

The Sentinel  
OF THE  
Blessed Sacrament

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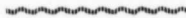
## SPIRITUAL ADVANTAGES

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### Offered to the Subscribers of The Sentinel of the Blessed Sacrament

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1. They contribute by their offering to the maintenance of the Perpetual Exposition which is kept up, day and night, in the Chapel of the Blessed Sacrament.
2. They are entitled to share in the benefits of one Mass celebrated *monthly* in this Sanctuary for their special intentions, and participate in all the prayers and good works of the Community of the most Blessed Sacrament.
3. They are entitled to share after their death in a solemn service celebrated every year during November in perpetuity, for all benefactors of the Congregation.
4. By enrolling themselves in the Archconfraternity of the Blessed Sacrament they may gain a large number of precious Indulgences.



The Sentinel of the Blessed Sacrament,

320, MOUNT-ROYAL AVE., MONTREAL.

5061-774



**The most Sacred Heart of Mary.**



### The Child's Petition

She stole into the church alone,  
With shy and timid grace,  
A little child with wondrous eyes,  
And smiling, dimpled face.

I come to see You, dearest Lord,  
Sweet Jesus, are You here ?  
Ah ! yes, the light is burning bright,  
I know that You are near.

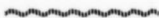
I am glad that we are all alone,  
Because I want to bring  
A letter to Your Sacred Heart  
To ask for everything.

Now, if some older people saw  
Me write this little letter,  
They'd take it, may be, from my hand  
And try to make it better.

But no one saw me write it, Lord ;  
I think it's written right ;  
And You won't mind if it's spelt wrong,  
Because it's clean and white.

I'll drop it in Your treasure box,  
And kiss it so 'twill speed  
Right up to heaven to Your Heart,  
To ask for all we need.

And, then, to make it very sure,  
I'll say a decade, too,  
To forward quick this little note  
I wrote, dear Lord, to You."





## THE REAL PRESENCE

CONSIDER the profundity, the height, the extent of the mystery of the Real Presence.

1. *The Profundity of the Mystery* : — It being measured by the incalculable distance separating the throne of the Divine Majesty, from the breast of the poor sinner receiving Jesus in Communion. If you can, go through in spirit, all the degrees God has descended to lower Himself from such a height to such a miserable level.

God being sufficient unto Himself, yet He condescended to create man ; man having sinned, yet God condescended to pardon Him. God has abased Himself unto giving His Divine Son to effect this reconciliation. The Son has abased Himself unto taking a body like ours in the womb of the Blessed Virgin Mary, which was a virginal palace ; He abased Himself to the poverty of Nazareth and Bethlehem, and from the peaceful calm of these seclusions, He abased Himself to the humiliations of His unfruitful Apostolate ; He abased Himself unto the ignominy and sorrows of His Passion. From Calvary He descends across the centuries to the most forsaken Tabernacles ; from the altar He descends from the hands of the Priest to the sinner's lips who has so often and so cruelly betrayed Him. The Holy Eucharist is thus the mystery of the profundity of heaven's mercies.

Doubtless our unworthiness is very great, but God's mercy is greater still. Have confidence then. Our Saviour has instituted this adorable Sacrament of the Eucharist, which contains His Body and Blood, so that he who eats thereof may live eternally. Since our Creator has descended so low to reach us, could we not inconvenience ourselves a little to mount to Him ? He is so accessible !

His advances are so generous ! Does not our indifference to His Real Presence constitute an offence against the King who solicits our loving acknowledgment of His residence among us, in the Sacrament of His love.

*The height of the mystery* : — Our Lord abides with us, because He loves us ! “ My delight is to be with the children of men. ” To obtain some idea of the height of this mystery, consider Jesus at the moment the Priest deposits His Sacred Body on your lips, then ascend to the principle of the union which the Saviour contracts with you. You would be obliged, by successive degrees, to mount very high.

You would ascend, first, to the Tabernacle where Jesus resides because He loves you ; from the Tabernacle to the Church, whose sufferings and humiliations He has shared for so many centuries because He loved you ; from the Church to His Heart pierced on the Cross, where He suffered so intensely for your salvation, because He loved you ; from His Heart to the womb of Mary, where our Redeemer took a body like ours, to be our Companion and Brother because He loved us ; from the virginal womb of Mary to the word spoken by God after Adam's fall, promising guilty humanity a Redeemer, because He loved us, from that word to the very thought which inspired it, the thought of His love for us. This mystery is then a mystery of love of prodigious height. “ Behold this great truth as desirable as any other in the Gospel, but so powerful and so elevated that we could not bear its splendour, if, He who had revealed it, was not propitious to us. ” Having thus ascended, from the Sacred Host to the Heart of God, Himself, how could we possibly redescend and degrade ourselves by disorderly affection for creatures ? A long and a strong chain of love links us to heaven ; we were not created for the vain and deceptive happiness of earth, then, let us be true to our higher destiny, bravely renouncing the world's pomps and vanities...

*The extent of this mystery* : — It holds Jesus in our midst forever ! “ Behold I am with you all days even unto the consummation of the world. ” These words taken from the Gospel of St. Matthew, crown the Blessed

Sacrament King of time and space. To Him are perfectly applicable those words of St Paul, which the Church places daily on her Minister's lips : " To the King of Centuries, Immortal, Invisible, to the one, only God, honor and glory forever and ever. " Amen.

The royalty of the Blessed Sacrament extends over all Nations. Jesus' conquests on earth will only be complete when His Real Presence will have been established everywhere, through the instrumentality of His Priests. The entire universe should belong to Jesus Christ. Consider, by an act of your imagination the actual state of the world. Wherever there is a Priest and an Altar, there also the Blessed Sacrament abides ; but how differently His Sacramental Presence is treated, in some places He receives great honour and respect, in others, He is unknown and consequently unloved, in others, despised and neglected, and in some places the object of ungovernable hatred. Consider the magnificence and royal pomp of worship in rich and fervent countries ; the misery and barrenness of worship where faith languishes and poverty holds sway. Over all these countries and various conditions, the reign of Jesus Christ in the Blessed Sacrament extends.

Think of the unknown lands where the Catholic Missionary, has not yet established the Real Presence of the Saviour ; they are to be conquered, they must be conquered, because the reign of the Blessed Sacrament must be universal. " Thy Kingdom Come. " The royalty of the Blessed Sacrament extends over all centuries. A rapid glance at the past and future of the Church, to whose destiny the world's is closely united, will convince you of this fact.

