



THE GUARDIAN ANGEL.



## “Come, Follow Me.”

I heard a voice how deep the sound,  
 Just like the murmur of the Sea,  
 And in my heart an echo found  
 The words were thus “Come, follow Me.”

Were they addressed to rich or poor,  
 To those of high or low degree!  
 Ah! no they were too plain and sure,  
 They only ment “Come, follow Me.”

Place not thy hopes in earthly joys,  
 Ambitions dreams or vanity,  
 They are as frail as children’s toys,  
 Forsake them all. “Come, follow Me.”

Thou must forsake them from thy heart  
 Ere I my secret tell to thee,  
 Then sorrow from thee shall depart,  
 Wilt thou consent, and follow Me?

It was the Saviour’s Voice I know,  
 I heard it sweetly say to me—  
 “I, or the world, which is thy choice?  
 O Lord, my God, I’ll follow Thee.

# The Gospel of the Eucharist

The Public Life of Our Lord.

FIRST PART.

*The Miracle of Cana and of the Multiplication of Loaves.*



IN this paper we shall unite and consider two miracles of the same kind, by which the Son of God precludes the institution of the Sacrament of our Altars, and which are more closely related to the sacred mystery occupying us : one is the first miracle of His Apostolic life, that of Cana ; the other, the Multiplication of Loaves in the desert. The first is like an essay of the Eucharist, the second like the figure. In the study of these two mysteries we shall find where with to strengthen our faith, entertain our piety, and increase our love.

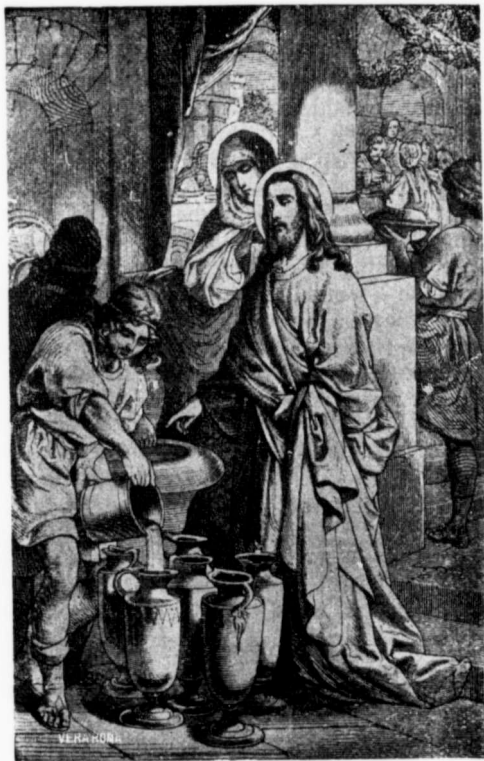
The changing of water into wine : Jesus being invited to a wedding and the wine failing worked a miracle, and changed water into wine, as those who served it, and those who drank of it, testify.

The miracle of Cana in the Son of God's idea, was the figure and symbol of that which takes place daily on the altar. " There is is reality," says Mgr. de Luzerne, an admirable likeness, between the first miracle by which Jesus inaugurates His career and that by which He closes it.

It is, firstly, an act of the same kind : In both there is a real change, a true transubstantiation : the water at Cana became real wine, likewise the wine in the Chalice real blood. The nuptial banquet of Cana was the figure of the nuptial banquet of the New Law. To the waitresses Mary said : " Do as He shall bid you " and the miracle took place ; to the ministers of the New Law Jesus said : Do what I bid you and the Consecration takes place.

Consequently we can assert that Jesus begins in one what He finishes in the other. At Cana, He, so to speak,

tried His power and prepared the matter which should, one day, serve Him in the Temple. Wine is, in a way, more nearly allied to blood and according to St. Cyril bears more affinity to it. Being generally of the same color and more fully expressing spiritual joy, strength,



THE MIRACLE OF CANA.

the holy inebriation we drink in the Chalice of salvation.

Hence Jacob spoke of the blood of the vine, and the Prophet Zacharias called the blood of Jesus, "the wine that maketh virgins." That was what led St. Peter Chrysologus to think that Our Lord wished by the mi-

racle of Cana, to give us a sign and as it were a prelude of the Blessed Eucharist. Finally we see therein the anticipated proof of transubstantiation and enough to help and strengthen our faith if it needed it.

"What," said the Fathers and in particular St. Cyril<sup>s</sup> of Alexandria, "you believe that by a simple act of His will, Jesus changed the water into wine, and you refuse to believe, in His word when He formally tells you the wine is changed into His blood." Is He less powerful at one time than at another, or less worthy of belief when He reveals the second of His prodigies than when He made known the first? What difficulty can faith find in submitting to one when she has admitted the other? If Jesus has performed so many sensible and evident miracles, is it not to help us unhesitatingly believe the truths above our senses and beyond our reason? And moreover, if, having been invited to earthly nuptials He performed such a wonderful miracle, to quench the thirst of the guests, how should we find it difficult to believe that at the nuptials of the Lamb to the children of the heavenly Spouse, He gave a miraculous and divine beverage.

That, if it is at Mary's request, and on her account, the first miracle takes place, it is, according to spiritual writers, also on her account and more for her than all the rest of mankind combined that the Eucharist was instituted.

Jesus is going to leave the world and return to heaven, but Mary must still remain fifteen years in exile; her divine Son does not want to leave her so institutes the Eucharist to remain with her, and, from the hands of her adopted Son, she shall receive her Son by nature in such a way, that, as we owe her the Incarnation we shall also owe her the Blessed Eucharist.

What strikes and astonishes and disconcerts most in the Eucharist, is not principally transubstantiation, (nature is full of it, Sacred History also) it is the extensions and the renewings; the multiplication and the reproduction of the same body at all times, and in all parts of the globe at the same moment.

But did not Jesus prepare this miracle by another. The reproduction of His body by the multiplication of loaves?

What He did in the desert He will do at the Last Supper and in the Tabernacle : the principle is the same, it is the divine goodness which has pity on us. Jesus sees us wandering in the desert of life, and knows that after His Ascension we would be like sheep without a shepherd, exposed to the murderous assaults of the infernal wolf. He will not send us away fasting, leave us without defence or guide. His love questions His power ; He has multiplied the loaves in the desert, He will multiply His Presence in the Blessed Sacrament.

