

Joan of Arc's Martyrdom.



## Sursum Corda !

THE world shines bright for inexperienced eyes,  
 And death seems distant to the gay and strong,  
 And in the youthful heart proud fancies throng,  
 And only present good can nature prize.



How, then, shall youth o'er these low vapors rise  
 And climb the upward path so steep and long?  
 And how, amid earth's sights and sounds of wrong,  
 Walk with pure heart and face raised to the skies?



By gazing on the infinitely good,  
 Whose love must quell or hallow ev'ry other—  
 By living in the shadow of the Rood,  
 For He that hangs there is our Elder Brother,  
 Who dying gave to us Himself as food,  
 And His own Mother as our nursing mother.

MATTHEW RUSSELL, S. J.

PASTORAL LETTER AND CIRCULAR  
OF  
Most Rev. PAUL BRUCHESI  
Archbishop of Montreal  
ON THE EUCHARISTIC CONGRESS OF 1910

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Dearly Beloved Brethren,

God, who jealously guards His Church, never fails her in her hour of need. At every critical period when impiety seemed bent upon her ruin, a counteracting force, sent from on High, arose to paralyze the malignant influence of her enemies. Society to day reveals to an attentive observer the symptoms of a twofold malady; the pride of reason, on the one hand, rejecting authority and the holy teachings of faith; on the other hand, an unbridled materialism blinding souls to supernatural truths, and dragging them on to the gratification of sensual cravings.

Directed against these two evils, we find a special providence in the revival of piety and, particulary, in an outburst of devotion towards the Holy Sacrament of our Altars, one of the principal developments of which has been the Eucharistic Congresses, or solemn gatherings of Bishops, Priests, and faithful from all parts of the world, to offer in common their public homage to the Hidden God of the Sacred Host.

These Congresses are doubly significant and have a twofold mission to fulfil. First of all, they glorify Jesus Christ dwelling among us, and counteract the arrogant pretentiousness of unbelievers, who would suppress all idea of God or, at least, ignore Him utterly in social life.

By faith we know that God is present in the Consecrated Host. To give emphasis to this belief, the Congress brings to view the Sacred Species, bearing It in triumph

amid the acclamations of the faithful. The most illustrious churchmen, the most honoured members of society, men equally distinguished for knowledge and virtue, give their whole attention during the time of these Congresses, to the Holy Eucharist, that by their united efforts, they may devise and bring to a successful issue, every means of glorifying It and extending in every direction Its beneficent influence.

The magnificent display of faith crowning the work of each Congress makes a veritable era of spiritual conquest



MONTREAL CATHEDRAL,  
where shall take place next Eucharistic Congress.

for Christ, announcing and preparing His reign who has received in heritage all the nations of the earth. Such is the first mission of the Congress, and thus far the results in this respect have surpassed the hopes of the promoters.

Secondly, in pointing to the Eucharist as the source and fountain head of all Christian life, they work out the regeneration of society, applying to the evils menacing it their sole antidote, the Eucharistic food. Herein, we see the divine inspiration and the opportuneness of these august assemblies.



A turning of souls towards the Tabernacle has been a marked feature of the last quarter of a century. The Eucharistic Sun has gradually dispelled the chilling mists of indifference and developed the germs of evangelical virtues. This luxuriant blossoming of Christian piety in these latter times is, doubtless, largely due to the discussing in these assemblies of the best means of bringing the nations into closer contact with the Eucharist.

The influence of this increase of devotion is felt in every rank of society for, with it, have steadily multiplied works of charity and zeal. It is for this reason that Leo XIII consecrated all the energies of his last glorious years to encourage these Congresses and stimulate the zeal of their promoters. In like manner, His Holiness, Pius X, from the very beginning of his pontificate spared no pains to further these interests. Four years ago, he expressed his desire to have the Congress held in Rome, for the illustrious Pontiff saw in this institution a sure guarantee of the restoration of all things in Christ.

These solemn annual sessions have, thus far, taken place in France, Belgium, Switzerland, Italy, Germany, England, and even Jerusalem.

It was our happiness last year to attend the magnificent Congress held in the Capital of the British Empire. Never shall we forget that grand and touching sight, or the enthusiastic evidences of religious convictions called forth from the devout multitude. When, from the balcony of Westminster Cathedral, Cardinal Vanutelli, the Papal representative, elevated the Sacred Host over the great City of London, it seemed to us that Christ was again taking possession of the kingdom from which He had once been banished; that from His Heart abundant graces of light and faith were falling upon millions of souls; that there upon the ancient Isle of Saints, from the opened heavens, we seemed to hear re-echo the dictum once pronounced on Thabor. "This is my well beloved Son: hear ye Him". Yes, those were incomparable days for England, giving rise in the souls of the happy participants of those demonstrations, to the sweetest hopes for the God of the Eucharist.

Cologne followed London in receiving this august Congress, and although, in regard to it, the foreign despat-

ches have kept a rigid silence, we know that it in no wise ceded to the others in the pomp of the sacred ceremonies, the eloquence of the orators, and the immense throngs of people attending or in the piety manifested through out its duration. In the marvellous Cathedral, a masterpiece of the thirteenth century, devout crowds approached the Holy Table to be fed with the Food of the strong. Theologians and pastors of souls sought with admirable zeal to devise means for still further increasing in the world devotion to the Eucharist: in the streets, decorated as on national gala days, walked in solemn procession princes of the church and numerous prelates all vested in their pontifical robes, thousands of priests, thousands upon thousands of men, women and children accompanying in homage the Conquering God hidden in the Sacred Species

Now, dearly beloved Brethren, these scenes which have been successively enacted on the banks of the Thames and of the Rhine shall be repeated in our own midst on the banks of our majestic St. Lawrence. So, then, next year, the twenty first International Eucharistic Congress will be held in Montreal. This signal honour was offered us in London, and, for reasons enumerated below, we felt justified in accepting. We are aware that the idea of a Congress in Canada had already received the attention of many persons.

Thanks be to God, in our Country the public worship of the Holy Eucharist was always in honour, but, for some years past, there has been consoling and notable progress in this matter. The Perpetual Adoration practiced with so great solemnity in nearly all of our dioceses, the Communion of Reparation; the first Friday of each month; the Holy Hour; the Confraternities of the Blessed Sacrament established in so many parishes; the ever increasing number of Communions — all go to prove that unfettered Canada is a land full of faith — ripe for a Eucharistic Congress.

Flourishing as may be among us these practices of devotion to the Blessed Eucharist their remains, however, something yet to be accomplished. Has the decree in regard to frequent and daily Communion received that attention which it deserves? How many of the faithful

turn a deaf ear to the urgent appeals of their pastors inviting them to the Holy Table ! Let us hope that this Congress will dispose hearts more and more to correspond with the express desire of our beloved Pontiff, Pius X, the faithful interpreter of the intention of Christ.