In presence of the Blessed Sacrament, let your heart be inflamed with great admiration, for the most wonderful work which God has perpetuated throughout the world ; with great respect as in presence of the most prodigious operation of Divine Power united to inexhaustible mercy ; with great tenderness recalling how God has suspended and as it were abrogated the most fundamental laws of nature to give Jesus to us, and to other sinners equally unworthy.

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tirely to Thy honor and eternal glory, and to supply for my unworthy reparation, and the little devotion which is in me, I offer Thee, that profound humility, charity and purity with which Thy most holy Mother, and all Thy servants approached this Sacrament ; that with which Thy Apostles and all holy Priests drew nigh to Thee ; united to the reparation and love which the Holy Catholic Church offers Thee incessantly. Amen. ”

## Spiritual Communion

### ITS NATURE

**L**IVE in Me ! ” “ Live in My Love ! ” says our Lord Jesus Christ. “ He who eats Me will live by me. ” By those words our Lord wishes us to understand that living by the Eucharist, through Holy Communion ; we should also live for the Eucharist, that is to say, direct all our thoughts, our actions, our affections towards the Divine Sacrament of His Presence His Love and His Life. “ Yes, our Lord, in the Blessed Sacrament, says Father Eymard, “ wishes to be the centre of all hearts, and He repeats ; ” “ Live in Me ; ” ... How can we live in the love of our Lord ? By making of this love living in the Eucharist, our centre of life, the only centre of consolation, in pain, in sorrow, in deception ; and in those moments when the heart abandons itself more freely, to cast ourselves on the heart of Jesus. He invites us : “ Come to me all ye who labour and are burdened, and I will refresh you. ”

After sacramental Communion frequently and lovingly received, nothing contributes so efficaciously as Spiritual Communion, in making Jesus the centre of our life.

In what does Spiritual Communion consist ? The Council of Trent, says, “ They communicate spiritually, who nourish themselves by desire, with the heavenly Bread placed before them, receiving the fruit and utility in virtue of their faith accompanied by charity. ” Spiri-

tual Communion consists then in an ardent desire to receive Jesus Christ in our heart, when we cannot receive Him sacramentally in the Eucharist, and, as St. Thomas of Aquinas says: "in the effusions of thanksgiving, adoration, and love which we offer, as if we really possessed Him."

From this definition we conclude the essence of spiritual Communion is contained in the acts of lively faith, sincere love, and ardent desire we form, to unite ourselves to Jesus Christ; in other words; it is nothing else than the desire of Holy Communion.

Father Rodriguez says: "The state of grace is absolutely necessary for spiritual Communion, and when in that state, we can with profit communicate spiritually every time we ardently desire Communion; God granting to persons in those dispositions the graces He imparts in sacramental Communion.

It follows that sacramental Communion is not the only one which unites us to Jesus living in the Eucharist; spiritual Communion produces this union but in a lesser manner and degree. By faith our soul is nourished with Jesus Christ who comes to us spiritually and makes us participate in His divine life.

Spiritual Communion can be made any hour of the day or night, by all the faithful, even by children who have not yet had the happiness of making their first Communion. It is then true that there is not an hour of our day, when it is not easy to practise this admirable devotion, which unites us more intimately to Jesus in the Eucharist gratifying the wish of His Heart: "Live in My Love," and permitting us to realize in ourselves, the words of the apostle: "I live, no, not I, but Jesus lives in me."



" O sweetest Jesus bring me home to Thee  
Free me, O dearest God, from all but Thee,  
And break all chains that keeps me back from Thee;  
Call me, O thrilling love, I follow Thee;  
Thou art my all, and I love nought but Thee."

F. RAWES.



## The Holy Old Man Simeon



**C**ENTURIES ago, two holy old men died a blessed death which any Christian might envy: one of them, St. Joseph, expired in the arms of Jesus; the other, Simeon the just, departed, as it were, holding Jesus in his arms.

Death is naturally sad, nevertheless it becomes as sweet as happiness, when we are borne in the arms of Jesus from this earthly life to the bosom of God; or when we appear before God holding Jesus in our arms. If it is Jesus that presents us to His Father, we are confident of a favorable reception: if it is we that present Jesus our kind welcome is equally assured.

But who will give us Jesus to transform the sadness of death? To change the melancholy road leading to the tomb into the bright path leading to heaven, to eternal felicity?

Divine Eucharist, this is your work. After having been our joy, our strength, our consolation in life, you will likewise be our joy, our strength, our consolation in death. After having been the food of the traveller in his exile, You will be the Viaticum of his last journey and through you he will close his eyes in peace, in the Saviour's loving embrace.

It was a signal grace, that promise made to the holy old man Simeon, the assurance he received from the Holy Ghost, that he would not taste death until his eyes had seen Christ the Saviour. From that day forth he lived only for Jesus, sighing for His coming, desiring the promised meeting diligently preparing himself for its fulfilment. According to tradition, the promise was not fulfilled until he had attained his one hundred and thirteenth year.

The long waiting was painful on account of the intensity of his desires, but he was a just man, and the Gospel

says. "the just live by Faith." So did Simeon live and he watched and waited for long years without complaining, happy to obtain by his patience the grace of embracing Jesus before dying, the grace of pressing to his heart "the Desired of Nations," "the Consolation of Israel."

Jesus did not allow Simeon to leave this world before he had the happiness of bearing Him, the Saviour, in his arms. He was at last rewarded, he who had prepared himself for such a number of years to receive his God, the God who loves to give Himself to souls who prepare themselves long beforehand for this supreme reception. Habitual frequentation of His Temple, frequent participation in His Sacraments, especially in His Sacraments by excellence, The Divine Eucharist, are the principal means by which we can prepare ourselves to receive Jesus and obtain the grace of not dying without receiving Him a last time in Viaticum.

Oh! if we understood the importance of this grace, how we should endeavor to render ourselves worthy of it, worthy to hear from the lips of Jesus the blessed assurance the Holy Ghost gave to Simeon, that, "the day and hour of his departure should not sound until he had seen his Saviour." To receive Holy Communion all our life long, in order to obtain the grace to communicate in Viaticum, would not be purchasing this grace too highly. Whoever has a heart let him understand! And to understand, let us consider Simeon.

