes more marked every day. The entering of daily Mass and visits to the Blessed Sacrament into the lives of the people, the fact that frequent and even daily Communion is no longer the privilege of the favored few, the multiplication of weekly communicants almost beyond numbers, the sight of the different Sodalities receiving Communion in a body on a given Sunday of the Month, and of the adoring throngs attracted by solemn exposition and Benediction of the Blessed Sacrament, and lastly the annual Diocesan, National and International Eucharistic Congresses, together with the timely decrees of His Holiness Pius X,—all combine to confirm that, as far as possible in this 20th. century, we are imitating the early Christians who «persevered in the breaking of the Bread».

Now, it is an axiom of spiritual life, and a fact attested by history and the lives of the Saints that, devotion to our Lord is never separated from devotion to His Blessed Mother. The reason is obvious. From the hour of His birth till that day when the cloud shut Him out of the sight of the little group on Mt. Olivet, Jesus was never

separated from Mary for any length of time. Mary played an important part in all the mysteries connected with the Sacred Humanity. Son and Mother are like two trees planted so closely together, that their roots and branches have become interlaced. We cannot foster or injure one, without fostering or injuring the other.

Drawing the natural conclusion from the above facts, Christian piety has introduced Mary into the devotion to the Blessed Sacrament. At first, the names given her in this connection, expressed but a single phase of her Eucharistic life. In the Cathedrals and Monasteries of Europe, are to be seen pictures and windows, in which Mary is depicted as Our Lady of First Communion, Our Lady of Thanksgiving, Our Lady of Viaticum and Our Lady of the Tabernacle. The picture representing St. John communicating Mary is familiar to most of us, and at Solemnes our Blessed Mother is depicted receiving Holy Communion at the hands of Jesus Himself. However, the need of a title which would embrace all Mary's relations to the Blessed Sacrament was felt. A pious writer thus expresses it: «I marvel that after all these titles, a church has not yet been raised to Mary under that of Our Lady of the Most Blessed Sacrament.» This hope and wish has been realized. Towards the end of his life, Ven. Father Eymard who was especially fitted by grace to grasp any aspect of devotion to the Blessed Sacrament, closed a sermon on the month of Mary with the following words: «O Let us honor Mary under the title of Our Lady of the Most Blessed Sacrament! Yes, let us say with confidence, let us say with love, Our Lady of the Blessed Sacrament, Mother and Model of adorers, pray for us who have recourse to thee!» The holy man had given a new title to our Blessed Lady, a title with a glorious future in this the century of the Holy Eucharist.

Before further examining the foundations upon which this devotion rests, and answering a few objections, we may give a brief glance at its history. It was on May 1st. 1868 that Ven. Father Eymard uttered the words quoted above. Before his death, he had not only instilled the devotion to Our Lady of the Blessed Sacrament into the hearts of his spiritual sons and daughters, but also preached it to the people who frequented his little chapel. He even secured the approbation of several French Bishops. In accordance with the wishes of their founder, the Religious of the Congregation of the Most Blessed Sacrament continued to honor Mary under her new title, and to spread the devotion by all the means in their power. The late Superior General, Very Reverend Father Louis Estèvenon, was especially zealous in this respect. Under his direction, a religious made a sketch which was improved by an Italian artist, and the first picture of Our Lady of the Most Blessed Sacrament was given to the world. Mary is represented standing on a bank of clouds with the Child Jesus in her left arm. Her right hand calls our attention to the chalice, surmounted by a radiant Host, which the Child Jesus is carrying. She wears a red robe, and over it a blue veil covering her head and shoulders and flowing down below her knees. The picture has been reproduced in Europe and America, and a number of statues have lately been modelled on it. Not content with this, Father Estèvenon was bent on having the devotion to Our Lady of the Blessed Sacrament recognized by the Pope. Profiting by a visit of Archbishop Gauthier of Kingston, he asked him to exert his influence in having an indulgence granted for the recitation of the little prayer «Our Lady of the Blessed Sacrament, Mother and Model of adorers pray for us». His Grace drew up the petition, and sent out for the Vatican for his appointed audience. When in presence of the Holy Father,

he found, to his dismay, that he had lost the paper. He therefore began to explain the subject of his petition orally, but hesitated and faltered. The Holy Father put an end to his confusion, by taking his pen and writing the following:

To all those who before the Blessed Sacrament exposed will recite this ejaculation «Our Lady of the Most Blessed Sacrament pray for us» we grant three hundred days indulgence.

PIUS PP. X.

December 30, 1905.

The date of the rescript shows that the title was «Our Lady's New Years gift».