It was at night that the Son of God wrought both miracles. The first at the end of a day consecrated to the people, the second at the end of His own day, the night of Holy Thursday. When He was about to sacrifice Himself for the world, He desired to leave His Disciples and those who believed in Him a last proof of His love. As in the desert He took bread in His hands and raised His eyes to heaven, so in the Temple it takes bread in His holy and venerable hands, and rising His eyes to heaven, as if to show the food He is about to give comes from heaven and leads to it, He gives thanks, blesses the bread, and gives it to His Disciples.

Jesus gives thanks : The Sacrament of our altars is the act of thanksgiving par excellence. In the desert Jesus gave the miraculous bread to His Disciples to distribute among the people, now He gives to priests the great honor of distributing the Eucharistic Bread.

With five loaves Jesus fed five thousand people : with a little consecrated bread He feeds millions of Christians without lessening the extent of His love, without detriment to the multiplication of His body, without harming His unity, or exhausting His divinity.

After the miracle in the desert more bread was left over than had originally been. Since eighteen centuries Jesus gives Himself in food, yet, He is always as infinite, always as good, always as powerful, always God. He gives Himself entirely to each one, and is whole and entire under the least particle.

After the Disciples had gathered up the fragments they filled twelve baskets or as many as there were Apostles. There as many Ciboriums as priests and each Pastor always has his replenished in order to feed the flock entrusted to his care. The Gospel also remarks that

all who were there participated in the miraculous bread and were filled.

Communion is this satiety of soul whereby its desires are satisfied, its faculties developed, its powers vivified and the recipient filled with glory, grace, happiness and superabundant life. Alexander wept like a child because he could make no more conquests. Had he been able to communicate, even once, Jesus would have filled his restless heart, and satisfied all his ambitions.

Nothing can fill a heart but God alone. God has His place in every heart and thrice blessed are they who give it to Him... God is all and after the adorable Eucharist there is nothing but heaven and eternity.

The miracle of the multiplication of loaves in the desert is then the figure of one still greater. After having given this food Jesus announced another and promises the bread come down from heaven, the Eucharist saying: "You come to me because I have fed you. Seek the food that perishes not, the bread I will give—my flesh.

If to feed bodies that must soon die, Jesus, worked such a great miracle, who will not believe that to feed immortal souls He has not worked one a thousand times greater? Food must be proportionate to the eater; he who is born of God can only live of God. Our Lord makes all concur to the accomplishment of this miracle of love. He prepared ministers for it and devoted His life to it. It is His work, His thought, His pre occupation until death. He desires to be all ours in order that we may be all His.

Never forget this touching memorial of Jesus goodness: ponder it often, for it is by the study of His ineffable marvels that charity is augmented while at the same time faith and piety find the most consoling assurances and the intellect is enlightened, and the heart inflamed. As Jesus in the Eucharist is all for us, let us be all to Him.

It was after the miracle of Cana that the Disciples had such faith in Jesus. It is by Communion and after Communion that our faith in Jesus becomes unshakeable. You have just returned to God after years of neglect and contritely say: I believe. I do not doubt you, but, that belief lacks something vital. How could it be otherwise, it is so long since you have received the giver of faith Himself. You lack the experimental knowledge of God. Taste and believe.

After the multiplication the people wanted to crown Jesus king, but He would not allow them. Royalty here-below is not worth while; His kingdom is not of this world, for this world.

And you after having come to visit Jesus, to receive Him, offer Him the kingdom of self which He will gladly accept. Make Him King of your affections, of your possessions, of your being. He will never abdicate His sceptre, He will reign in your heart by His grace, by His love and some day take you to reign with Him in heaven.

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### Guardian Angel.

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(See frontispiece)

**L**ONELINESS is one of the dangers which we have to fear, because of the inability of our mortal nature to cope with the adverse forces of the invisible world, and to meet this danger, the provident love of God has given us our Guardian Angel. Ever at our side there is a golden life being lived. A princely spirit is there, who sees God and enjoys the bewildering splendors of His Face even there, where He is, nearer than the limits of our outstretched arms. An unseen warfare is raging round our steps; but that beautiful bright spirit lets not so much as the sound of it vex our ears. He fights for us, and asks no thanks, but hides his silent victories, and continues to gaze on God: His tenderness for us is above all words. His office will last beyond the grave, until at length it merges into a still sweeter tie of something like heavenly equality, when on the morning of the resurrection we pledge each other; in those first moments, to an endless blessed love. Till then we shall never know from how many dangers he has delived us nor how much your salvation is actually due to him. Meanwhile he merits nothing by the solicitude of his office. He is beyond the power of meriting, for he has attained the sight of God. His work is a work of love, because his sweet presence at our side, he knows to be a part of God's eternal and creative love towards our particular Soul.





“REIGN, O LORD, AND I AM HAPPY TO DIE !”

( Words of Vén. F. Eymard.)

## JOYFUL NEWS

## PIERRE-JULIEN EYMARD

*Founder of the Congregation of the  
Most Holy Sacrament declared "VENERABLE."*



WE most cordially invite all our Confrères to rejoice with us in the glad tidings just received from Rome. Last month we asked them to pray particularly for the happy issue of the introduction of the cause of R. P. Pierre Julien Eymard. This cause was presented at Rome, on Tuesday, the eleventh of August, and the next morning we received a cable containing this word, a thousand times welcome: "Venerable."

Rome has just admitted our dear Founder among its Venerables, and allows us to begin his process of beatification. Thanks be to Jesus in the Sacred Host and to our Lady of the Most Holy Sacrament !...

The Venerable Père Eymard died on the first of August 1868,—and behold only forty years and ten days afterwards, or less time than he lived, for he died at the age of 57, the Church after having approved his works, admits his sanctity, and judges him worthy of the veneration of the faithful. Let us then venerate and invoke him, and obtain that he work the three miracles necessary for his beatification, and the Church will then number him among its saints. "*Fac cum sanctis tuis in gloria numerari.*"

Numerous testimonies of his holiness from the most eminent personages in virtue and learning shine around the official notice we received from Rome, and form, for our Father, a glorious aureola. May heaven grant that his precious remains actually reposing in our chapel of Paris, soon become, the object of our cult and of our veneration. Then, relic inshrined in the sacred altar-stone, they will be closer to the Host and more than ever form "the ladder of the Eucharistic throne," supporting ciboriums full of hosts destined to satiate souls. Priests and

faithful, priests of adoration especially, we also love the Eucharist; like him, let it be our sanctification. The sanctification of the priest by the Eucharist: such was



CHURCH OF *CORPUS CHRISTI*. ( Paris.)