The holy old man went to the Temple; and it chanced that on the same day and at that very hour the Mother and Father of Jesus brought the child to the Temple, according to the custom of the law (Luke, 11, 27). Happy meeting! arranged not indeed by chance but by the Holy Ghost. Simeon sought Jesus, but not so eagerly as Jesus sought him; Simeon desired to receive Jesus that day but not so intensely as Jesus desired to give Himself to him. Let us picture to ourselves the first look of the old man on the sweet little child lying so quietly, so peacefully, in his arms! Let us imagine, if we can, the ecstasy of that first mutual transport!

"He took the child in his arms." Ah! it does not satisfy Simeon, the bliss of gazing on Jesus. No, he desires more, and though Mary clasps her babe close to her

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bosom, nevertheless she must cede her treasure to Simeon, that he may hold him in his arms, press him to his heart, shower loving reverent kisses upon Him.

Then, after a last look, a last embrace, a loving sigh, which is in itself a prayer wafted to heaven, he closes his eyes, exclaiming: "Now, O Lord! let thy servant depart in peace:" "*Nunc dimittis Domine.*"

He wishes to see nothing further after having looked on Jesus; not only death has no terrors for him, but he longs for it, prays for it. The world he no longer considers worthy of his gaze, fearing by contact with it to profane his eyes sanctified by the sight of Jesus Christ. He is eager to quit this earthly life, to go to the bosom of Abraham, there, to await his Redeemer and to announce to the children of God "the Consolation of Israel" as near at hand.

Having saluted in Jesus the companion of his exile, and received his Saviour's blessing, he leaves the Temple, his heart overflowing with love and joyous thanksgiving.

Happy Simeon! But happier still the Christian who can in Holy Communion receive Jesus before death!

Solemn indeed is the moment which precedes our passage from time to eternity! There is something appalling in this truth: to-day I shall appear before my God, and in those dread words faintly sounding in our ears, "Depart from this world, O Christian soul, in the name of the all-powerful God who created thee."

In this hour of anguish and fear where shall we find a consoler to whom we may fly? Who will not tremble on that day of reckoning when the righteous scarce stand secure, when every hidden thought is known? Ah! if there be a means of changing this day of "wrath and sorrow," into one of confidence and peace, disclose it to me, I pray.

This means exists: it is the Divine Eucharist. This consoler can be found, and is found, in Jesus help of the dying.

Simeon went to the Temple to seek Jesus. When we are unable to go to His Temple Jesus will come to us in our homes, to return our previous visits a hundred fold. He will come to cast Himself into our arms, nay more,

to enter into our heart, where His presence will say even more efficaciously than did once His blessed lips: "It is I, be not afraid."

Poor departing soul, receive Jesus and with Him consolation, sweetness, hope and eternal life. Behold the Lamb of God! Look at Him! Love Him! Ardently desire Him! Follow Simeon's example take Him in your arms, press Him close to your heart, beg of Him to take full possession thereof, to be its food, its strength, its stay in your journey. Say with the Spouse in the Cantic: "I hold Him and I will not let Him go." He is yours, and now you may close your eyes without regret, without fear. Having looked on Jesus, there is nothing more for you to see here below. Sing with gladness the hymn of deliverance, offer with courage and resignation the prayer of departure: *Nunc dimittis*, "Let me go in peace."

Depart, O Christian soul! Depart and be not afraid! Clothed with Jesus Christ, enriched with His merits, transformed with His beauty invested with His Divinity itself; you cannot but be warmly welcomed in His Father's Home. The angels seeing a soul wearing the livery of Jesus Christ coming to its Creator, hasten to greet it, to welcome it in order to honour their King by honouring His spouse.

The flight of a Christian soul to its Heavenly Home, nourished and purified with the Body and Blood of Jesus is beautiful, joyful, triumphant, glorious. Nothing can bar its progress, nothing impede its ascent. High it soars, to the highest heavens, to the very throne of God Himself, where it will taste the unspeakable joys, the ineffable delights promised by God to those who love Him well.

O Divine Eucharist! give me my Saviour in my last combat, as Mary gave Him to the holy old man Simeon. O Jesus! grant that I may meet Thee in that supreme hour! If I am powerless to go to Thee, come Thou, Thyself, to me! Come and bring me, the consolation of Thy Divine Presence, the help of Thy strength, the Viaticum of Thy life.



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## The Avenging Flock

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TOWARDS the end of the seventeenth century, Brabant, Hainault and Flanders were laid waste by bands of robbers whose principal places of pillage seemed to be centered in Churches and Chapels. God vouchsafed to perform a miracle to put an end to the crimes of three malefactors who had already plundered a great number of sanctuaries without being captured. During the night of the sixteenth of December, 1686, two of those robbers entered the Church of St Martin, at Courtrai, where God and His Angels held vigil, and stole the sacred vessels, while the third kept watch in the cemetery adjoining the Church. The stolen vessels consisted of three silver ciboriums, an ostensorium and other valuable articles ; one of the ciboriums contained Consecrated Hosts, some of which, the robbers in their haste, let fall unperceived on the floor... The next morning when the sacristan and the priest who was to celebrate first Mass, entered the Church, they saw with intense grief that the Tabernacle door had been forced open, Christ's dwelling place profaned, and the sacred vessels stolen. Sadder still was the sight of the Consecrated Hosts lying on the sanctuary floor, and the anguished thought, what had become of the rest of the Sacred Hosts ?

The report of this sacrilegious robbery spread quickly throughout the city, and couriers were immediately sent in all directions to overtake and capture the criminals.

They, with their spoil, on leaving the Church hastened to return to Ghent, their native city. After walking some hours they arrived about day-break at a suburb of the city named Maltaburg, where they met a shepherd leading his flock to pasture. Not taking any special notice of him, still less of his sheep, they were continuing their route, when suddenly the flock of sheep surrounded them on all sides, barring their passage and bending their knees in token of adoration, all the while bleating most piteously as if in sorrow and protest at the outrage committed against their Creator. The shepherd was dumb-founded, but it did not take the robbers long to understand the reason of this extraordinary occurrence. Stricken with fear, they took to flight, throwing the ciborium containing the Sacred Hosts into a well which lay on their route.