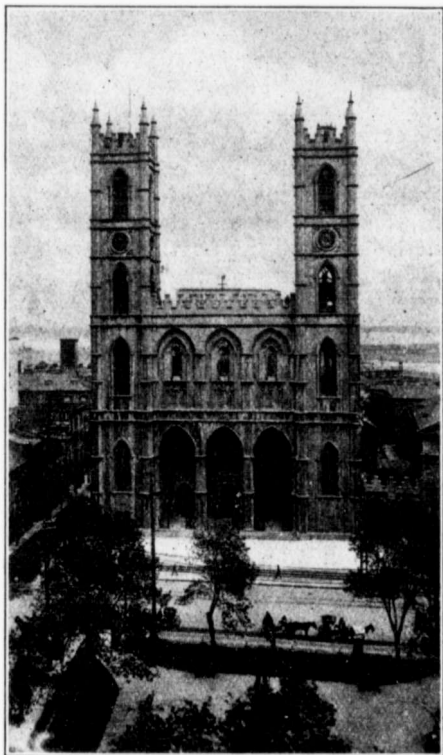
Again, what more powerful check than such a Congress to the subtle seductions of impiety against the faith of our youth. Are not our own people menaced by the dire evils which afflict European Society ? What a force would the Congress prove to kill the poisonous germs and thus prevent the spread of the contagion. And might it not also be a revelation to souls who are not of the fold, among whom we have every reason to believe are many seeking unity and authority in the things of God—many, yearning for a divine food of which they know not.

For these reasons, dearly beloved Brethren, we decided to welcome the Congress to our Archiepiscopal City. Notwithstanding the heavy burdens and arduous labour it would entail, we felt that we could depend upon the zeal of the Canadian Clergy and the piety of our people to assure for the undertaking a complete success. His Lordship, the distinguished Bishop of Namur, President of the Permanent Council, wrote to us, as follows : — “ The Committee of the Eucharistic Congresses was very desirous that an International Congress should be held in Canada. Thanks to your gracious acceptance, it will soon see its desire realized. Allow me, then, to express my heart-felt gratitude for the generosity with which Your Grace has granted my request, notwithstanding the difficulties attending such an undertaking. The Permanent Committee will do all in its power to aid you. It hopes that this Congress will in no way be inferior to the others, but that like its predecessors, it will be a brilliant triumph for the God of the Eucharist ”.

The members of the Hierachy of Canada, of the British Isles and of France have also offered us their encouragement and sympathy. Our Venerable Colleagues of the United States as we have been assured by several among them — will be most happy to lend their aid, that this first Congress held on our Continent may be second to none in splendour. Thus, the youthful Church of America will proclaim to the world the vitality of its faith.

Finally, the Sovereign Pontiff himself has designed to be represented thereat by a Cardinal Legate. We have, therefore, every reason to predict for this occasion a consoling success.

But, dearly beloved Brethren we must above all look to God for this success. We must ask it in fervent prayer. Let us spare no effort to be present, more than ever before, at the offices of the Church in honour of the Holy Eucharist — the Holy Mass, the Adoration and the Benediction of the Blessed Sacrament. Let us increase the number of our visits to the Altar. Above all, let us approach the Holy Table more frequently, thus kindling in our souls a more ardent love for the divine Eucharist.



NOTRE DAME CHURCH, which shall be the theatre of many meetings.

We are confident that all, clergy and laity, will give a helping hand when and how it may be called for rivalling one another in zeal and initiative to prepare for our Divine Saviour a triumph worthy of His majesty.

## CIRCULAR

For these causes, the holy Name of God being invoked and with the advice of the Canons of our Cathedral, we have ordained the following :

1. — Beginning with the first of January and therefrom to the twelfth of September, 1910, priests will recite at the Mass the collect of the Blessed Sacrament not omitting the collect of the Sovereign Pontiff.

2. — We authorize the Exposition of the Blessed Sacrament every Sunday in the Churches and Chapels of the diocese where it is kept.

3. — We recommend to the religious communities of both men and women, to the students of our seminaries and colleges, to the pupils of our boarding schools and academies, and to all the faithful to receive Communion more frequently in accordance with the desire of our Holy Father, also to visit oftener the Blessed Sacrament, to be more instant in prayer and more abundant in works of charity, offering all, that none of the graces of the Congress may be lost.

4. — We especially recommend that the prayer for the propagation of the pious custom of daily Communion, composed and indulged by His Holiness Pius X, be recited either at the beginning or at the daily Mass in religious communities.

5. — A triduum in honor of the Blessed Sacrament shall precede the Congress ; the date will be announced in due time.

6. — The Congress will open on the 7th September and close on the 11th by a solemn procession of the Blessed Sacrament,

7. — The program of the labors and functions of the Congress will be issued later on.

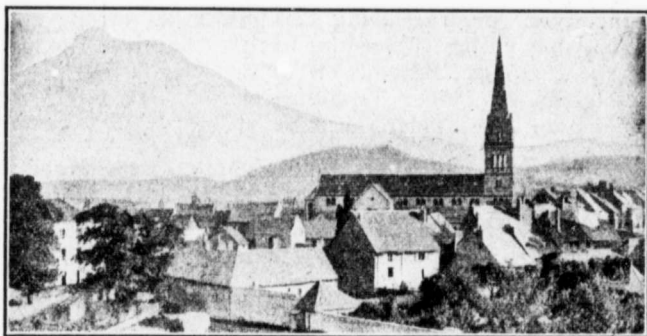
Our present pastoral letter and circular shall be read at the parochial Mass in all churches and chapels wherein public service is held, and in the chapter of religious communities, on the first Sunday after its reception.

Given at Montreal, under our sign and seal and the counter-signature of our Chancellor, the twenty-fifth day of August, one thousand nine hundred and nine.

PAUL, Arch. of Montreal

By order of His Grace,

EMILE ROY, *Canon Chancellor.*



LA MURE VILLAGE.

## Eucharistic Congress of La Mure.

Père Eymard's Native Land.

(July 7 to 12.)

*Wednesday night.*



HE Congress was opened by solemn Benediction of the Blessed Sacrament, and the distinguished Sessionists cordially welcomed by Father Juliard, former Pastor of La Mure who remarked : " It may be pride on my part yet surely an excusable one that leads me to claim this honor of a Eucharistic Congress as naturally belonging to La Mure, the birth-place and home of Père Eymard ; to La Mure, the Eucharistic parish par excellence, where numerous are the Christians who concentrate their piety on love for the Blessed Sacrament and reception of the Sacred Host..."