Burial-place of VÉNÉRABLE PÈRE PIERRE-JULIEN EYMARD

always the aim Père Eymard had in view when founding his beautiful Sacerdotal work. Is not the Eucharist the source itself of all sanctity? Let us then be eager to possess it in ourselves and to distribute it around us. Père

Eymard is a man according to God's heart, a saint ; this holiness shines in his works and in his writings : let us love them and spread them more and more. " He who glorified Jesus Sacred Host before men, Jesus will glorify before His Father : *Qui me confessus fuerit coram hominibus, confitebor et ego eum coram Patre Meo.*"

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## SINCERE THANKS

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**T**o whom are these thanks addressed ? To you, dear readers and subscribers who have answered generously to our call in favor of the holy Father. You remember our request for a novena of communions to be made during this Jubilee year for the Sovereign Pontiff's intention. Our heart overflows with joy, at the present moment, because we are able to offer such a beautiful spiritual bouquet to the good Pius X : 10,515 novenas have been promised which gives a total of 94,635 communions. Such a valuable present also, because it is offered to the Pontiff, who loves the holy Eucharist, and, who works with such zeal to draw all souls to the Eucharistic banquet. His heart of Father and Lover of the Blessed Sacrament will be gladdened. This filial respect of the children of Canada and United States, friends of our works, will be a proof of your practical love of Jesus in the Host. He will note with joy, that you are among the number that have heard his voice and that do their utmost to answer his call by approaching often and even every day for holy communion.

We thank you for your mark of esteem and attachment to the successor of Peter. In praying for him, you pray for all the needs of the Holy Church. You pray also for the diffusion of frequent communion among all faithful since the desire of the Holy Father, is to see all men come and receive Jesus in communion.

Our Father Superior, now in Rome for the General Chapter will himself present to Pius X, in your name, this magnificent spiritual bouquet.



MY NEW YEAR'S GIFT.

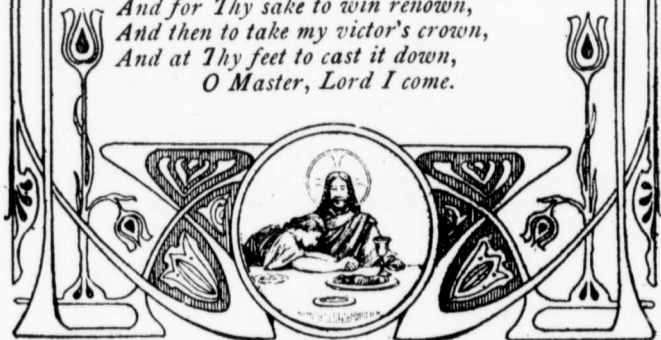
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**J**UST as I am," thine own to be,  
Friend of the young, who lovest me :  
To consecrate myself to Thee,  
O Jesus, I come.

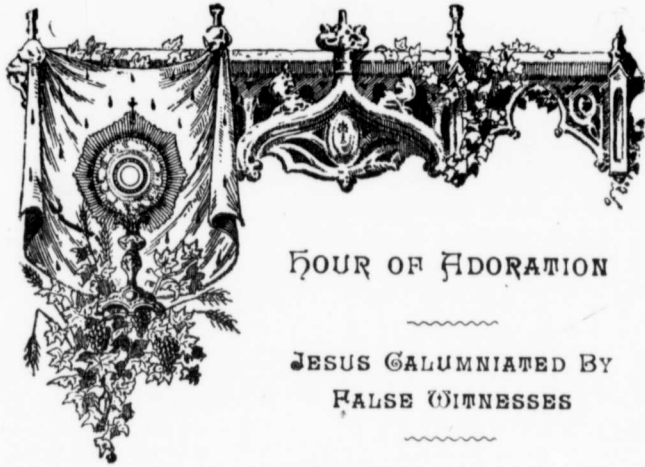
In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve and no delay,  
With all my heart I come.

I would live ever in the light,  
I would work ever for the right,  
I would serve Thee with all my might,  
Therefore to Thee I come.

"Just as I am," young, strong and free,  
To be the best that I can be  
For truth and righteousness and Thee,  
Lord of my life, I come,  
With many dreams of fame and gold,  
Success and joy to make me bold,  
But dearer still my faith to hold,  
For my whole life I come.

And for Thy sake to win renown,  
And then to take my victor's crown,  
And at Thy feet to cast it down,  
O Master, Lord I come.





## HOUR OF ADORATION

### JESUS CALUMNIATED BY FALSE WITNESSES

#### I. — Adoration.

One of the last prophecies of Jesus was now going to be fulfilled. He had recently said to His Apostles : " Behold we go up to Jerusalem, and the son of Man shall be betrayed to the chief priests, and to the scribes, and ancients, and they shall condemn Him to death."

Many ages before, this Council, held in the house of Caiaphas, had been predicted in the Book of Psalms, as an assembly of the wicked, engaged only in blackeing the innocence and the reputation of the Saviour by their calumnies.

The Prophet had again predicted that a cloud of false witnesses would rise up against the Messiah, but that, instead of proving Him guilty, they would show themselves to be liars and impious men.

The Scriptures are accomplished. Jesus is delivered into the hands of the great ones of the Jewish nation. The Council of the wicked, who have decreed His death, are gathered together. The discussions of the trial are going to show forth the innocence, the sanctity of the Saviour in full day.

The members of the Sanhedrim had long known, at least by report, the Divine Saviour and His doctrine. They had so often Watched Him, and in so many ways.

They knew that there was nothing with which they could reproach Him and that no witness could bring the least fault against Him. They are forced, therefore, for want of better, to seek false witnesses upon whom they may base a charge of condemnation to death.

Caiaphas drew a crowd of false witnesses around this formidable tribunal.

After a minute research into His life, His words, and His miracles, the witnesses could find nothing bearing even the appearance of evil. The two who seemed to be better qualified than any of the others for swearing falsely, ended by contradicting themselves and each other to such a degree that their testimony lost all value.