Wonderful as this fact may seem, it is not incredible. We have often read or heard related how at various times God has made use of dumb animals to rekindle in Christians respect for the most august of Sacraments. Examples of this kind are often found in the lives of the saints; for instance, we read in the life of the seraphic Francis of Assisium that having received a gift of a lamb from a benefactor, he accepted it with joy, it being in his eyes a type of innocence, an emblem of the Lamb of God who takes away the sins of the world. In his child-like simplicity St Francis spoke to the lamb as to a rational being, telling it, that it should bless and praise the Lord, and be very careful not to inconvenience in any way its brethern, the monks. The lamb must have understood, for afterwards whenever it heard the monks singing the divine office, it would go to the Church, prostrating itself bleating before the Blessed Virgin's altar, as if to bless and praise, according to the best of its ability, the Mother of God. During Mass, at the moment of the elevation it would bend its knees and bow its head and by its example it inspired sentiments of devotion in the assistants.

To return to our tale, the report of the miracle of Maltaburg did not take long to reach the city of Ghent, and the robbers were captured without much difficulty. They confessed their crime, saying that, terror-stricken,

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they had thrown the vessels containing the Sacred Hosts into a well. They were led to the spot they mentioned, and there in the presence of a great number of spectators, the clergy commissioned by the Bishop of Ghent



took from the water the most Holy Sacrament which had remained intact and unharmed.

As this miracle had taken place on the territory belonging to the Abbey of St. Peters, near Ghent, that monastery was favored by receiving three of the miracu-

lous Hosts. The others were brought to the city of Courtrai. Their removal was attended with all the pomp of religious ceremonial in which an extraordinary number of the devout faithful took part. His Lordship Bishop Gilbert of Tournai presided in person at the impressive solemnity.

The severity of the sentence pronounced on the criminals, shows the rigor of the law at that period against robbers and profanors of the august Sacrament. John Melyn, the one who had acted as watch in the cemetery was sentenced to be hanged ; the second, Francis Husdain, to have his right hand cut off, then to be hanged and his body to be burned ; the third, Peter Bogart, who had been chiefly implicated in the sacrilegious crime, was condemned to be burnt alive after having had his right hand cut off. The sentences were carried out in the public grain-market, in Ghent, on the seventeenth of January, 1687.

Human justice was satisfied, but not the hearts of the people, and countless fervent acts of loving reparation were offered to Jesus by clergy and laity for the outrage inflicted on Him in the Sacrament of His love.

In thanksgiving for the gift of the three miraculous Hosts, the Abbot of St. Peter's, erected a commemorative chapel at Maltaburg, near the spot where the sheep had prostrated themselves in adoration before the Sacred Hosts, held by profane hands. It was renowned for many years, and was the scene of numerous pilgrimages. In the course of time, when fervor waned, the chapel fell into ruin. Latterly, it has been restored and embellished, and to-day it enjoys its primitive celebrity, as may be seen by the great number of devout worshippers of all classes, taking part in the week of solemn reparation held there annually beginning on the fourth Sunday after Pentecost.

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The Mass for the subscriber's benefit will be celebrated Thursday February 18 at 6 o'clock, in the chapel of the Blessed Sacrament.



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## SUBJECT OF ADORATION

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Christian Virtues—The Love of our Neighbour

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The Eucharist, law and foundation of love  
of our Neighbor.



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### I. — Adoration.

Let us adore our Lord speaking to his Apóstles after the Eucharistic Supper and promulgating the precept of love of our neighbour : I give you a new commandment, that you love one another.

In choosing this moment to give the commandment to His disciples, our Lord seemed to indicate its close connection with the mystery of love which had just been accomplished. In fact, He calls it a new commandment, the Blessed Eucharist creating for us a triple reason to love our neighbour :

1. Because it is a new and more complete communication of the Divinity. The first and fundamental reason why we should love our neighbour, is that in him we should honour and love the reflection, the image of the Divinity. "*Ratio diligendi Deum, Deus est :*" says, St. Thomas of Aquinas. Thus, every creature, no matter who he may be having been created to the image of God, has a right to a share of our love. This reason becomes stronger, when, by grace, the divine life commences to circulate in our being, making us children of God. More lively and more pressing is this reason, when by a marvel which has no equal save the love which conceived it, God Himself comes to live in us under the humble appearances of Bread, in order to transform us into Himself and to make us live by Him. We can all say on leaving the Holy Table : " I no longer live, Jesus Christ lives in me."



Our neighbour, viewed thus, by the light of faith becomes brilliant with the beauty of God : his imperfections and failings disappear under the rich mantle of the Divinity. Oh ! how easy it is then to love him in God, or better still, to love God in him !

2. Because the Eucharist is the greatest proof of the love of God for His creatures : The second reason compelling us to love our neighbour, is that, as God lavishes His tenderness on him, we cannot refuse to love him without showing our aversion to God. The greater the love of God for creatures, the greater should be their love for one another, and that is why the Divine Master, after having said : " Love one another," took care to add, as " I have loved you," thus giving to His apostles not only the model but also the reason of this new precept.

Jesus Christ has loved us to excess in the institution of the Eucharist : He has surpassed the immense measure of dilection which He filled in the Incarnation and on Calvary ; He had a right then to impose on man a new obligation to love one another.

Divine Master how can I in future keep in my heart any repugnance or aversion for those whom Thou hast loved so tenderly ? I also wish to love creatures without measure, because Thou lovest them : this reason suffices.

3. Because by this Sacrament we contract a new link of intimacy with our brethren. " As, say the Holy Fathers, the Eucharist is like a heavenly union between Christ and Holy Church, by which we are born to glory, as by the Cross we are born to grace, we become by a new title the children of God, adopted sons of His large family, and consequently by a new title brothers also." " Moreover we become by communion as St. Paul says, members of the same body." The reason is that we are nourished by the same divine meat and drink.

## II. — Thanksgiving

Among the different commandments which the Saviour gave to the world, some rest on the Sovereign Dominion which God should exercise over all creatures made by Him, in virtue of which He gives orders and decrees which no one can shun without rebelling against divine authority ; others rest on the laws His infinite

wisdom has framed so that each being may attain his particular end, without disturbing the admirable order of creation.

But the precept of love of our neighbour rests on a foundation, the view of which alone enraptures, and the mere thought of which inflames us — the goodness of God. No, this commandment is not hard or austere, it is sweetness itself, and our soul which God created naturally loving, inclines to this gentle law of the love of our neighbour.