Under the impulse given it by this recognition, devotion to Our Lady of the Blessed Sacrament has spread throughout the world. Mary is acclaimed under this title at the annual Eucharistic Congresses, and we may entertain the hope that, before long she may thus be honored with a special feast in the liturgical year.

Coming now to the foundation of this devotion, from an array of arguments in its favor, we shall select the three most striking. Foremost among the reasons for calling Mary Our Lady of the Blessed Sacrament, and one too, which could serve as a foundation for the devotion were other arguments wanting, is her Divine Maternity. When the time was come for Jesus to leave Heaven and take up His abode amongst men, owing to its importance in the economy of the redemption, the institution of the Blessed Sacrament occupied no small share of His thought. When He fixed upon Mary to be His Mother and adorned her with an Immaculate Conception and countless other graces, the bosom He was thus preparing, was to furnish flesh and blood for the Eucharist, as well as for Bethlehem, Nazareth and Calvary. Mary's fiat on the night of the Annunciation,

gave Jesus the power not only to die on Calvary, but also to be immolated daily on our altars. If by that fiat, Mary expressed her willingness to accept the suffering and bear the burden of the Incarnation, and thereby consented to be Our Lady of Sorrows, we may safely say that, at least implicitly, she also consented to be Our Lady of the Blessed Sacrament. Then, when she gave Jesus her likeness, by bearing Him in her womb for nine months; when she gave Him birth on Christmas night; when she nursed Him in His infancy, and cared for Him in His childhood and youth, was she not preparing the Man Who on that first Holy Thursday night took bread and wine and changed them into His Body and Blood, and gave us the Eucharist? The Church recognizes the Divine Maternity as the first and principal bond which unites Mary to the Eucharist, when she sings at benediction, «*Ave Verum Corpus Natum de Maria Virgine.*—Hail true Body of the Lord born of the Virgin Mary!» No one who has brought these truths home to himself, can refuse Mary the title of Our Lady of the Blessed Sacrament.

A little comparison will help us to understand and appreciate a second argument. Suppose a king were to grant his mother a special favor, one that not only she, but all the king's subjects would profit by. Can you reasonably imagine the people speaking of this favor, or thanking the king for it, without mentioning the queen mother, who was the cause of its being granted? Apply this to the Holy Eucharist, and you have a reason for the devotion to Our Lady of the Blessed Sacrament. The Fathers and Doctors of the Church, and the saints in general, are almost unanimous in declaring that the Holy Eucharist was instituted principally for the sake of our Blessed Lady. It is the Gift of the King, the crowning act of His love, intended in the first place for His

mother, but extended at the same time to us His subjects. Therefore, when you receive Jesus into your heart for the first time; when in subsequent communions, you taste «how sweet is the Lord»; when at prayer, or in a visit to the Blessed Sacrament, some new light concerning that Mystery dawns on your soul; when, at length, you receive the Holy Viaticum, never forget the Queen Mother Our Lady of the Blessed sacrament.

Many of the saints are especially known to us by their heroic practice of some particular virtue. Thus, to mention only a few, St. Peter will ever be associated in our minds with great faith, St. Paul with burning zeal, St. Francis with poverty, St. Aloysius with purity, St. Francis de Sales with heroic patience. In consequence, they have come to be called the Saint of strong faith, the Saint of heroic patience, and so on. This fact furnishes us with the third argument in favor of the devotion we are contending for. Mary is the Queen of Saints. Her litanies acclaim her under titles corresponding to each of the virtues she practiced. Now, is it not logical to call her Our Lady of the Blessed Sacrament, to honor the last years of her life, when in the Cenacle, she practiced the Eucharistic virtues?

Tradition tells us that, this part of her life extended over some twenty four years—surely, it merits our consideration in devotion. Such arguments could be multiplied, but the above three must suffice. As to objections, no true lover of Mary would propose one. Some, however, whose minds may be concentrated on but one or two aspects of our Lady's life, may question the use of adding to the number of titles already given her. These persons have doubtlessly no objection to the development and spread of knowledge, likely to benefit for instance, the social world. Should they reasonably find fault therefore,

with the spreading of a new aspect of devotion to Mary, so helpful to the religious world. ?

Now, it is obvious that, devotion to Our Lady of the Blessed Sacrament is really a help in the religious world today. It is very opportune, a necessity so to say. As has been said, we are living in a Eucharistic Age. As far as present day conditions permit, we aspire to imitate the early Christians. But these Christians of the primitive Church, at least those whom St. Paul mentions as «persevering in the breaking of the Bread», took Mary as their model and intercessor: Some of them were eye-witnesses of her life at Ephesus and Jerusalem.