No one, even among His most ferocious, most crafty enemies, could discover in Jesus' life a single act, a single word, even an appearance worthy of reproach or censure! God's infinite wisdom foils all the plans of the so-called wisdom of men. They thought to blacken forever in public opinion their Victim's honor and reputation—but behold, without willing it, without knowing it, they are pronouncing upon Him the most beautiful panegyric, they are giving to the world the most shining demonstration of His innocence, of His extraordinary, rather let us say, divine, sanctity.

Kneel before the Divine Accused. He is present before you in this little Host. All the demons are there unchained to accuse Him in the eyes of men. The angels alone are in adoration before Him. Unite with these angels. Apply to Him the beautiful words of the mother of Samuel: "There is none holy as the Lord is." Repeat to Him this sublime canticle of the Church: "*Tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesus Christe*—Thou alone art holy! Thou alone, are the Lord! Thou alone art the Most High, O Jesus Christ!" Thou alone, O Jesus, canst say: "Which of you shall convince me of sin?" Thou alone—and I wish to proclaim it before the whole world—art holiness. Thou alone art innocence, Thou alone art purity by essence!

## II. — Thanksgiving.

Caiaphas gave full liberty to the false witnesses to depose against Jesus. All the lying accusations that had been formulated against Him during His life were brought up anew at Caiaphas' tribunal. "He is a friend of good cheer, He is the habitual companion of sinners," exclaims one. "We know that He is Himself a great sinner" say some others. "He has seduced the multitudes," "I have heard Him blaspheme," "It is in the name of the prince of demons that He casts out devils," say others. At length, two came forward and advanced that He had had the audacity to affirm: "I can destroy the Temple of Jehovah, and I can rebuild it in three days!"

To an honorable man, there is no punishment worse than calumny. It would be sweeter for him to die than to survive his reputation. The world encourages a man to take every means to re-establish it, even to the washing out of the insult in blood. And so the High Priest himself was astonished at the calmness of Jesus, at His deathlike silence. "What!" he exclaimed,

" answerest Thou nothing to so many witnesses who rise against Thee ? "

Answer, O Divine Saviour ! A single word from Thee will confound all these miserable calumniators, will place Thee in clear light before the multitude around Thee, will show the innocence of Thy life, the integrity of Thy honor.

No, incomprehensible thing ! "*Jesus was silent,*" says the Holy Scripture, "*and answered not a word. Jesus kept silence, and answered nothing.*" And why keepest Thou silence so compromising ? He who will read, may find the whole explanation of the mystery written in the Heart of Jesus. There only is it found : *Jesus was silent.* He wishes His silence to be for us a cause of salvation. He was silent, because He willed by His silence to expiate, even at the price of His own honor, the faults committed by man's tongue. He wished by His silence to repair the false excuses of Adam and Eve who, after their sin, excused themselves before God instead of asking His pardon.

He prays then for His calumniators, not only for those who at that moment were bearing false witness against Him, but for all those who in the course of time would insult His Sacred Person even in His loving Eucharistic retreats. He offers this profound humiliation to His Father in reparation for all outrages against truth.

I thank Thee, O Sacred Heart of Jesus ! It was for me that Thou didst accept this dishonor. Rather let me die than ever again wound this virtue which cost Thee so much !

Still more, Jesus was silent, because He wished to teach us to support calumnies with meekness, without accusing others, without justifying self ; or, if that should be really necessary, without doing it immoderately. And daily still does Jesus accept in His Sacrament the humiliation of silence before the injuries to which He is perpetually exposed. Without a word of complaint, He confronts the humiliation still more dishonorable to Him, namely, that of a sacrilegious Communion ! He wishes thereby to perpetuate the silence of His Passion, to render it, as it were, tangible to me, and by His Sacrament, to give me the grace of it. And thus, though the most iniquitous accusations weigh me down, I am assured that the Heart of the sweet and patient Victim will infuse into mine the graces of courage and patience necessary in the time of trial.

Oh, I thank Thee, Jesus, I thank Thee ! I thank Thee for these divine examples, these divine teachings ! I thank Thee for all the graces of patience merited at the price of so many humiliations, and which Thou hast so liberally distributed by Thy Divine Sacrament !



## III. — Reparation.

The end of every legal procedure is to discover truth, to determine whether the accused is really guilty or not. In Jesus' trial it was just the reserve.

Had it been carried on according to the rules of justice, they should first have produced the accusation, then interrogated the accused, as well as the witnesses for and against, then taken the votes, and lastly, pronounced the sentence. But no. In opposition to all human laws, the members of the Sanhedrim desire to play at one and the same time the double rôle of judges and accusers. For them, there is no question of learning the truth. There is question only of finding a witness, well understood to be false, and a charge which will authorize them before Pilate and the people lawfully to condemn Jesus to death : "*They sought a false witness to be able to deliver Him to death.*"

With money, they have no difficulty in suborning numerous accusers. All the actions, words, and gestures of the Master are interpreted before them by false witnesses. Sometimes, in spite of all the precautions taken, there are not two among them that can understand one another on the same testimony. Two, however, end the investigation by giving an appearance of grave accusation to a word that the Accused had pronounced some time ago before the people. They accuse Him of attempt to destroy the Temple. This was pure calumny. Our Lord had never said anything of the kind. He had said : " Destroy this temple, and in three days I will build it up again." St. John tells us that He was alluding to His body. The false witnesses applied these words to the Temple of Jerusalem ! What matter ? The lie was well chosen and the blow well struck. The Jews were jealous even to fanaticism, of the existence and the glory of their Temple. To say one word against it was to draw upon one's self the hatred of the people and to be adjudged worthy of death. That word of Jesus, then, they looked upon as a blasphemy against the Temple, a mortal crime in the eyes of the people of Israel. Death alone could wipe out such an offence. They knew how to turn it to account effectively. This grave accusation became in their hands a powerful lever with which to raise the popular passions against the Accused.

They desired not only to put Jesus to death, but they tried to dishonor Him in public opinion. " Crush the infamous man ! " was the cry of all Christ's enemies. They played their part so well that the people, who had revered Jesus as a Prophet, now detested Him as a sacrilegious man. The same lips that had sung : Hosanna to the Son of David ! " five days later cried out against Him : " Crucify Him ! " and while He hung upon the Cross,

they hurl in his face the accusation of having wished to destroy the Temple of God.