After the allocution, a cantata in honor of Père Eymard, specially composed for the occasion, was rendered by the choir in a very pleasing and feeling manner. Then followed the eloquent sermon of Canon Franc whose text : " let us adore the Christ King, the Master of Nations " was expounded in most scholarly and fer-

vent style. Before leaving the pulpit he warmly congratulated Father Julliard for having conceived the idea of the Congress. Benediction of the Blessed Sacrament was given by Father Tenaillon, S. S. S., Postulator of Venerable Père Eymard's Cause.

*Thursday.*

Shortly after daybreak, about five o'clock the Blessed Sacrament was exposed in the parish church. This was children's day ; and right royally did they observe it. From the four quarters of the scattered canton they came to assist at nine o'clock mass and receive holy Communion in a body.

At ten, a special session was held for them at which Father Besson, in language suited to their years, spoke on the assistance at mass even on week days.

Father Durand, S. S. S., on being invited to address them said, " that he had known Venerable Père Eymard for four years, and that it was a great pleasure to be allowed to speak about this wonderful servant of God, and glory of La Mure, in the very place where he was baptized, made his first Communion, and paid so many and such loving visits to Jesus in the Sacrament of His Real Presence." He recalled many interesting memories and related stories illustrated of the intense love and devotion borne to the Eucharist by Père Eymard.

Father Martin then read a most practical paper on the Eucharist as means of perseverance for children, and strongly insisted on the necessity of frequent Communion.

In the afternoon, at a quarter to two, the five hundred children returned to the church for a short visit of adoration. At two the second session took place, and at three the Holy Hour. The children occupied the middle aisle. Father Durand conducted the hour from the pulpit, and interspersed his instruction with hymns or invocations, which the children repeated after him. Benediction of the Blessed Sacrament closed the touching ceremony.

In the evening illustrated views bearing upon the Eucharist, Père Eymard, and Joan of Arc furnished a most enjoyable and fitting ending to an ever memorable day.



## SECOND DAY.

Communions were even more numerous than on the previous day and some approached the Holy Table who had not done so for years. The papers read at the sessions were on the Decree of Pius X relative to daily Communion, and on Communion for youth and men. During the latter Father Darand related the following incident; A certain Confessor once said to a very impetuous youth: "my friend, you are lost if you do not communicate."



Room where Pere Eymard rendered his soul to God

The lad was startled, for even the wildest boys shrink from such a possibility. In this new mood he read Mgr. de Segur's pamphlet on Communion; he communicated, became a priest, a religious—and that boy was myself. One of my comrades who would not follow the wise advice, became a Freemason and had a sad end."

About eleven o'clock Mgr. Henry, Bishop of the diocese of Grenoble arrived. At the afternoon session Father Bouquerel, Secretary of the Permanent Committee of Eucharistic Congresses read a paper on "The



Mass League ; ” deducing the logical sequence that bringing people to assist at Mass, is bringing them to Communion. Replying Mgr. Henry said : “ I heartily endorse Father Bouquerel’s words. Yes, we should use all our efforts to bring to the feet of Our Lord, who immolates Himself daily on the altar, and who invites them to His table, the greatest number of faithful possible. Our Lord Jesus Christ pre-ent in the Eucharist, is in reality all religion. Moreover is not its starting point the Last Supper? It is to the Eucharist we must return if we really want to live up to our faith and to practise our worship.

#### PERE EYMARD’S HOME AND ROOM.

Between the different sessions and ceremonies many visited the house where Père Eymard had lived, and the room where the “ Saint of La Mure ” had died.

It was an unpretentious house but easily recognized by its gayly decorated exterior. Its inmates proud to dwell in this relic of stone courteously conducted visitors up to a room on the second flat where in an alcove they saw an ordinary bed with a mattress, a bust of Père Eymard, a crucifix hanging on the wall, a chair, a well-worn carpet—and that was all. The room is just as it was at the time of his death.

In the evening Mgr. Henry delivered an eloquent sermon on the Real Presence which was followed by a procession of the Blessed Sacrament around the church. When the Monstrance was replaced on the altar, Father Julliard consecrated the parish of La Mure to the Eucharistic Heart of Jesus. Part of the beautiful formula was as subjoined : “ We, children of La Mure and compatriots of Venerable Peter Julian Eymard, the great Apostle of the Eucharist, we fully understand our special duties towards the August Sacrament of the Altar. How could our parish which witnessed his first eucharistic fervor, in which he made his first Communion, and which he left to become the Eucharistic Missionary, par excellence, and to found the two great religious families bound by state to the supreme worship of the Eucharist ; our

parish of La Mure where the holy priest rendered his beautiful soul to God and made his last and most edifying Communion, how could it help, in honor, being the most Eucharistic parish of all."

#### CONCLUSION OF THE CONGRESS.

The Congress concluded by a pilgrimage to La Salette where the Blessed Sacrament was exposed all day Sunday. At the solemn high Mass, Mgr. Henry preached, taking for his text: "I am the Life;" and saying: "It is by the Eucharist that our life is directly and intimately united to the very life of God. The effects of this union, when we approach the heavenly banquet with requisite dispositions are truly wonderful. Communion transforms us into Our Lord, so much so that we can say with St. Paul; It is no longer I who live, but Jesus Christ who lives in me. Communion brings with it all the energy necessary and more than necessary to repair our strength, to heal our miseries, to subdue our evil inclinations, to persevere in the practice of duty, to acquire the Christian virtues that will make of us Saints and Apostles. Let us then go to the Source of Life."

At the last session Canon Giray read a paper on La Salette and Père Eymard and La Salette and the Blessed Eucharist. Father E. Millon then exposed the synthesis of the ideas and of the wishes of the Congress and concluded by a quotation from Père Eymard that admirably resumed the ultimate purpose of the Congress: Jesus has reserved us not only one host, but a hundred, a thousand, aye one for every day of our life. Do we realize it? Jesus has deigned to love us beyond measure. Our hosts await us; let us not lose a single one."

#### Recourse to

#### VENERABLE PIERRE-JULIEN CYMARD.

A lady from St. Jerome, Lac St. Jean, writes:

My son suffered cruelly for five or six hours from a speck of sawdust in his eyes. It had imbedded itself under the lid, and, at every movement of the eye, it

scratched. I tried by every means to relieve him, but in vain. Anxious and worn out at seeing him suffering so long, I placed on the eye a picture of Venerable Père Eymard, telling the good Father that, if he would relieve my son, I would at once pay my subscription and have the fact published in your *Petit Messager*.

Almost instantaneously the trouble disappeared, no trace of it remaining. I believe I owe this favor to Venerable Pierre Julian, whom I thank with all my heart.

*St. Thomas de Montmagny.*

“ I come in the name of my uncle to thank you. He wishes to render thanks to Almighty God through Venerable Père Eymard’s intervention. For eight days during his illness he was unable to dress or put on his shoes. But as soon as he had applied a relic of the Saint, he felt suddenly better. *He was at once able to dress.* On the same day the trouble on his leg broke and he was soon cured.”