This command is given under circumstances, which of themselves should make us love and esteem it. It was on the eve of the Saviour's cruel passion and death on Calvary ; it was at the very moment He was bidding adieux to His apostles and when His Sacred Heart overflowed with tenderness and love ; it was especially after the supreme effusion of the Saviour's goodness, when, wishing to reach the climax of His love, He gave us in the Eucharist all He has, all He is.



Moreover, this admirable Master did not content Himself with giving the commandment : He laid it on a solid foundation and placed within His creature's reach the means to fulfil it. This foundation is precisely that deep love of which in that moment He gave such evident proofs to man. As to the new means whereby man should love his fellowmen, it was a real link though a mystical one uniting them in Him : — the Holy Eucharist.

### III. — Reparation

Let us recall in sorrow of heart the gravity of our faults against this precept of the love of our neighbour. Let us examine ourselves in the light which the infinite love of our Saviour in the Eucharist sheds on this point.

To transgress it, is to violate the second commandment of the law, which Jesus Christ affirms to be like the first, the love of God. The Eucharist pledge of God's love, and foundation on which rests this command lives perpetually to recall to man his obligations. How can we excuse ourselves in presence of a law so formal, so important, promulgated so continually and so clearly ?

Not to love one's neighbour is not to love God, because God lives in him by grace. He comes personally



into his heart by Holy Communion, and it is He that we should love in our neighbour. Do you understand now, that the words of St. John are true, without a shadow of exaggeration. "He who does not love his brother, and who pretends to love God, is a hypocrite and a liar." "Because" adds the apostle, "how can we love God rendered visible in our neighbour if we do not love that neighbour."

Sins against our neighbour assume in a measure the malice of sins committed directly against Jesus Christ. It is not only to the good, but also to the evil done to our neighbour, to our aversions, our uncharitableness we must apply those solemn words of Jesus Christ: "Amen, Amen, I say unto you, what you do to the least of these, you do unto me." We would not dare hurt the Sacred Host where Jesus Christ resides, nor entertain repugnance for It: Let us be very careful not to have those dispositions in regard to our neighbour.

#### IV. — Prayer

In concluding this meditation on the law of mutual love let us make the three following requests of our Lord.

1. To have understanding of the close union which Jesus Christ contracts with the communicant; of the divine transformation He works, and of the indwelling of the Holy Trinity in that heart by sanctifying grace. Penetrated with these thoughts, the command to love our neighbour, will appear sweet, admirable and easy to practise.

2. To love the Holy Eucharist more and more, in order to love our neighbour better. In both, it is God hidden under appearances perhaps repugnant to nature, but delicious to faith, can we not say of God, the more He hides Himself, the more beautiful and loving He appears?

3. To love our neighbour more in order to love the Holy Eucharist more. We cannot always be in the presence of the Holy Tabernacle, but we can nearly always love serve and honour Jesus Christ in the hearts of which He has taken possession by Holy Communion.





## An Apostle of the Eucharist,

Reverend Peter Julian Eymard.

(Continued.)

**D**EEPLY penetrated with the thought of his own nothingness he approached his Bishop to receive the sacred character, and was ordained, a priest forever, on the 20th of July 1834. Immediately after without informing even his sister of his intention he took refuge in a pious solitude consecrated to the Blessed Virgin, where, after one more day of recollection and immediate preparation, he mounted the altar steps and celebrated his first mass, under the maternal protection of the mother he loved so dearly, and who had guided him safely through so many vicissitudes to this blissful hour. How describe the rapture of this mass. The ineffable delights for the newly ordained, the tender affection with which he held in his hands, for the first time, his King and his God... The Angels hovering near were scarcely more fervent than he, more humbly reverent, more deeply loving. Hour of ineffable delights for the Master also, happy to obey a voice so pure, happy to repose in hands so innocent, happy to enter into a heart so spotless and undefiled. Herein is the secret of the King which we may not fathom, but, which betrayed itself yearly by a sensible lively emotion, when he celebrated the anniversary of that first mass.

After his ordination Father Eymard seemed to live but for the Eucharist. It was his cherished ideal, the centre the moving power of his existence.

His sister says : " For two hours before his mass, my brother was inaccessible, unapproachable, completely absorbed in preparation for the great act. No one would disturb him, no matter how urgent the necessity. His thanksgiving was almost as lengthy and were it possible even more fervent."

Frequently throughout the day he paid long visits to our dear

Lord, in His Sacrament of love ; confiding his resolutions to him, writing them in His Sacred Presence under His loving eyes. The Blessed Eucharist was not merely an abstraction a remembrance for him, no, it was the Master, Himself, and his belief in the personal and living reality of Jesus therein was as firm and strong as it was loving and practical.

Spending hours with the divine King of the Tabernacle, did not prevent him conscientiously fulfilling all his parochial duties as the years of his fruitful active ministry in Chatte and in Monteynard amply prove, and where he is still lovingly revered and gratefully remembered.

He identified himself closely with the interests of his



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parishoners shared in their labours, suffered in their sorrows, partook of their joys. He had considerable knowledge of physics and frequently acted as physician of body as well as soul.

The poor were his special favorites, in order to help them he deprived himself of all even necessities, sometimes going so far as to give them his sister's clothing ; she says : " As a last resort I was obliged to hide the money necessary for our daily household expenses, and fortunate was I when he did not discover my hiding-place." " Once when he had given the last quarter he possessed in charity, with practical forethought I asked him, what shall we eat for dinner today ? Oh, he replied unconcernedly, there is cheese in the house. Is there not ?"

Throughout those five years of active zealous ministry, Father Eymard experienced personally all the difficulties and hardships of the priest hood, learned to foresee and apprehend its dangers, and to thoroughly understand its numerous and important duties.

In the pastoral retreat of 1835, while deeply absorbed in prayer, he heard a voice from the Tabernacle so tenderly repeat the question asked centuries ago : " Peter, dost thou love me ?" And his answer, beautiful in its deep humility and yearning love burst from an overfull heart — Lord, I dare not assert I love Thee, but I will love Thee, yea, forever" And inflamed with love he cried out : " Oh ! how happy I should be, could I keep my heart perfectly free, utterly disengaged from every human earthly tie ; clinging only to Jesus, my God ; upright and honest in my intentions, chaste and pure in my affections. I shall concentrate all my efforts and energies to keep my heart detached from all, and to combat my predominant passion, which is pride. I will go before the Blessed Sacrament and sign these resolutions with my blood." — And he did so.