Oh, what the Heart of Jesus must have suffered on hearing these wicked men so maliciously misconstrue His words! There are six things, says the Wise Man, that God hates, and there is a seventh which He detests, and that is, a deceitful witness that uttereth lies.

To bear false witness in a court of justice is an extremely grave sin, since it is to take the God of all truth as witness to attest a lie. Here crime takes on a character of infinite enormity. It is in the presence of Him who is Truth itself that these lies are affirmed with on oath; it is against that Truth they are directed; it was these lies, these false witnesses that condemned Truth at the tribunal of knaves and liars. What a humiliation for the Divine Saviour! Bellarmine says that contempt gives more pain to great souls than all kinds of physical suffering could do. Who can measure the nobility of Jesus' soul? Who, then, can measure the ignominy of this base and lying accusation?

Oh, pardon, Divine Saviour, pardon for all the outrages of which Thou wast the object in this crowd of false testimonies! And even in our own time, how art Thou treated in the Blessed Sacrament? Art Thou not always among the wicked the subject of calumnious accusations? Multitudes of men will not recognize Thee under these humble forms as the Saviour of the world; still more, an incalculable number among them so misinterpret the meaning of Thy words that they see in the Eucharist only a sign, a symbol. Oh, pardon for all these heretics who, like the iniquitous members of the Grand Council, judge according to their senses and with bad intentions, Thy words and actions, thus continuing to make Thee suffer the humiliation of the Sanhedrim!

But why should I be so much astonished at the wickedness of the Jews, who strain every nerve to suborn witnesses for Thy destruction? Is it because my conscience does not reproach me with similar crimes? Have I not been so wicked at times as to raise up false witnesses against Thee? How often to indulge my passions have I sought reasons, probabilities, preferred opinions opposed to Thy law and to Thy holy Gospel?

Have I not an inclination to speak falsely of my neighbor? a tendency to interpret in bad part the actions of others, to form unjust suspicions, and to manifest them? Do I not recount the faults of my brethren, exaggerate them, quote them badly, without examining whether they are true or false, taking little heed of the prejudice I may cause to my neighbor's honor?

Pardon, Jesus, pardon, for all these failures in charity which cost Thee so many humiliation at this moment of Thy Passion!

Pardon for the poor souls in purgatory who are at this very moment expiating their lies and their false testimonies!

I repent, O my God, for all this wickedness, and I supplicate Thee to give me an upright conscience that will always render testimony to the truth.

Mary, obtain for me this grace from your Divine Son, who says to us : " I am the truth ! "

#### IV. — Prayer.

The Christian is another Christ. Like his Master, he ought to be during his life a butt for all sorts of calumnies and persecutions. Like Him, also, he ought to know how to be silent, and to accept them with sweetness and patience. St. Peter excellently recalls to us this doctrine : " For this is thankworthily, if for conscience toward God, a man endure sorrows, suffering wrongfully. For what glory is it if, committing sin, and being buffeted for it, you endure ? But if doing well, you suffer patiently, this is thankworthily before God. For unto this are you called ; because Christ, also, suffered for us, leaving you an example that you should follow His steps. Who did no sin, neither was guile found in His mouth. Who, when He was reviled, did not revile : when He suffered, He threatened not ; but delivered Himself to him that *judged Him unjustly.*"

Nature is horrified at the thought, that it must endure everything without complaint. Sometimes, it must be admitted, if left to itself, it is absolutely incapable. What, then, is necessary for it that it should be silent under calumny ? The grace of Our Lord.

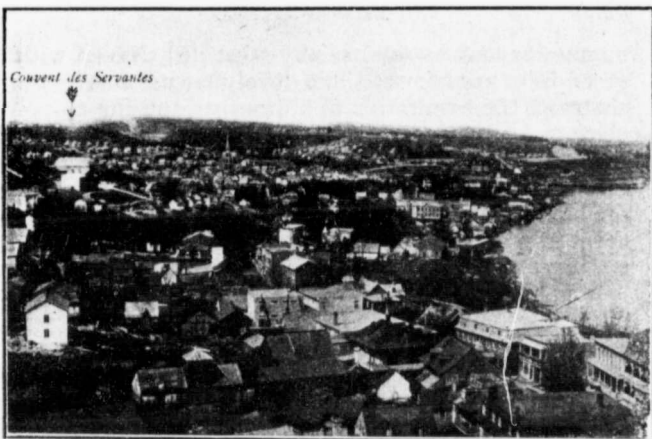
This grace, the Divine Saviour merited for us at the tribunal of Caiaphas and, by an unheard-of refinement of love, it is He Himself who desires to impart it to our soul in Holy Communion. There, the Master will teach the disciple ; there, the Saviour will strengthen him.

Ask Mary to obtain for you the grace to comprehend the necessity of Communion, Its efficacy in the time of tribulation. May she make you understand that Jesus alone is capable of consoling you and of making you support with sweetness, patience, and even with love, the calumnies and railleries of men, that to Jesus Hostia alone you should henceforth go to tell your trouble and to justify yourself.

Ask of Our Lord the grace never to calumniate your neighbor, for that is one of Our Lord's formal commandements.

Let Jesus take charge of your tongue. Let it speak only at His order and good pleasure. Let Him come often to sanctify it by Holy Communion. It is at that blessed moment, above all, that He will render it like unto His own.

O Jesus, who didst will for my love to be falsely accused by the Jews, and who dost still remain under the charge of similar accusations in Thy Divine Sacrament, grant me the grace never to defame any one and, for Thy greater glory, to endure all calumnies with patience ! Amen.



CHICOUTIMI.—VIEW FROM THE CATHEDRAL.

## At the Servants of the Most Holy Sacrament.

### A TRIP TO CHICOUTIMI.

**C**HICOUTIMI! Chicoutimi! was the stentorian cry that broke the peaceful calm, and rudely awakened us from the delicious reverie into which the enchanting scenery on which we had been gazing so long had lulled us...

Leaving Quebec, from the river St. Lawrence we saw the verdant plains and well cultivated farms of the Island of Orleans, with its pretty villages and quaint church spires rising as it were out of green meadows. Then successively passing St. Paul's Bay with its rugged rocky peaks; the "Eboulements" or crumbling range where nothing seems to warrant the name and the

mountains look as solid as any other ; St. Irenee with its green hills transformed into lovely lawns, and its grand chateaux the admiration of all tourists and the stopping-place of many, a conspicuous spot in the centre ; Murray Bay with its thickets of pine and beech sloping towards the river and giving to the village picturesquely cast on the bay a unique setting. Murray Bay with its magnificent Manoir, woodland paths, twittering birds and murmuring brooks.