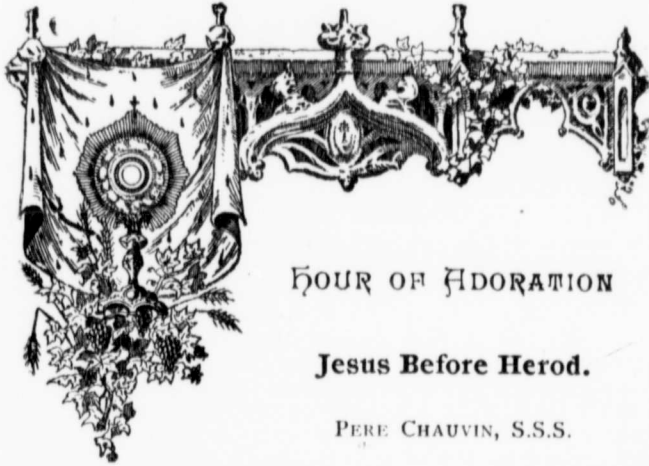
*South Durham.*

“ I am sending the promised stipend for two Masses, having obtained the great grace that I desired. I cannot defer thanking and making known the favors we can obtain through the Venerable Father. I prayed with confidence and I obtained what I wanted.”

Let us, also, invoke Venerable Père Eymard with confidence, asking of God the cure of our sick for the glorification of His servant.

\* We shall send pictures of Ven. Père Eymard to all those who will ask for them.





## HOUR OF ADORATION

### Jesus Before Herod.

PERE CHAUVIN, S.S.S.

*Pilate autem audiens Galileam, interrogavit si homo Galileus esset. Et ut cognovit quod de Herodis potestate esset, remisit eum ad Herodem, qui et ipse Jerusalemis erat illis diebus.*

"But Pilate hearing Galilee, asked if the man were of Galilee. And when he understood that He was of Herod's jurisdiction, he sent Him away to Herod, who was also himself at Jerusalem in those days." (Luke XXIII, 6, 7.)

#### I. — Adoration.

Pilate sent his Prisoner to Herod, who was informed of the arrival of the Thaumaturgus. Seating himself on his throne, he received Him with transports of joy, for he had long desired to behold this very extraordinary man. At last, he is going to see for himself the truth of those miraculous facts attributed to Him in such numbers!

Herod questions. He torments Him with all sorts of questions, which, however, the Gospel passes over in silence. But the Blessed Virgin mentions some of them to Saint Anselm, her devoted servant. "He asked Him," she said, "whether He was that Child whom Herod, his father, had wanted to put to death, and who had caused the massacre of so many babes. . . . Was it, indeed, He who had restored sight to the blind, raised Lazarus from the tomb, also the young son of the widow of Naim, and who had performed all those wonders told of Him? Then he asked Him to work some prodigy before his eyes, promising in return to deliver Him from the hands of the Jews."

The Blessed Virgin added ; " Herod then put a crown on His head telling Him, if He would show him some wonder, He would associate Him to himself in the government of His kingdom and appoint Him his successor on the throne "

In his sermon on Good Friday, Saint Vincent Ferrer says that Herod had a glass of water brought to Jesus, asking Him to change it into wine as He had done at the wedding of Cana. Diserting prelude of a court evening !

Was not this a magnificent occasion for Jesus, to show forth the innocence of His life, the beauty of His doctrine, the power of His will ? He spoke so willingly to the lowly, to the disinherited of the world, should He not speak in His own cause, teach, and gain partisans in this court ?

Herod plied Him with questions, seeking by every means to obtain a prodigy, a word, a revelation. The Accused, chained, covered with filth, with spittle, with tears, deings him not one answer ! Not a word, not a look, not a sign ! With downcast eyes and hands bound, He stands before him like a statue. The publicly incestuous, the murderer of John the Baptist, expended his eloquence in vain. Jesus would not make a show of His wisdom and power. The Divine Saviour had not come into this world to divert and amuse princes and kings.

Herod was deply chagrined, and mockery was his only way of revenge. So, clothing Jesus in a white robe of derision, he and all his court despised Him and treated Him as a fool.

Jesus was silent ! Accused and about to be condemned, He kept silence before a king ; He was silent before a king interrogating Him, loading Him with questions, and giving him every chance to speak. He was silent at the very moment He appeared to have more need than ever of this potentate of earth so favorable to His cause. He was silent in the midst of the cries of His enemies. He was silent, He who was innocent of any crime. This silence is something above the commoa law of humanity. It is not the silence of a man, but of a God.

On your knees before this Divine Accused ! He is a Divine Person. His word is so powerful that it created heaven and earth.

It was this word which, a few hours later, overthrew and terrified His enemies in the Garden of Olives. It was this same word that raised them up again. In a short time, it will convert a sinner on Calvary. No, it is not because He is wanting in power and arguments that Jesus is silent ; it is His own will which imposes silence on His lips.

Adore Him hidden in the lowly Host. In what silence is the Word of God, the Almighty Word of the Father !

Adore Him before that new judge and in the Host as the Sovereign Judge of the living and the dead. Herod, His judge of to-

day, has now appeared before His tribunal, and heard from His lips the irrevocable sentence. I, too, at the hour of my death, shall appear at His bar and be judged by Him. He it is who, at the end of the world, will come upon the clouds, as on a throne, to judge all men. Against His wisdom and power, what can all the Caiaphases, the Pilates, the Herods, all the judges of this world do? Under the degraded exterior of a criminal and the feeble appearance of the Host, Thou art, O Jesus, truly and really the Supreme Judge of mankind! I believed in Thee and I adore Thee!

## II. — Thanksgiving.

At every step Jesus made in His Passion, His love multiplied His sufferings, and His sufferings multiplied His benefits.

If, then, Jesus wills to be dragged from the tribunal of Pilate to that of Herod, and there to be mocked, it is because He desires our good. By that He is going to deliver us, guilty ones, from the terrible sentence of eternal reprobation. The confusion He feels from Herod's contempt and that of his courtiers, He accepts in order to snatch us from the confusion and contempt of the demons, His robe of ignominy will become for us the robe of glorious immortality. In the least details of the life and, above all, of the Passion of our dear Saviour, love pierced Him on all sides, but in that scene at Herod's court, the Heart of Jesus showed forth with special clearness Its tenderness and generous devotedness. His appearance before Herod must have been for His nature the most poignant of sacrifices. He went through it with disinterestedness truly heroic. May He be forever blessed!

Could He expiate in a more striking manner our pride, our pretension, the rashness of our wordly dissipation? He consented, He, the increased Wisdom, to humble Himself so far as to be called a fool and bear the marks of one.