Thinking it most conducive to the independance of his ministry, he strictly refused to accept gifts of any kind from his parishoners. Those who insisted, despite his refusals, he threatened to have no dealings with whatever. Finally his courage won, his wish was res-

pected and his legitimate firmness in adhering to it greatly admired.

### III. -- Father Eymard in the Congregation of Mary.

We can easily understand how God, jealous of such a soul, desired to make it all His own by calling its possessor to the religious life. The Congregation of Mary was then in its inception, Father Eymard entered it sharing the trials and hardships inseparable from every religious foundation. Admirable schooling of divine Providence for the young novice, who, not many years later, would, in his turn be called upon to found another religious community and to undergo the very same trials and difficulties he had just experienced ; but this time as pilot, in sole charge on whom all depended, and not as mere passive participant ; the remembrance of those others days would enable him to go forward bravely and courageously leaving himself and his work without fear or flinching, in the hands of the Lord, for whose greater honour and glory he was striving.

The Bishop of Grenoble was reluctant to part with Father Eymard whose parochial labours yielded such happy results ; but recognizing the manifest will of God he gave his consent in those beautiful words : " I cannot more clearly prove my esteem for the Congregation of Mary, than by giving to its members a priest such as you."

Permission obtained, Father Eymard, then acting as curé of Monteynard, making a small parcel of his scant clothing left his parish ; but so quietly that even his sister did not hear of his going until some time after, she hastily pursued and overtaking him begged and implored him with tears and entreaties to return. Apparently unmoved he answered : " Adieu, dear sister, I go where God calls me.—Oh ! remain with us, I beg of you, brother dear, if only for one day longer, she insisted, in a voice broken by sobs. — No, my sister, I cannot, do not ask me ! Our Lord calls me today, let me be faithful to His voice. Tomorrow it will be too late."

He was admitted to the Noviciate on the octave of the Assumption in the year 1839.

We are in possession of his notes written during his

yearly retreats, sometimes also in his monthly ones, and in them, link by link, can be plainly traced the admirable workings of God on his devoted servant. The Eucharistic grace is apparent throughout we will follow its lead. He entered the Congregation of Mary, he lives for Mary, but she, holding the secret of God's designs on him, guides him skilfully, unerringly towards the Blessed Eucharist. He frequently, and joyfully affirms : " It is Mary who has given me to our dear Lord."

We quote from his notes written during his first retreat in the Noviciate dated the 28 of August 1839. " I abandoned myself with unreserved confidence in God for the hour of my death ; I know I will die happy if I ardently love our dear Lord in the Blessed Sacrament, and Mary His Mother."

A few months later he adds : " I have two favorite subjects of meditation, Jesus in the Blessed Sacrament ; the contemplation of God in heaven. My soul naturally inclines and responds to those two thoughts, and wonderfully dilates under their benign influence."

Having completed his noviciate, he was named director of the Juvenile seminary of Belley. There, the greater part of his writings begin thus : " Our dear Lord has shown me, Our dear Lord has given me to understand." The God of the Eucharist was his real teacher. He could truthfully say, I have never had any other, perhaps I might have grown too much attached to earthly teachers, nevertheless none of them seemed able to show me what I sought."

Acknowledging for the greater glory of God, the influence the Blessed Eucharist exerted on his childhood, he says : " Without the powerful help of the Eucharist, I would certainly have been lost."

With what tender affection he always spoke of the God of the altar ! Our Lord drew him constantly nearer to Himself, inebriating his heart and life with the happiness and warmth of His goodness and sweetness. Later on he will have his share of crosses and trials, the Master will not spare him, but at present he tastes in its fullness, the joy of the Lord's service, its unutterable peace.

He says, at Fourviers, our Lord reproached me lovingly saying, " Peter why do you fear ? Cast yourself into

my arms." — With tears of confidence and sorrow I responded ; " at last, Oh my God, I am conquered by Thy love ! No more resistance, I surrender all, abandon all at thy sacred feet to Jesus through Mary. My predominant thought shall be my Jesus in the Most Holy Sacrament. My love shall be all for Jesus.

This Eucharistic attraction caused him to advance very rapidly in sanctity. " If God did not wish me to be a saint, he writes, He would not have created me, or He would have made me an animal."

Such is the sublime work of Divine Providence on Father Eymard during the first five years of his religious life.

In 1845 he was named Provincial, his new position entailed more numerous and important duties, in order to obtain the grace to carry them out properly he takes the firm resolution, " to divest himself completely of all so that God may replenish him, to work constantly and generously at the difficult task of self-abasement, because, says he, God will not accomplish great things through our instrumentality unless He finds us perfectly dead to self."

During the month of May of that same year, on the feast of *Corpus Christi*, Father Eymard received a signal favor from our dear Lord which he recounts with lively gratitude. In it we can see, vague but still discernable, the first inkling of his future Eucharistic vocation. Let us listen to the recital from his own lips : " In today's procession, I had the great happiness of carrying the Blessed Sacrament as far as St. Paul. My soul was filled to overflowing with unutterable unspeakable delight, inflamed with lively faith and ardent love for Jesus Sacred Host. Those two hours seemed but a moment. I pleaded for the Church, for France, my native-land, for the Congregation, for myself. What prayerful sighs ! What grateful tears ! What emotions surged in my soul ! How I yearned to have all hearts in the universe in my possession in order to give them to Jesus.

" Since the beginning of this month, I am irresistably drawn towards the Blessed Eucharist, never was the attraction so powerful. It compels me in the discharge of the sacred ministry, in spiritual direction, in my sermons to endeavor to instil into and lead all to the love

of Jesus in the Blessed Eucharist, and to speak only of Jesus Christ and Jesus Christ in the Eucharist."

During the ten years which were yet to elapse before the formation of the Congregation of the Most Holy Sacrament (whose founder he is to be) the Eucharist continues to subjugate him more and more, while at the same time he feels an ardent desire and intense yearning to live the hidden life, to surrender his will totally unreservedly into the hands of God. He is being prepared by God, Himself, for the supreme sacrifice which will soon be demanded of him.

In 1851 by the voice of authority invested in his superiors he was ordered to take charge of the famous educational establishment of Seyne-sur-Mer. From among his notes we read: "At two o'clock notice of my appointment was given me, but God had already prepared me for it, so I went and kneeling at His feet offered myself in calm submission. He deigned to show me the work was pleasing to Him, consequently my will is determined to serve God by this way of renunciation and I shall devote myself heart and soul exclusively to the obligations of my new position.