Finally after having twice crossed the river which is twenty-two miles wide at this point, we stopped at Rivière-du-Loup in full view of the famous Saguenay, the most powerful of all rivers. Fair and world renowned Saguenay whose sublime majestic grandeur proclaims the all-powerfulness of the Eternal Pilot.

Before entering it the steamer makes another stop at Tadousac. It was there on the beach that the first Mass was celebrated and the first chapel in Canada built ; there that Champlain planted a cross before going back to Quebec.

Leaving this historical-spot we entered the far-famed Saguenay, on either side of which rose gigantic mountains that combined with the intense stillness made its austere and imposing beauty more keenly felt, more fully appreciated. The siren's mournful echo, the plaintive cry of the sea gulls that follow the vessel, the enthusiasm of the tourists, and, on certain days the peals of thunder that sound ten times worse on account of the echo, are the only sounds that break the awful silence.

Suddenly like a startling apparition rose the two immense mountains guarding the entrance to the bay, and on the left of which is Cape Eternity with its towering pines that seem to touch the very skies ; and on the right a high wall eighteen hundred feet high with three peaks from which it derives its name Cape Eternity. The highest of these serves as a pedestal for a statue of the Blessed Virgin, a glorious beacon in this wild wilderness, admired by tourists of all ages, sex and condition, who gaze upon this, " our tainted nature's solitary boast " with varied emotions.

Little by little the mountains recede, the tall peaks disappear, the river looks less formidable, and we sight

Ha ! Ha ! Bay or the laughing waters, at whose extremity nestles the charming little Village of St. Alphonse.

While we are enjoying the beauties of nature there is an abrupt turn in the river, as though an invisible hand had suddenly drawn a curtain aside, and Chicoutimi with its wharf, houses, churches and Convents looms up before our eyes.



THRONE OF EXPOSITION IN CONVENT CHAPEL.

CHICOUTIMI.—THE SERVANTS OF THE MOST  
HOLY SACRAMENT.

But what is that new building we see on the hill ? Are you a stranger in Chicoutimi that you do not recognize the Convent of the Servants of the Blessed Sacrament. Every one here knows and loves the White Sisters, God's doves, the Saguenay's silent sentinels. As we have a few hours to spend here we will visit the Convent together and learn more about it.

It was founded in France by Père Eymard assisted by Mother Margaret of the Blessed Sacrament. This Order like that of the Fathers of the Blessed Sacrament has for its principal work the solemn exposition and perpetual adoration of the Blessed Sacrament. Their chapels which are always in festive attire soon become powerful centers of attraction for the faithful, and prolific foyers of piety. At all hours of the day and night can be seen one or two of these white robed-religious with a golden Ostensorium on her breast watching like adoring angels before the Blessed Sacrament exposed. While others offend and forget God they offer Him adoration, reparation and prayer. Without doubt their, to non-believers, apparently useless life is of great worth before God and weighs immensely in the scales of divine Justice.

Apart from adoration they recite the canonical office in choir. The other hours outside the Chapel are spent in manual labor and the making of things necessary for religious cult, which they sell to the clergy and the revenue from which helps to support their institute.

The Nuns came from France about six years ago and through the fatherly kindness of Mgr. Labrecque settled in Chicoutimi. His grace fully realized how advantageous it was for his diocese to possess such a contemplative community which would give to the City the inestimable privilege of perpetual exposition of the Blessed Sacrament. This institution is an eloquent testimony to the enlightened and deep piety of the Bishop of Chicoutimi.

Since their establishment in this city the Servants of the Blessed Sacrament encouraged and assisted by the Catholic population have seen their work develop and spread rapidly. To the Convent was recently added a fine cut-stone church comprising chapel and crypt the whole situated on an elevation in the centre of the village where it is most likely to draw numerous adorers to the Blessed Sacrament.

The Community contains a regularly constituted novitiate for the reception of those who feel called by God to a life of adoration. The actual community now comprises twenty-five professed sisters and novices. They receive two kinds of sisters. Choir sisters who are obliged to

recite the divine office and pay a dowery when they enter; lay-sisters exempt from choir and employed principally in house-work. It is well to remark that both classes of sisters have in common the essential work of adoration.

And now that you know a little more about their order we have come to the end of our journey; but, before bidding you adieu let me confidentially whisper to young girls who may have accompanied us in spirit on our trip to Chicoutimi and who have heard the Master's call to a life of prayer and adoration. Remember that a community exists to respond to your desire and if you are generous and loyal enough to hearken to the divine call be sure you have chosen "the Better Part."—Mary's part. Do not fear the distance, the separation from home and friends, go joyously to the terrestrial paradise awaiting you at Chicoutimi and ask for admittance and rest assured ere long you will gladly and truthfully say "one day in Thy courts, My King, is worth thousands in the haunts of men.

And you, Christian Parents, if God should honor you by taking one of your children to adore Him in the Sacrament of His love, do not try to prevent or dissuade her, rather help her to answer heaven's call and deem yourself happy, to be able to number among your children an angel of the Eucharist, a Servant of the Blessed Sacrament.

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### God is there.

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WHO can tell to day how much this sole fact of the presence of Jesus Christ among us has quenched within the last two centuries of wicked purposes, restrained and smothered of immoral resolutions, made blossom and fructify of holy virtues?

In establishing Himself in such a permanent and visible manner among His people, Jesus Christ has unceasingly maintained faith and upheld hope.

MGR. SAIRET.



## The Religious and the Freemason.



HE was an honest laborer, a kind husband, and not by any means a bad man but one who had fallen into the prevailing fashion of persecuting priests and working for the downfall of religion, and as naturally—birds of a feather flock together had developed into a full fledged Mason.

Yet strange to say, when his wife became seriously ill and he required a competent nurse to watch her night and day, he did not scruple to think who could answer that purpose better than those same religious and to call in one to her assistance.