We, too, if we would live the life of Our Lord, must be despised and treated as fools. This is certain, and Jesus knows it. Aware of our weakness, He wished, by being the first to endure this kind of contempt, to encourage us by His example. He thereby merited and obtained for us beforehand all the graces of strength and courage we shall need in difficult moments.

Disfigured as Thou art under that robe of ignominy, Thou art dearer to me, O Jesus, than when radiating glory and beauty on Thabor. That robe, which hides from me Thy glory as does the veil that conceals Thy presence in the Blessed Sacrament, manifests Thy Heart to me still more. If it is true that sacrifice is the pulse of love, how canst Thou make me understand better Thy tenderness than by being willing to sacrifice for me those precious gifts of honor and life? — and this by descending even to the limits of nothingness in the Eucharist?

I thank Thee, O Sacred Heart of my Jesus, I wish so much the more to exalt Thee as Thou dost more abase Thyself. It is in thanksgiving for so many humiliations that the Holy Church, on the day of the institution of the Sacrament of humiliation, desires to raise to Thee here below some little heavens. She wants to render Thee honor for dishonor, glory for shame and confusion.

I, too, want to thank and honor Thee as much as I can, by always showing Thee sovereign respect in the Blessed Sacrament — genuflections better made, thanksgiving after Holy Communion more fervent, assistance at the Holy Sacrifice more attentive.

Mary, my loving Mother, say for me a word of respectful and affectionate thanks to the Heart of thy Divine Son, my tender Saviour !

### III. — Reparation.

Jesus appears as a criminal at Herod's tribunal ! Purity, sanctity itself at the bar of impurity and injustice ! The Messiah judged by him who had sacrificed the Precursor on the word of a dancing-girl ! Herod became the master of Jesus' destiny ! What a humiliation for the Divine Saviour !

And what is Herod's opinion of Jesus ? Doubtless, he looks upon Him as an extraordinary Man, as a magician, as prestidigitator, more wonderful than any that had ever before appeared. He ranked Him with those charlatans who amuse and astonish by their cleverness.

So Jesus, although pressed by divers questions, remained silent and imperturbable before the Tetrach surrounded by princes, courtiers, and flatterers. Jesus had spoken to Judas, to Annas, to Caiaphas, to Pilate, to the servants who struck Him, but He spoke not to the adulterous spouse of Herodias, to the murderer of John the Baptist. It is the silence of a God who chastises the guilty and who says to him : " Thou art no longer worthy to hear My voice ! "

Herod does not understand. He sees in this silence the powerlessness, the ignorance, the stupidity of the Accused. Indignant at a demeanor so insulting to him, publicly set at nought by this Vagabond who does not even deign to defend Himself, and not knowing how otherwise to protect the prestige of his majesty, Herod shrugs his shoulders and exclaims : " He is a fool ! " And as the Divine Master still opened not His mouth, he loaded Him with contempt, the whole court joining their raillery to the mockery of the petty sovereign. The hall resounded with savage cries, low jests, sarcasm, and derisive laughter. What responsibility for Herod ! How potent is the example of the great in impressing on every heart sentiments of respect or contempt for Almighty God. While all this was going on, the Jews were vociferating fresh ac-



cusations against Jesus, blackening His past by a series of calumnies.

To contempt, Herod joined the most outrageous mockery. He had Jesus clothed in a white robe, thus to proclaim His want of sense and to furnish a spectacle for the whole court. Scarcely had the garment been thrown around His shoulders when the ironical cries of the soldiers and courtiers saluted the mock royalty, and the Divine Saviour was made the object of general laughter. It was in this livery of ambitious folly, of imaginary royalty, that Divine Wisdom was dragged through the streets of Jerusalem ! Herod thus became an accomplice in the murder of the Son of God : for, having recognized His innocence, he should have exculpated Him and set Him at liberty.

Oh, impiety ! The angels of heaven trembled with horror at this sight. They hastened eagerly, as far as they were able, to make their Sovereign Lord forget this deep humiliation by their more magnificent homage and more profound veneration.

Shall I be insensible, O Jesus, to so many humiliations, to so many sufferings inflicted on thy tender Heart ? In our own days, kings and the great are leagued against Thee. For the most of them, Thou wast only a great impostor, a fool attacked by longing for leadership, and so, they look upon Thee as of no importance. They despise Thee and all who represent Thee on earth. They mock Thee openly in their courts, and they hold Thee up to public laughter by covering Thee with the mantle of a fool ! Such example from high places is imitated by flatterers and followers.

And Thy sacramental Presence in our midst, that great miracle of Thy power and love, is regarded as a chimera ; Thy words which affirm it are received as those of a fool ! The children whom Thou hast fed with Thy adorable Flesh (were it only at their First Communion), whom Thou hast reared, to whom perhaps Thou hast given Christians parents and teachers—the children have despised Thee. Is it possible to treat in this way Incarnate Wisdom and Goodness !

Oh ! pardon, Divine Saviour, pardon for all the humiliations Thou didst endure in the court of that libertine ! Pardon for all the contempt that the great have inflicted on Thee in their courts and parliaments by their sacrilegious words and laws !

If Jesus does not speak to me in my adoration or Communions, is it not because I so often fail in respect and deference toward Him ? or because my heart is attached in a disorderly manner to some creature ? Jesus does not speak to the light and the sensual.

How many of the Faithful attend Christian pulpits to listen to the word of man, but not to the word that crushes pride, the word that enlightens and saves, the word of God ! They hear not the voice of Jesus. Chastise me in this life, but speak to me, O my



Jesus ! Not to hear a single word of God here on earth—that is frightful !

Pardon, O Jesus, all my irreverence toward Thy Divine Presence in the Most Blessed Sacrament, for all the contempt, all the raillery of which Thy Divine Eucharist has been the object in the course of ages ! Pardon for all the souls in purgatory who, at this very moment, are expiating their want of respect toward Thy Divine Person in the Sacrament !

#### IV.—Prayer.

One day, the Sacred Heart expressed this desire to Blessed Margaret Mary : “ My Divine Saviour,” writes the Blessed Sister, “ has great designs that can be executed only by His almighty power, which can do all that He wills.

“ He desires to enter with pomp and magnificence into the palaces of princes and kings, in order to be honored in them as much as He was outraged, despised, and humiliated in His Passion, and to receive as much complacency from seeing the great ones of the earth humbled before Him as He felt bitterness at beholding Himself annihilated at their feet.”

Our Lord demanded, also, that the King of France should consecrate himself, his family and his kingdom to His Sacred Heart. “ My Heart desires to reign in his palace, to be painted on his standards, engraven on his arms.”

