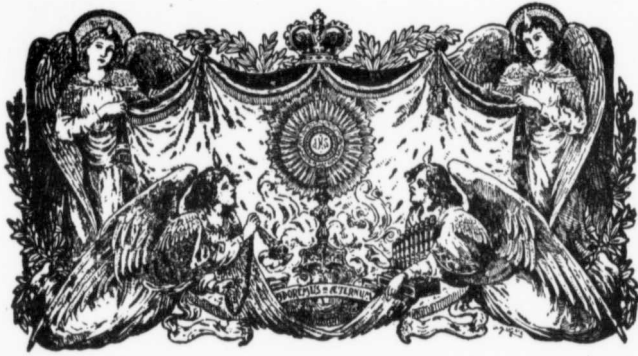




Our Lady of the Angels.

By W. Bouguereau.



Before the Altar.

AMBROSE BEAVAN.

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**D**EAR Lord! I cannot pray;  
 I can but kneel and think of Thee.  
 Oft through the long and busy day  
 My thoughts from Thee were far away;  
 E'en now, though mind and thought are free,  
 I cannot pray.

I know Thy patient love  
 Awaits — how oft awaits in vain —  
 Some heart that heav'nly grace may move  
 To throb with Thine. Then Thou dost prove  
 How sweet it is for those who gain  
 Thy patient love.

Dear Lord! My sole desire  
 Is that Thy love within my breast  
 Should brightly burn: and may its fire  
 My ev'ry thought and act inspire.  
 Thus in Thy Heart shall ever rest  
 My sole desire.



## Particular Practice for the Month of October.

Our Duties towards the Blessed Eucharist.

Fourth Duty : To Visit It.



OR to desire God," says Mgr Gay is not only to wound His nature but our own as well, because God is our perfection and to desire our perfection is what is most natural to us"

We may add not to desire the Eucharist is to wound our loving Emmanuel and at the same time to ignore the most imperious want of our nature.

The God of the Eucharist is Beauty, Goodness and Truth in boundless perfection. The God of the Eucharist is the desired of the Eternal Hills. Towards Him the outstretched arms of the Patriarchs were extended ; towards Him the Prophetic sighs ascended. What is there good or beautiful on earth that can be compared to this Wheat of the Elect, this Wine which produces Virgins.

Can our heart remain insensible towards the mystery of the God made Host without suffering the penalty ? Can our soul's insatiable thirst be quenched at any other source ? Ask those on whom fortune showers her brightest favors, her sweetest smiles. They will tell you of the weariness, the void, the unrest, the longing whose sting no wealth or luxury can mitigate. Why this pitiable state ? Why this hunger ever increasing at the banquet of pleasure ? Because our hearts are greater than the universe and God alone is greater than our hearts.

Alexander the Great was once caught weeping like a child because the world no longer sufficed for his conquests. If he could have received Communion but once his most ambitious desires would have been satisfied.

To possess God near us, to possess God in us behold the almost incredible longing of our soul with its divine capacities: And as it is God who has sown those sublime longings in our soul, it is also He who gives the means of their realization in the banquet of the Angels, where He makes Himself our food.

The ardent desires of the saints for the Eucharist is not surprising since their hearts beat so closely in union with the Heart of Jesus, whose delight is to be with the children of men and who at the Last Supper could not restrain the loving cry: "With desire have I desired to eat this Pasch with you and how am I straightened by my love until it be accomplished."

There have been times when these ardent sighs of holy souls have induced Jesus to sever the loving chain of His Eucharistic inertia, to slip from the priest's fingers and go to rest on the lips of those impetuously yearning souls. Among those thus favored we cite the angelic Imelda whose great desire to receive communion could not be gratified because she had not yet attained the age required by the discipline of the church. But the tender Eucharistic Christ took pity on the innocent child's longing and gave Himself to her in a miraculous manner satisfying her desire so fully that her heart could no longer contain its happiness but broke its bonds and followed her Well-Beloved to the eternal communion of heaven.

"Blessed are they that hunger and thirst after justice," says the Lord. More blessed are they that hunger and thirst after Him who is Justice, Virtue and Holiness Itself, in Communion they shall be abundantly and superabundantly filled.