They beheld her at Mass, receiving Communion, and in adoration. The others had to be content with tradition, but still, they prayed to, and imitated Mary. To perfect our imitation of our fathers in the faith, we too must take Mary as our Model and intercessor, in our Eucharistic devotions. In this respect, she will be Our Lady of the Blessed Sacrament. These Eucharistic devotions are summed up as, the Mass, Holy Communion, adoration and the visit to the Blessed Sacrament. The ideal method of hearing Mass, is to assist at it in union with Mary, who stood so courageously for three long hours at the foot of the cross. The sentiments of our Blessed Mother on that occasion were very pleasing to her Divine Son. She doubtlessly re-expressed these same sentiments when assisting at Mass after the Ascension; and we will do well, if, when assisting at the Holy Sacrifice, through her example and intercession, we enter as far as possible into her dispositions. Again, in preparing our Communions, Mary can help us avoid excessive scrupulousness, or a certain carelessness. Naturally the infinite value of one Communion would frighten us, or perhaps the bounty of Jesus would engender a too great familiarity. However,

as Our Lady of the Blessed Sacrament, if we wish it, Mary will be with us, and enable us to obtain the most abundant fruits. She knows just how Jesus wishes to be welcomed, having received Him so often from the moment of the Incarnation till her Assumption into Heaven. As our devotion to her increases, our Communions cannot but be more and more frequent. Our adorations, if we happen to belong to a guard of honor or a similar sodality, will be much more consoling and profitable, if made kneeling in spirit beside Mary in the Cenacle. Our visits to the Blessed Sacrament too, when we come to tell Jesus of our joys and sorrows, if made in the same way will likewise produce the most abundant fruits.

From all that has been said, it follows that, the spread of devotion to the Holy Eucharist calls for a model and intercessor in our duties towards Jesus in the Blessed Sacrament. The model and intercessor proposed, is no other than Mary herself, under the title of Our Lady of the Blessed Sacrament. Begin your devotion during this month of May especially consecrated to her.

A. J. V.
S, S. S.

To thank Jesus for coming to you in Holy Communion bear patiently the little contradictions which come to you from your neighbor without showing any resentment; for that is contrary to His Sacred Heart.

Bl. Margaret Mary.



RESPECT for the BLESSED SACRAMENT.



A very beautiful illustration of love and veneration for the Blessed Sacrament is given in the biography of the late Bishop Curtis, of Wilmington, Delaware, After the Bishop had voluntarily retired from the administration of the see—owing to his broken health and advancing years—he became again a member of Cardinal Gibbon's household. Selecting a room just under the roof, the Bishop spent there a part of his leisure hours reading, writing, studying and praying. But to visit the Blessed Sacrament was the dearest of all his occupations. Often he rose during the night, crossed the yard that separated the house from the Cathedral, and entering the sanctuary remained there for hours. One bitterly cold night when freezing sleet made walking difficult, the Bishop crawled on hands and knees along the icy path. Being asked how he passed the time in the sanctuary, he replied:

«Oh, I stay there like a dog at the feet of my Master.»

The humility of this lover of the Blessed Sacrament made him willing to fill the lowliest place. What mattered if he could only be in the Presence! His heart and soul were satisfied.



For the first time since the so-called reformation Holy Mass was celebrated in Windsor Castle on the occasion of the visit of Archduke Franz Ferdinand of Austria to King George of England. The Archduke and his suite assisted daily at Holy Mass during his stay.



Nearing the Crown

The valiant fighter shall be crowned.

When the harvest is ripe the Master comes and gathers it into His granary lest an enemy oversow cockle therein at night.

When the soldier has fought the Master comes and crowns him... Little Peter had fought hard he had fought with all his heart to remain faithful to Jesus...

True, he had not shed his blood like Tharcisius the Boy Martyr of the Blessed Sacrament, but he had offered it for his Father's conversion...

And now the crown is ready.

March 29.

Dear Father,

I can only write a few lines with pencil... I am sick in bed.

Mama has gone to Mass with John and Kathleen. I will not go to Communion today... I will never go to Communion again.

I am all alone in my little blue room. Friday after Communion I imagined I heard Jesus whispering to me anew: Peter do you still wish to die to convert your Papa? And from the bottom of my heart I answered yes, oh yes!... And again I besought Him to make me suffer much to expiate Papa's sins.

That night when I got back from school I vomitted lots of blood, and the same thing happened the two follow-

ing days. The Dr. came, and after he left Mama hugged me long and close and I felt tears on her cheeks.

Then I heard her tell John they would make a novena for my cure.

But I don't want to be cured. I want to die to go and see Little Jesus and to convert Papa. I suffer very much, still, I am glad to suffer, like Jesus, and in union with Jesus, to convert sinners, especially my own dear Papa... When I am dead pray for Papa.