In the first place, looking at the things of this world from a purely human standpoint, it seems as if this desire would never have a chance of realization. In almost all the royal courts of this world reigns indifference, if not irreligion. And yet Blessed Margaret Mary is confident that the Sacred Heart will reign : “ One thing which consoles me very much,” she says, “ is that I hope in exchange for the bitterness suffered by the Divine Heart in the palaces of the great during the ignominy of His Passion, this devotion will in time be received therein with magnificence...”

It is for us to hasten that time by our prayers, and to labor unceasingly at the glorification of the Sacred Heart so humbled during Its Passion at the tribunals of Annas, Caiaphas, Pilate, and Herod.

This Sacred Heart we have the happiness of possessing, living and beating with love for us, in the Most Blessed Sacrament. There still It is humbled, despised by both great and small. But It *must* reign !

May it reign first in the hearts of kings !... Is it not the Heart of the King of Kings ? May kings and rulers, by whatever titles they are called, *know* the Sacred Heart of Jesus, Its goodness, Its tenderness, Its past and present humiliations ! May they come to know that It lives and throbs in the humble Host of our altars !

May they *love* the Sacred Heart of Jesus ! May It be the first, the chief object of their affections ! May they devote themselves body and soul to Its service !

May they *honor* the Sacred Heart of Jesus ! Until now, on the fronts of most of their residences, we might have read these words : " The Son of man will be delivered here to be mocked." Hasten the hour, O Jesus, when the picture of Thy Sacred Heart will appear on the arches of all the palaces of the great, will be painted on their standards, will be engraven on their arms ! May the greatest happiness of princes be to adore officially Thy Divine Heart in the Blessed Sacrament and to receive It in Communion ! May all, in a transport of faith and love, consecrate their states, their kingdoms, to Thy Sacred Heart ! May they erect in Its honor national basilicas, in which kings and subjects will meet in adoration, thanksgiving, reparation, and prayer !

Since the princes of the earth entered into an agreement to put to death their Christ and their God, they should now unite in love to exalt and glorify Him. This mutual assent of royalty for the glorification of Jesus, will be the sign of union and universal peace. Jesus' Passion will reconcile all human hatreds. The scribes in spite of their hatred for the Pharisees, joined with the latter against Jesus. Pilate, notwithstanding his disdain, allied himself with the Jews and became their accomplice ; the princess of the priest associated with Judas ; Herod was reconciled to Pilate. The universal reign of the Heart of Jesus will be the only true mark of union among the different nations of the world.

O Eternal Father, hear favorably the greatest desire of my heart ! Establish quickly on earth the reign of the lovable Heart of Thy dear Son. May He reign in spite of Satan, in spite of all His enemies ! Thou dost hold all human wills in Thy hand. Change the heart of the sovereigns of this world, move their will to consecrate themselves, their family, their kingdom to the Sacred Heart of Thy most loving Son. I ask this of Thee through the merits of the admirable patience with which Jesus endured the outrages directed against His royalty at the court of Herod.

—o—

**The Most Noble Union.**—Christ Jesus once said to St. Gertrude. " When I communicate Myself to thee in the Sacrament of the Altar, I caress thee with embraces and kisses ; and this delight is incomparably greater than any, and every gratification resulting from human embraces and kisses : for the delight of these is vile and passes away with time ; but the sweetness of that union, by which thou art united to Me in the Sacrament of the Altar, is most noble and pure, nor can it ever fail or diminish, but the oftener it is renewed the more vigorously dost it flourish to all eternity.

## To the Blessed Sacrament.

**B**EFORE Thy altar, dearest Lord,  
 Where Thou Thyself hast hidden,  
 I kneel and pray that I may know,  
 And do as Thou has bidden.  
 I know and feel Thy presence here  
 Beneath this mystic veiling,  
 And, bowing low my guilty head,  
 I kneel my sins bewailing.

My God! My Life! My Lord! My all!  
 Oh! that to me were given  
 The love of all the saints above  
 And every heart in heaven,  
 That I from Thee might never stray,  
 And leave Thee sad and lonely,  
 But in Thy presence ever stay,  
 And live for Thee — Thee only.

My heart's so cold it clings to earth,  
 Thy love so oft forgetting  
 And when this world's ems little worth,  
 It wastes its time in fretting.  
 Oh Jesus! could'st Thou deem me meet  
 To bear Thy cross like Simon,  
 'Twould be a privilege most sweet,  
 To me a heavenly summon.

E'en though the burden cause deep pain  
 'Twould prove to me a token  
 To show that nearest to Thine own  
 Is the heart that's nearest broken,  
 Hear me, oh Lord of heaven, hear  
 Thy poor child's supplication!  
 And though I may unworshipy be  
 Still grant me my petition.

A. M. S.

## Holy Communion a Means of Succoring the Faithful Departed.

HOLY Communion is, after the holy sacrifice of the Mass, the highest act of Christian worship ; it gives so much glory to God that by it, reparation may be made for the offences committed against His majesty, to a greater extent that we can readily imagine. The acts of humility, of contrition, of devotion, of love, which the soul thus makes are in themselves, at all times, of great value as works of satisfaction ; how much more so when they rise from a heart in which the divine Redeemer, the Sun of Justice, the furnace and centre of divine charity, is Himself present. Hence we see that holy communion may be of great avail to the souls of the departed, if offered for them. Many expositors consider that to this act may be applied the words of Tobias : " Lay out thy bread and thy wine upon the flurial of a just man." (Tob. iv., 18.)

We read that in ancient times a funeral repast formed a part of the ceremonies attending the obsequies of a deceased relative, and travellers tell us that among savage nations a similar usage is sometimes met with. We are not to imitate the superstitious customs of other times and heathen people, but to consider what may be their origin and signification. The banquet the Christian ought to hold at the grave of the departed is a spiritual, a supernatural one ; it is one in the joy of which those whom we mourn may share. If we truly love those whose loss we bewail, we shall not spend ourselves in idle tears and enervating lamentations ; we shall turn to Jesus, we shall seek to nourish them with the celestial bread which He dispenses to us. And when the gracious Saviour is Himself our guest, when He is present in our heart, let us entreat Him to alleviate the pains of those suffering souls, His own beloved spouses, and give them to eat, in a spiritual manner, of the bread of heaven, which is none other than Himself. Is it possible that, when we have

Our Lord so near to us, when He gives Himself to us, that He can refuse our petition, when we pray to Him on behalf of those members of His mystic body, who are specially dear to Him? Let us therefore never omit to intercede for the holy souls, when we approach the table of the Lord. Let us follow the example of holy Church, our Mother, who ordains that every day, in the sacrifice of the Mass special supplication be made for the faithful departed. We can offer our oblation also, when we receive holy communion, by never forgetting a memento for those who have gone before us. We all keep the anniversaries of some relatives and friends, and faithful to their memory, have a Mass said for them. We should not, however, content ourselves with this, or assist at the Mass without any special preparation or intention. We should unite ourselves with great devotion to the priest who offers the holy sacrifice, and, by receiving communion on their behalf, obtain for those for whom it is offered a greater participation in the merits of Christ. It is in our power, whenever we go to communion, to obtain one or more indulgences applicable to the souls in purgatory. Thus we may procure for them great alleviation, if we employ the right means, and avail ourselves of the inexhaustible treasures which holy Church munificently places within our reach.