After all his conduct need not surprise us, it was only that of many of his stamp—always ready to rail at religion, simply because others do it, but equally ready to avail themselves of its ministrations when in need, though to them and others of their creed the nobility of soul leading that vast army of men and women, known as Religious to sacrifice themselves, even for their enemies seemed simply ridiculous.

It is strange that the enemies of the Church who labor with such perseverance and ingenuity to copy her charitable works have been able to find so few brave enough to devote themselves entirely to their sick infirm fellow-beings. We have yet to see a body of Freethinkers voluntarily consecrating their lives to assuage the innumerable miseries that public assistance ignores or cannot mitigate. And doubtless it will always be so, since selfishness and want of renouncement is the principal characteristic of these antichristians.

Was our Mason conscious of the moral infirmity of his brethren, when, notwithstanding, their glowing promises they tell him they can not furnish him with a suitable nurse? That is his secret. Any way his serious reflexions, if he indulged in any, concerning those who pre-

pare for heaven while on earth, did not diminish his anticlericalism.

Without thinking how rude it was to impose conditions on the gentle sister, who, for love of the Saviour gratuitously gave her services to his wife, he forbade her to mention religion to her, or to try and influence her in any way

The Sister held her peace. It was useless to discuss the matter with him, but she took up her post at duty's call, prepared to cary out her sublime vocation in every detail, and fully determined to leave nothing undone, to remind her patient, that her soul's life did not expire with that of her body.

There was nothing astonishing in this. What Christian, worthy of the name would refrain from speaking words which might contribute to the salvation of a soul. A soul which as St. Leonard de Port-Maurice declares is worth as much as the blood of Christ.

Several days passed before a favorable opportunity presented itself to offer the invalid the spiritual help she needed. But the devoted nurse waited patiently showed her every care and attention, and prayed earnestly for her conversion. Great was her joy when shortly afterwards the invalid herself, spoke about the divine physician and consoler. She saw how weak she was growing and realizing the seriousness of her case felt that her last hour was near, while a compelling power forced her to prepare for the end—and in that light how futile were all her former Atheistic beliefs.

The Sister gladly availed herself of the opportunity and did all in her power to console and encourage the poor woman and reawaken her faith. A faith which had, Alas, been buried in human respect for so many years.

When she finally made up her mind to go to confession and receive Extreme Unction notwithstanding the eagerness of all interested to carry out her wish, its accomplishment was not an easy matter.

If a priest were sent for during the day the members of the irreligious household would not hesitate to make the fact known, perhaps even prevent his coming, or do him bodily harm. On the other hand the patient's condition was getting very serious, and her death might occur at any moment.

As a last resource the Sister asked a priest of the parish to come during the night to convert and reconcile the dying woman to her God.

That night her husband, tired out by his work and anxiety slept unusually sound, otherwise how could Our Lord help at the supreme moment that soul He had led to repentance through His infinite mercy.

Summoning two neighbors who had already been let into the secret they prepared the room for the coming of Our Lord, while a messenger hastened for the priest. These devoted women helped the sister, quickly and quietly yet the Mason heard a slight noise and calling to the nurse asked what the matter was and if he were needed.

For a minute or two there was consternation among the little group, but the sister, though inwardly trembling calmly assured him there was nothing wrong and when he had fallen asleep again softly turned the key in his door.

Scarcely had she done so when the priest entered with the Holy Viaticum. After hearing the dying woman's confession, he anointed her and prepared her for her last journey, while the Sister and her companions offered humble thanksgiving for the success of their plan.

The next day the room purified by the Lord's presence seemed like a sacred place with its atmosphere of peace, and the invalid's face shone as if she had taken a new lease of life.

"You look very bright and happy," remarked her husband, struck by her expression.

"So I am! It seems to me as if a great big load were lifted off me" was her glad reply.

She died that night and her husband, the Mason, was then told what had taken place and how his wife of her own free will had become reconciled to her God.

He answered by showering invectives, sad to hear, upon religion in general, and those participating in his wife's conversion in particular and finally swore: "You shall not lay a finger on her corpse, that, at least, I shall do as I please with."

"Thank God," gently retorted the Sister, "her soul is safe and that is the most essential. May He in His mercy give you grace to admit as much some day."

## The Eucharistic Congress.

### Cardinal Vannutelli Given Enthusiastic Reception.

ARCHBISHOP BRUCHESI ANNOUNCES THAT NEXT CONGRESS WILL BE HELD IN MONTREAL IN 1910.

London, Sept. 10. — With all the splendor of the Catholic Church, Cardinal Vincenzo Vanutelli, the Pope's legate, was formally received by the prelates gathered here for the Eucharistic Congress, over which he will preside.

The reception took place last evening in Westminster Cathedral. Long before the arrival of the legate every seat in the cathedral, was filled. On the streets thousands waited for hours to get a glimpse of the Pope's representative.

Cardinal Vannutelli, with the attending priests, walked from the Archbishop's house, a block from the Cathedral, through lines of cheering people, including hundreds of priests, who came from almost every country in the world to attend the congress.

The legate addressed the prelates, of whom there were a greater number present than have gathered in one place in England in centuries. The Cardinal spoke in Latin.

After giving expression to the honor he felt at the mission confided to him by the Pope, Cardinal Vannutelli said that what touched the delegates most deeply was the fact that they were receiving this hospitable welcome in England, a country upon which for centuries past God had bestowed His benefits. In a few words the legate thanked the King for the reception given the delegates.

### UNITY OF THE CHURCH.

Speaking of the unity of the Church Cardinal Vannutelli said that, notwithstanding the variety and numbers

of the delegates to the congress, we are "cor unum et anima una," the same faith and the same objects unite us.

Going on, the speaker said that the purpose of the congress was to honor the Eucharist and exalt its worship. It gave the Pope great pleasure to have the Congress held in London, not only because of the salutary effects for which he hoped, but because he was thus able to give a high public testimonial of his deference and esteem for the whole British nation. It was to give proof of this affection. "Oh, that this congress," said the legate, "might revive that other Eucharist which was the especial character, honor and glory of the Island of Saints, banishing all doubts and divergencies, and causing the eyes of all to be fixed on the same star of faith, which was the dearest treasure of the bishops, kings and people of England. Nothing is more adapted to reinforce that union than this august sacrament."