Father Eymard thought at that time his death was not far distant, his health was so frail and uncertain that the slightest climatic change was a source of sickness. "I entertain, says he, the idea of my approaching death. What a great grace to be able to prepare myself for it." But he is mistaken, it is not death, only the renunciation of death, exteriorly as well as interiorly and from thence will spring abundant rigorous life.

*(to be continued.)*



Oh yes, the Eucharist has its beginning at Bethlehem and in Mary's arms. It is she who has given humanity the Bread for which it hungers, and which alone can nourish or satisfy it, and she will guard this Bread for us.

F. EYMARD.

The Holy Sacrament is the meeting place of heaven and earth in Jesus, and in Jesus alone we unite ourselves to those we have loved on earth, and who are gone before

MGR. DE SEGUR.

## THE INFANT JESUS

Dear lit - tle one! how sweet Thou art, Thine eyes how bright they  
shine, So bright, they al - most seem to speak When  
Mary's look meets Thine . . . How faint and fee - ble  
is Thy cry, Like 'plaint of harm - less dove. When  
Thou dost mur - mur in Thy sleep Of sor - row and of love . . .

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When Mary bids Thee sleep Thou sleep'st  
Thou wakest at her call ;  
Thou art content upon her lap,  
Or in the rugged stall.  
Simplest of Babes ! with what a grace  
Thou dost Thy Mother's will !  
Thine infant fashions well betray  
The Godhead's hidden skill.

When Joseph takes Thee in his arms,  
And strokes Thy little cheek,  
Thou lookest up into his face  
So helpless and so meek.  
Yes ! Thou art what Thou seem'st to be,  
A thing of smiles and tears ;  
Yes Thou art God, and heaven and earth  
Adore Thee with their fears.

Yes dearest Babe ! those tiny hands,  
That play with Mary's hair,  
The weight of all the mighty world  
This very moment bear.  
Art Thou, weak Babe, my very God ?  
O, I must love Thee then,  
Love Thee, and yearn to spread Thy love  
Among forgetful men.



The love of Jesus Christ on the Cross is immense. Doubtless, He shows us much love on the day of His death, yet Good-Friday is but a day, and His sorrows will end ; whereas Holy Thursday continues until the end of time, because Jesus makes of Himself the Sacrament forever.

F. EYMARD.



Legend of the Sower — After the Purification

BY VIRGINIA McSHERRY.

Mary, the Virgin Mother, is gone,  
Carrying her new born Son.  
They on the way a husbandman meet  
Who has gone out to sow his wheat.

Whither farest thou, sweet maid,  
Bearing so lovely a child ?" he said.  
" Ah, friend, wilt thou not be our guide,  
And show us where the Babe to hide ?"

Hide Him beneath my mantle here,  
And of His foes have never a fear,  
" Go back, good man, to thy work again,  
And harvest thy field of ripened grain."

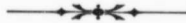
" How, lady, could such a marvel be ?  
It is scarcely sown as you may see."  
" Go, my friend, and your reapers call  
To gather your harvest ripe and tall."

Within a quarter of an hour  
The seed has burst into leaf and flower.  
Again in a quarter of an hour  
The harvest is ready for the mower !

From the first row of grain that is reaped, behold,  
A hundred bushels as yellow as gold !  
When they come to the second row in the field  
They can hardly collect it, so heavy the yield.

Now the Jewish soldiers fiercely ride,  
Urged onward by King Herod's pride.  
Come hither, harvester of corn ;  
Hast Mary seen and her Son new born ?

" In seeding time when I broadcast  
This grain field sowed." " 'Twas then they  
passed ?  
Ride back, my men, our task is done,  
For that was in the year that's gone !"



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## The Goodness of the Heart of Jesus

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**T**HE chief characteristic of the Heart of Jesus is its goodness. As perfect man, His human nature exists in its perfection. Now, the best quality of the human heart is goodness, that is to say, an inclination or tendency to do good.

“ Goodness says Bossuet,” in the plan of the benevolent Author of mankind, was to be the principle of our nature.” Therefore, the new Adam, Jesus Christ, possesses goodness in all its fullness.

Moreover, Jesus Christ is not only perfect man, He is perfect God. The goodness, therefore, existing in the Heart of Jesus, which is its sanctuary, is divine, infinite and eternal.

The proofs of goodness are manifested by actions, words and benefits. How has Jesus made known the sentiments of His Divine Heart? During His life on earth He blessed little children, gathering them lovingly to His embrace. He suffered Mary Magdalen to bathe His Sacred feet in her tears, and dry them with her hair. He permitted St John to repose on His breast, and St. Thomas to place his hand in the marks of His wound. Now, as during His mortal life, He lavishes on souls devoted to Him, sensible and spiritual consolation. The remorse which He makes the sinner feel after his fall ; the gift of tears which He grants to the repentant sinner who returns to Him ; the good impulses which move the soul, and the sweetness which accompanies them, as though God, its Creator and Redeemer were embracing it in His arms ; the indescribable sweetness which inun-

dates the heart after a fervent communion :—these are some of the testimonies of the goodness of the Heart of Jesus. His words equally express the goodness of His Heart, “ My delight,” our Divine Lord tells us, “ is to be with the children of men.” What dost Thou find in them, O Lord, to speak thus? Are they more loveable than the angels? Their canticles more harmonious than those of the Saints of Thy Glory? Are their hearts more loving? No; without doubt; but God is good...

At the moment when Jesus was to drink the bitter chalice of His Passion, He addresses His disciples in these touching words, which express the ineffable tenderness of His Divine Heart; “ My children, I have but a little time to remain with you.” (John VII, 35.) And we could quote many other passages, showing the goodness of His Sacred Heart.

We have further testimonies of His divine goodness, in the benefits which He has conferred on humanity. He has given us His Mother, the Immaculate Virgin Mary, the joy of the blessed, earth’s brightest hope. Numberless souls who are now in heaven, owe their salvation to the intercession of this heavenly Mother.

Finally, He has given us His Heart, the immortal monument of His tenderness, the overflowing source of His graces; His Heart, each pulsation of which, even now, is an act of love for humanity. Ah! if we would express in a word, that goodness without measure, the generous condescension which engages, and sweetly attracts the soul, let us no longer say: it is the heart of a friend, a father, or a mother; but say, it is the Heart of Jesus.