Let charity urge thee, rather, frequently to offer thy communion for the souls of the departed; for, St. Bonaventura assures us, there is no means that thou canst employ more efficacious than this.

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## MASS FOR THE DEAD

St. Nicholas, of Tolentino, filled with reverence for the sublimity of the priesthood, long refused to be ordained. What decided him at last to receive Holy Orders, was the thought that by celebrating daily, he might more effectually assist his dear souls of purgatory. The angel guardians of the souls delivered by him could alone say with what fervor he discharged his ministry of intercessor.

One night, between Saturday and Sunday, Nicholas being asleep, a soul came by divine permission from its gloomy prison, approached the bedside of the religious, crying in a loud voice : " Brother Nicholas, man of God, look, I pray you ! "

Half awake, Nicholas looked at the spirit, whom he recalled as having once seen, but without being able fully to recognize. " I am Peregrin d'Auximum, " said the apparition. " You knew me well when I was on earth. Now I am tormented in the flames of purgatory. I supplicate you as a favor to celebrate Mass for the dead, for my relief in particular, and for all who share my torments. "

" May my Saviour, whose Blood has redeemed you, be your help ! " said the humble religious simply. " But as for me, I am appointed to-day to sing the Solemn Mass, therefore it is impossible for me to say Mass for the Dead. "

But the spirit insisted : " Come now, Reverend Father, and see whether it is just to reject the prayers of the unhappy multitude who have deputed me to come to you, and abandon us so cruelly to our frightful fate. "

It seemed to the saint that he followed his mysterious guide to a remote part of the desert, and there, on a little plain, he saw a considerable number of souls. They cried out to him : " Have pity, Father, have pity on this crowd awaiting help from you ! If you deign to offer for us the Holy Sacrifice, a great many of us will be snatched from the torments that now devour us. "

Nicholas awoke. Deeply moved, he poured forth tears and prayers, interceding with the Saviour of the world for the unfortunate multitude. At break of day, he fell on his knees before his Superior and, by his earnest supplication, obtained his discharge from the office of hebdomadarius, and permission during the whole week to say the Mass of the Dead.

On the eighth day, Peregrin again appeared and assured him that the greater part of the multitude that had been shown him in the desert had, thanks to his Masses and prayers, obtained their deliverance, and were now in the enjoyment of celestial bliss.

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## Blessed Joan of Arc's Agony.

From the Pyre to the Altar

(See frontispiece.)

NO one ignores the sad tragedy enacted in the market square of Rouen, on the 30 of May, 1431.

All the city was there : children, men, women, soldiers, monks secular-priests, magistrates, citizens ; all crowded together, some praying, some talking, others jesting.

On an elevated platform stood Cardinal Winchester, several Bishops and many Doctors. Among the Civic and Military authorities was that mean Vice-Inquisitor, who assisted unmoved at the torture and death of this great heroine, the most noble, as well as the most beautiful and pathetic figure of History.

About nine o'clock, a mighty wave of emotion surged through that dense mass of humanity as the executioners wagon, escorted by over a hundred English soldiers, drew up, and a maiden of scarcely nineteen years alighted.

After listening to the unique judgment that condemned her, she knelt and prayed aloud to the Three Persons of the Most Holy Trinity, the Blessed Virgin, the saints and in particular St Michael, St Catherine, and St. Margaret ; she professed her Catholic belief, begged pardon of those she might have offended, recommended herself to the prayers of the assistants, and requested all the priests present to offer mass for the repose of her soul.

She then asked for a cross ; a soldier fashioned one out of two pieces of wood and gave it to her. She kissed it and placed it in her bodice. Still she was not fully satisfied. It was a crucifix she wanted, so the processional Cross of St Sauveur's Church was hastily sent for and she requested that it be held before her eyes until the end.

The innocent victim was then ordered to ascend the wood-pile and tied to the stake. Seeing above her head



the inscription : Heretic, Apostate, Idolater, she protested, No ! No ! I am not a Heretic, nor a Schismatic. I am a true Christian. Her position as she was hoisted up to the high stake, was most painful. Yet she calmly raised her eyes to the Crucifix and became absorbed in prayer.

A few minutes afterwards sparks flew in all directions and thick smoke enveloped the victim. The silence was so intense that her petition for holy water was distinctly heard. The flames grew bigger the smoke became suffocating, yet in her awful agony the young martyr thought only of God. Towards noon she cried out as if, at last, what she had so long waited for, had come: Jesus ! Jesus ! Jesus ! ; while, according to eye witnesses the flames seemed to form the letters of the divine name in characters of fire, inclining her head Joan rendered her pure soul to its Creator. At that moment an English soldier saw a dove emerge from the flames, soar upwards, and fly off in the direction of France.

Then under an order given by some one unknown the executioner scattered the fagots. To the surprise of all the blackened mutilated corps was still hanging from the stake. Instantly the fire was re-lit and made burn more fiercely and shortly afterwards the body fell into the seething furnace....

When the flames died out and the executioner found in the ashes, the heart of Joan bloody and apparently living he ran away terrified saying he had burned a saint.

Blessed Joan of Arc who hast rejoined thy heavenly Spouse, pray for us.



**Power of One Communion.** — The soul of a certain-deceased person who appeared in the flames of an intense fire to a servant of God said, that it was suffering such dire torments, solely, because it had been negligent about the reception of the Lord's Body, and added, that it would soon be liberated if he would, but once, devoutly receive the adorable Sacrament in its behalf. When the servant of God had done this, the soul appeared to him on the following day more bright and refulgent than the sun, having by that one worthy reception of the Most Holy Sacrament, been delivered from the intolerable pains, and conveyed to eternal bliss in heaven.





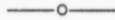
## The Power of a Child's Prayer.

THE wife of a Belgian officer of high rank in the army, who resided in Louvain, had for several years been confined to her couch and unable to preside over her household and superintend the education of her family, in consequence of an affection of the nerves, which deprived her of the power of speech, and rendered her incapable of putting her left foot to the ground, the whole limb being shrunken and useless. The duty of preparing their daughter for her first communion accordingly devolved upon the father, and he acquitted himself of the task with such conscientious care that the girl being examined, it was found that she could not have been better instructed. Before the day came the child said to her mother : " Wait till I make my first communion, mother, and you will see, Our Lord will give you back the power of speech." Nothing more was said on the subject ; the poor mother could not of course be present when her daughter approached the holy table for the first time, but the child did not forget her intention, and God in His goodness rewarded her faith and confidence. Who can describe the joy of the whole family when on her return home the mother was heard to congratulate her by word of mouth on the privilege she had enjoyed, and at the same time to give thanks for the favor bestowed upon herself.