#### ARCHBISHOP BOURNE'S REPLY.

Archbishop Bourne replied in English, He welcomed the Papal legate in the name of the clergy and laity of England. Speaking of the Congress, he said: "It is an act of worship, an act of faith, and, at the same time, an act of reparation intended to atone for all those words uttered in the English language that, some sent forth in knowing and bitter malice, and many more spoken in ignorance, which surely will be pleaded in mitigation of their guilt, have done outrage to the Bl. Sacrament."

The solemn benediction of the Blessed Sacrament brought the impressive service to a close.

At the Eucharistic Congress, at a huge meeting in Albert Hall, the Cardinal legate presiding, the Archbishop of Montreal, speaking in French, said the congress must remind the Cardinals of the glorious days of Rome. He represented Quebec as the most Catholic land in the British Empire. He declared the recent protest by the Protestant Societies against the congress's proceedings was not a national protest. Moreover, the congress was being greeted with sympathy and respect in every quarter. The congress marked the re-entry of Catholicism into its old kingdom. The whole Catholic world was now look-

ing Westminsterward, where the Eucharist, after being carried through the streets of the first capital of the world, protected by the English flag, the symbol of civic and religious freedom (applause), would find a new triumph. As the result of the congress he would cherish the hope that the whole of England would return to the Catholic faith.

The Archbishop, who spoke most eloquently, had a splendid reception.

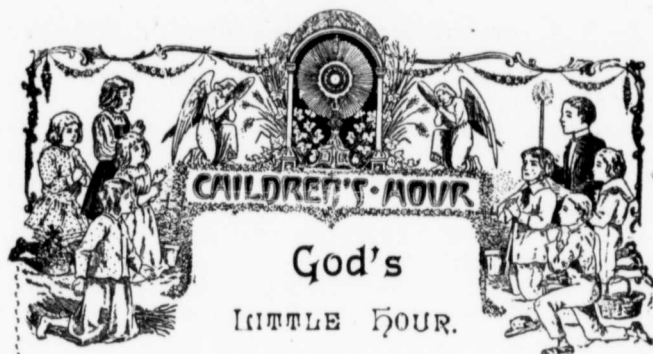
Prior to the Albert Hall meeting Archbishop Bruchesi took part in a debate wherein he aroused the most fervent applause of any speaker. He spoke of the complete religious freedom in Canada and the piety of the French-Canadians. Pointing to the Union Jack and the Papal standard, he brought down the house by declaring that the Catholics of Canada were "equally attached to the flag of our faith and the flag of our loyalty." He concluded by inviting all to the Eucharistic Congress of 1910 in Montreal.

The Archbishop of Montreal announced at one of the meetings of the Eucharistic Congress to-day that the next congress would be held in Montreal in 1910. The Archbishop made this announcement in one of the sectional meetings at Horticultural Hall.


Another great congregation, including dignitaries of the Catholic Church, priests and the laity, was assembled in Westminster Cathedral this morning, when Pontifical High Mass was celebrated at 9 o'clock by Mgr Amiette, Archbishop of Paris, who was assisted by several archbishops, bishops and canons, a full choir and a number of soloists. At the conclusion of the Mass there were three sectional meetings in connection with the International Eucharistic Congress. Two of them were conducted in English and the third in the French language. Cardinal Vannutelli, the Papal delegate, presided over the larger of the two English meetings.

The Duke of Norfolk delivered the principal address of the evening, and the legate, in responding, expressed pleasure at this manifestation of faith given him, and said that it would bring the greatest joy to the Pope on the occasion of his jubilee.

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God's  
LITTLE HOUR.


 ONE hour with Thee in silent adoration,  
 To taste the sweetness of Thy holy place;  
 To bow my soul in peace or desolation,  
 Before the pity of Thy sacred Face;  
 The world shut out, from sin and turmoil free  
 Only one little hour, my God, with Thee!

One hour with Thee—one short and precious hour,  
 Snatched from the rush and clamor of the day,  
 O gracious gift of love, O welcome shower  
 Of tranquil joy, that melts my soul away;  
 Making all things outside of Thee to seem  
 A vain illusion, an unhappy dream!

One hour with Thee—it is the old, old fashion,  
 The weary pilgrim seeks the Master's Heart,  
 Unlock the floodgates of Thy sweet compassion—  
 There is no rest, no truth, but where Thou art.  
 Of all besides oblivious let me be—  
 One hour with Thee, my God, one hour with Thee.

AVE MARIA.

## The Angel of Holy Viaticum.

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THE following fact happened not very long ago in a quaint little Swiss hamlet.

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It is barely four o'clock in the morning: the moon still sheds her fantastic light.

In the narrow path leading to the hamlet, two men are walking very quickly absorbed by the same thought, to reach their destination in time.

One is the village Curé who a little while before heard an invisible voice command: get up, take the Blessed Sacrament, and go to such a place, where a man is dying.

And the good Curé did as he was told, notified the sacristan, and together they set out to find the given address.

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The sun had scarcely risen when he reached the place and there he saw a man chopping wood and inquired of him who was sick in his family.

"No one, Thanks be to God!" replied the old man. Thinking they had made a mistake they inquired at the neighbouring houses but received the same answer.

The Priest was sure he had not dreamed, and was at a loss to account for this strange command, with its fruitless results. Still he must abide by facts no one was sick in that little hamlet. As he was about to retrace his steps and return the old man said:

Father, since you are here and have the Blessed Sacrament, and that with my infirmities it is almost impossible for me to go to Church, why would you not deposit the Blessed Sacrament a moment in the little chapel close by, hear my confession and give me Communion.

"Very willingly" answered the still mystified Curé: And all was done according to the old man's wish.



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The Curé had not gone a hundred yards when a little child ran after him screaming ; Father, Father, come back ! Grand-papa is dying.

He returned and found the old man in his last agony but beaming with joy as he feebly said :

“ Ah ! Father,” now I understand. It was my Angel that sent you here to-day ; it was for me you heard that, night-call, I was near death and I did not know it.



Despite my unworthiness. I always had a special devotion to the Blessed Sacrament, and as I lived in constant fear of paralysis, I prayed to my merciful Saviour every day, that I might not die without Holy Viaticum. Praised be His infinite goodness He has granted my petition.

A few moments afterwards, while the priest was still at his bed-side, in the sentiments of the greatest piety and resignation the singularly favored old man gave back his soul to His Creator.

Published with the approbation of the Archbishop of Montreal.