The spring naturally spreads its waters, the star its rays. For Thee, O Lord, Thy natural inclination is to pour forth Thy benefits, and to manifest Thy goodness. God alone is good.

In contemplating the goodness of the Heart of Jesus, we are attracted to love it, and to imitate it.

To love it, because it belongs to goodness, not to be known without being loved. Its charms are so sweet, that it suffices to show Itself, in order to win the heart. Each of our faculties tend towards its natural object. The eye is attracted by light and the beauty of color; the ear is charmed by sweet and harmonious sounds, the

mind eager for knowledge, rejoices in gathering scattered rays of truth ; so the heart is attracted by kindness. Hence the great work of God in the world, is to make His goodness known. Let us, therefore, love this attribute of the Divinity, which shines resplendently in the natural and supernatural world. We should not be content with only loving it ; we must also endeavor to imitate it.

We often complain that the world is cold and wanting in sympathy. By the world we are to understand the units which compose it, that is, each one of us.

Goodness consists in self-forgetfulness, self-renunciation. We must not look upon it as a mere common development of our nature ; it is the great nobleness of humanity, reflecting, as it were, the image of God, which has been deeply engraved upon the soul.

When we consider the immense usefulness of kindness in social relations, we can understand how important it is to give it free scope. What is it which renders life supportable amidst the grave responsibilities, and the burdens which press upon our wounded shoulders ? It is kindness. Under its influence, man develops the healthy elements of his nature, even the most depraved characters begin to expand, and virtue to show itself. Its mission is to encourage virtuous effort, to warm with its sympathy hearts that are fainting for want of a smile, or a kind word. Sympathy costs so little, yet how many souls bowed down by sorrow, failing to find it, allow themselves to be overcome by the assaults of the tempter !

What countless advantages may be derived from the habitual practice of kindness. Acts of benevolence will aid us in overcoming selfishness, a great obstacle in the spiritual life, and serve as a safeguard to humility ; for a haughty spirit is rarely benevolent. Kindness in pious persons reconciles worldly people with religion, and attracts and unites all hearts.

Kindness should exist in the inmost recesses of our hearts. Under its influence, we will think of others without criticizing, which is uncommon. Thus will the bitterness of our judgments disappear, and good and charitable thoughts will lead us to the truth ; for the true

nature of man lies hidden beneath the surface.

The double recompense of kind words is the good which they do to others, and the happiness which they procure for ourselves.

How many souls have been saved through the practice of this virtue? So what are we not indebted through its manifestations in the past? Favors have come to us from all sides. What would have become of us, had not God showered on us the waters of His benedictions, if thousands and thousands of times, the kindness of our fellow-beings had not prepared our souls for graces; if in a word we had not encountered kindness on our pathway.

Considering the kindness that we have received at the hands of others, should we not feel the obligation of surrounding our fellow-beings with a like series of blessings. The occasions are abundant. Scarcely once in twenty times does it require an act of self-denial; and even in this particular case, the kindness will be ennobled by sacrifice.

Let us, therefore, practice benevolence, and endeavor to imitate our admirable Saviour.

O Jesus, Thou wilt pardon us for having sought to demonstrate the benevolent sentiments of Thy Divine Heart. Is it not filled with love and tenderness? Is it not the sanctuary of Divine Goodness Itself. "Thou art good, Lord; teach us Goodness." (Ps cxviii.) Grant to Thy adopted children, that imitating Thee, they may bear traits of resemblance to their Father-Heart of Jesus Ocean of Goodness, have mercy on us.

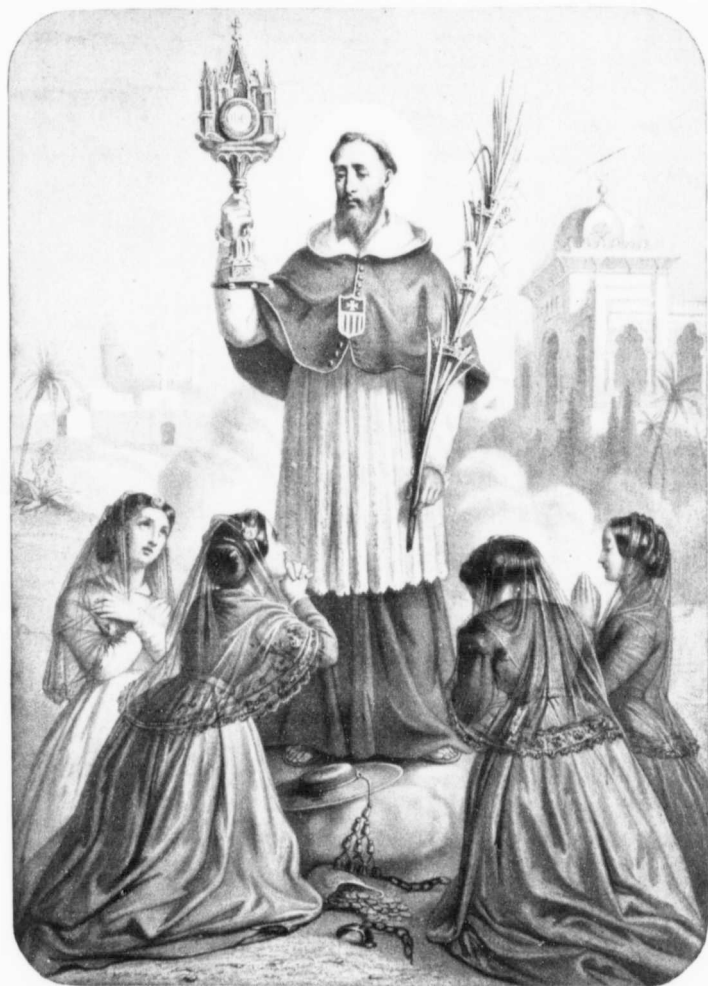


Prayer does not suffice to deliver souls from purgatory; only the Blood of Jesus Christ can extinguish the flames which consume them.

B. HENRY SUZOU.

Offer your Communion for the dear departed. The Holy Bread will nourish you, but the crumbs, which are palatable and substantial, will go to satiate those poor Lazaruses, who beseech you not to forget them, and to give them, at least, the leavings of your royal banquet

P. DE LATOUR.



Saint Francis of Sales  
Apostle of the Eucharist.

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