Yet the paralysis of the left side remained, and she was still prevented from fulfilling, as she fain would, the duties of her position. Her son took his mother's crippled condition much to heart, quite as much as did his sister, whose junior he was by two years; the more so as a physician who had been called in, declared that the disease had attacked some of the vital organs and the sufferer had not long to live.

The day came for the boy in his turn to make his first communion, and his mother, who knew it was her son's intention to pray for her recovery, despite her sad condition was taken into the church. Just at the moment when the communion was given, wound up to a pitch of hope and expectation, she rose up and exclaimed: "Oh, my God, do not do Thy work by halves!" In that same hour the boy's petition was granted, as that of his sister had been. From that time forth his mother's restoration to health and activity began, and soon all traces of disease permanently disappeared.

Let children remember how powerful with God is the prayer they offer from their hearts at the time of their first communion.



THE INDIAN'S ANSWER.—Some three years ago, in the Canadian Northwest, a Protestant minister presented a Catholic Indian with a package of tobacco, saying significantly: "Thy priest does not love thee, for he gives to thee neither tobacco nor clothes."

The red-skinned man, opening his shirt, answered in a decided tone: "Look here! canst thou read in my heart?"

"No," replied the minister, visibly amazed.

"Well," pursued the Indian, "it is in my heart that the Black-Robe places his presents. When I make my Confession, he washes my soul with the blood of Jesus Christ; when I take Communion, he lays down Jesus into my heart. Thy tobacco vanishes into smoke; thy clothes wear out in a short time. But the Black-Robe's presents will remain in me, and I shall carry them to the great Heaven of the good God."

**Let us pray for our beloved deceased.**

*Cumberland, Wisc. : John Robert Rafferty.*

## A MYSTERIOUS MESSENGER.



THE deceased Father Metz of Allfeld, Baden, noted for his indefatigable zeal in the performance of his pastoral labors, testified by oath to the following occurrence. The event was published at the time in the newspapers.

“ The parish house in which I lived was somewhat elevated, and had a flight of thirteen steps leading up to it from

the outside. I occupied the room to the left of the front entrance.

“ Soon after New Year I began the instructions for the children who were to receive their First Communion on Low Sunday. It was a severe winter. The children were diligent and attentive, and I had every reason to be satisfied with them. Only one little boy, Joseph B..., caused me rather great anxiety and at the same time aroused my sympathy, for I could not conscientiously permit him to receive Holy Communion with the other children. He was a good, pious boy but his understanding was so limited, that in spite of all my efforts, he was not able to obtain sufficient knowledge for so great an act.

“ I sent for the father of the boy, told him that I could not permit his child to receive his Communion this year, and advised him to teach the boy diligently at home that he might understand the instructions the next year. The good man took it very much to heart, but I considered it my duty to remain firm in my decision.

“ Easter drew near. I redoubled the instructions for my dear first communicants. Fatigued by the many hours of instruction and other pastoral duties, I retired earlier than usual.

“ It was a bitter cold night. The moon shown brightly into my room. Towards midnight I was awakened by heavy footsteps coming rapidly down the street, nearing the house and mounting the stairs. When reaching

the top, the man stamped the snow from his boots and rang the door-bell. I heard everything distinctly and expected to have a sick call. My old house-keeper, always on the alert, was usually the first to answer the door, but on this occasion, did not seem to hear any one. She slept on the other side of the hall next to the church. I did not hear the bolt drawn back nor the turning of the key in the lock, but heard the steps of some one passing from the front door towards my room. A moment later my door was opened. Provoked at the boldness of the supposed messenger, I sat up in bed and addressed him sharply :

“ What do you want ! ”

“ Reverend Father, I have a petition.

“ I now recognized my visitor, it was Mr. B..., the father of little Joseph, he stood before me in his working clothes. I asked him still somewhat abruptly :

“ Well, what is it, and why do you come at such a time ? ”

Reverend Father, I beg of you to permit my son Joseph to receive his first Holy Communion on Low Sunday.’ ”

“ The voice which I heard and the appearance of the man was that of Mr. B..., as I had often seen him, and yet his presence filled me with an indescribable fear. I felt the hair of my head stand upright, my breath seemed to stop, and a cold perspiration forced itself through every pore. I was not able to answer. — The moon shown brightly across the foot of my bed, and fell directly upon the figure of the man penetrating it without casting a shadow. I saw the man vividly before me, and through him I could see the door and the book-case. Noiselessly he withdrew, by the way he came. His steps resounded on the stone entrance and re-echoed on the frozen snow, as he returned to the village.

“ Sleep had fled from me entirely. My thoughts were with the man who had just appeared to me so mysteriously, and who had presented his petition in such an imploring, yet commanding a manner. Only a few days previously, he had been to church and received the sacraments.

At last the Angelus rang, and after a short pause, the bell tolled, announcing that some one had died. Upon

leaving my room, I found the outer door locked and bolted as usual. When I reached the sacristy, the sexton told me of the sudden death of Mr. B..., which had taken place the same hour that he had appeared to me.

I could now no longer oppose the last wish of the deceased, and set to work with redoubled care, to prepare little Joseph for the great day of his first Communion. If his natural father had so ardent a desire to obtain for his son the sacramental union with his Lord, that he was permitted by God to make it known to me in so extraordinary a manner, it should not be wanting on my part, as his spiritual father, to have this grace imparted to him.

"I found the child's mind more than ever, ready to grasp the instructions. He seemed to have a keener perception since his father's death, and with joyful longing he awaited the great event. Little Joseph received his Lord and God with sentiments of holiest joy, and seemed to realize his great happiness more than the other children. The afternoon of the same day he was seized with a violent headache and obliged to go to bed. He never rose again. That same night he exchanged earth for heaven, and after the morning Angelus, the bell again tolled, the first time since the death of his father.

"In what manner the father's mysterious appearance to me took place, I am unable to explain. I believe, however, that the good man being so solicitous for his child's soul, at the time when he was about to breathe his last, was made aware of his son's early departure. I believe that at this moment he besought God with all the strength of his paternal love, to vouchsafe to his child the great grace of sacramental union with his Lord before he should die. How could our Divine Saviour refuse such a petition? —Already surrounded by the shadows of death, his spirit realized the fact that in this one grace of Holy Communion, all other graces would be contained for his child."

What a blessing would it not be for the faithful if all would realize the greatness of Holy Communion.