Good-by until we meet in heaven.

Your ever loving,
Little Peter.

April.

Dear Father,

Here I am again. But I can't write any more, John is writing for me.

I am going to see Little Jesus. I will not be here much longer, I feel it. I am so glad. When I'm alone I hum the Mission hymn: In heaven, in heaven, I'll go and see Him some day. Or the other, we used to sing, with our arms in the form of a cross for the conversion of sinners:

Mary, O gentle merciful Mother,
Pray for us poor sinners,
And by your powerful intercession
Convert and purify our sinful hearts.

My chest is very sore, yet, I never felt so happy...

The Pastor came to see me...

He asked me «was it true as had been reported to him that I had gone to Communion every day in a different church. I hung my head and murmured yes... Why did you do that Peter?—To please Jesus and the Pope... and to convert Papa... You are very anxious to convert your Papa?—Oh! yes. It is my greatest wish and the reason

why I asked to die. The Pastor rose abruptly and left me without saying a word; big men don't cry, do they? If they did I would have thought he was. I did not dare ask him to bring me Holy Communion; I am going to ask Little Jesus to tell him too.

With best love from,
Little Peter.

Dear Father,

I think I am somewhat better. I might have written you in pencil, but John would not let me, so I am dictating to him.

The Curé came back to see me the next day.

I thought he was going to scold me, but he only clasped my hand in his and said: «Peter would you like to receive Communion every day?—Oh! yes Father. —Well, I will bring you Communion myself, every day... We will begin tomorrow. Think of me in your prayers my lad...» The next morning he came very early. Mama had put lovely flowers every where, John and Kathleen knelt and held a lighted taper. Papa seemed much affected, he was on his knees and I thought he prayed also... The Curé prepared me for Communion by reciting the acts before and afterwards helped me with my thanksgiving. When he repeated: pray for dear Parents I glanced at Papa, he had his handkerchief to his eyes.

That same afternoon the Curé called again and to my delight asked: «Peter what can we do to get the children to receive Communion often, even every day like you?.. Father, you must start a Communion League like they have at S... «Well Peter, I'm going to do it right away. Pray for me. I will come again tomorrow and bring you Holy Communion.» Then Mama said: Father, do not take so much trouble, the Vicar is young... the task will

be easier for him... «No, no» he answered firmly. «It devolves on me to give the example, I want all the world to know my desire is to nourish the souls of my children as Our Lord and the Pope wishes. Ah! now I understand the loving Saviour's preference for the Little Ones». He stopped and kissed me before he left.

Your ever loving,
Little Peter.

Dear Father,

Little Jesus wants to give me every happiness before I die.

The Curé has organized the Communion League, moreover he has informed Mama that Kathleen, who is only five would make her First Communion on Holy Thursday.

Now there is only Papa...

Poor Papa, I asked him to pray with me and he did. He said the beads and even the Memorare. Perhaps I won't be here when his conversion takes place, but I'll see it from heaven; I offer this sacrifice to Jesus. This will likely be my last letter; I don't sleep at all and I cough nearly all the time... especially at nights...

Au-revoir till we meet in heaven,

Your grateful little Leaguer,
Peter.

I will pray well for you and for the League in heaven.



How pleasing to the heart of Jesus are those who visit Him often and who love to keep Him company in the Church where He dwells in His Sacrament.

St. Alphonsus Liguori.

International Eucharistic Congress of Lourdes



(July 22-26, 1914)

We can not doubt that the International Eucharistic Congress of Lourdes will be one of the most beautiful manifestations of Eucharistic piety ever witnessed. Every reason leads us to think so.

After Rome, Lourdes is the best known and the most loved city in the world. It is the centre of irresistible attraction for all souls devoted to the Most Holy Virgin and to the worship of the Most Blessed Sacrament. Lourdes, the country of the Immaculate Conception, has likewise become, if we may so say, the country of the Most Blessed Sacrament. Nowhere do they communicate more frequently, nowhere do they adore Him more fervently.

Let us prepare the supernatural success of the Congress by intense prayer, by Communions and sacrifices. Let us especially ask that on the occasion of this Congress, there may be throughout the whole world a renewal of faith and, as it were, an outburst of love toward the Most Blessed Sacrament, and that the day of the closing solemnities of Lourdes may be a day of solemn adoration in all the parishes of the Catholic world. This is the desire expressed at the closing of the Congress of Malta by Monseigneur Heylen, President of the Permanent Committee of Eucharistic Congresses, and we know that the valiant and pious Bishop of Namur will do all that lies in his power to realize that desire. We will aid him as far as we can.

REV. HENRY DURAND, S. S. S.,
*Member of the Permanent Committee of
Eucharistic Congresses.*