Let us then endeavour to develop in ourselves this hunger and thirst for Communion. In order to succeed we must, learn to know the Eucharist since we cannot desire what we do not know. We must learn about this mystery so profound and so vast, by listening attentively to sermons treating this great subject, by reading books and magazines devoted to its honor.

We must often look upon the Sacred Host with the eyes of faith, we must multiply formal acts of faith in the Real Presence, for faith discerns and contemplates that which the intellect ignores or only dimly perceives.



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JESUS

### CHRISTUS CONSOLATOR

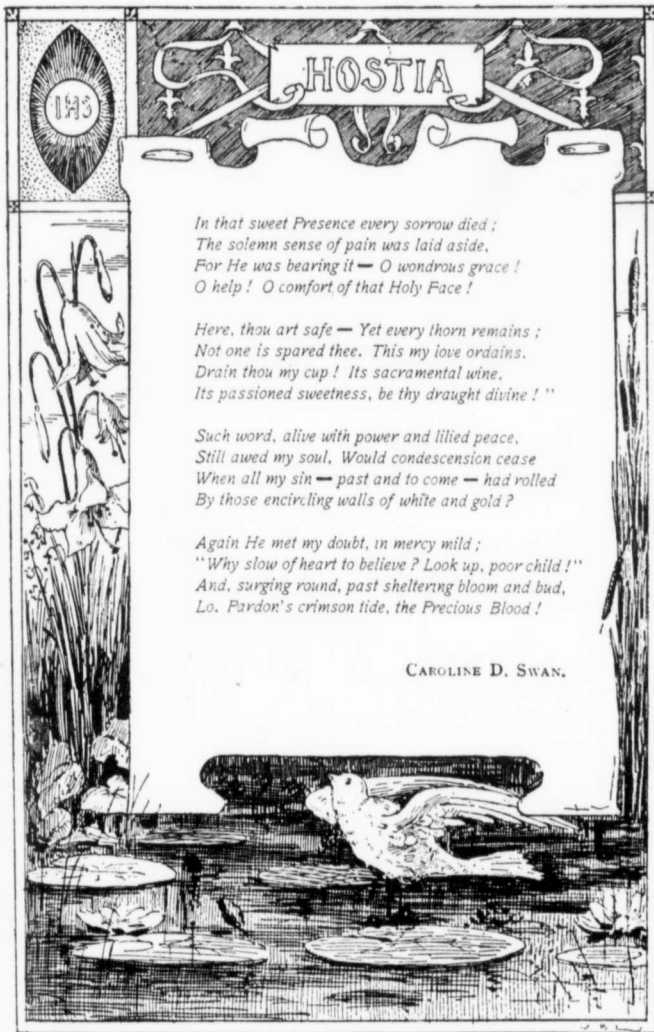
*Around we hung a tangle of wild weeds,  
Briars and thorns a-sting and rustling reeds :  
Life seemed a barren heath, a weary waste,  
Shyed with gray doubt and misery's foretaste.*

*The weeds defied me. Bitterly I cried —  
Hard hurt and bleeding — " Sorrow's circle wide  
Lies all around. No pathway out I see ! —  
Christ of the Thorns ! Bend Thou to comfort me."*

*Then, all at once, I felt Him near at hand  
And, kneeling, saw no more the barren land ;  
A rifted sky shone blue with faith and love,  
His Benediction from the Throne above.*

*Ere long He spake, " Child, stay thou close to Me !  
Here, all is well." Could narrower circle be  
Than shut us in ? A hedge of lilies white  
And golden amaranths ablaze with light.*





*In that sweet Presence every sorrow died ;  
The solemn sense of pain was laid aside,  
For He was bearing it — O wondrous grace !  
O help ! O comfort of that Holy Face !*

*Here, thou art safe — Yet every thorn remains ;  
Not one is spared thee. This my love ordains.  
Drain thou my cup ! Its sacramental wine,  
Its passionate sweetness, be thy draught divine ! "*

*Such word, alive with power and lilled peace,  
Still awed my soul. Would condescension cease  
When all my sin — past and to come — had rolled  
By those encircling walls of white and gold ?*

*Again He met my doubt, in mercy mild ;  
"Why slow of heart to believe ? Look up, poor child !"  
And, surging round, past sheltering bloom and bud,  
Lo, Pardon's crimson tide, the Precious Blood !*

CAROLINE D. SWAN.

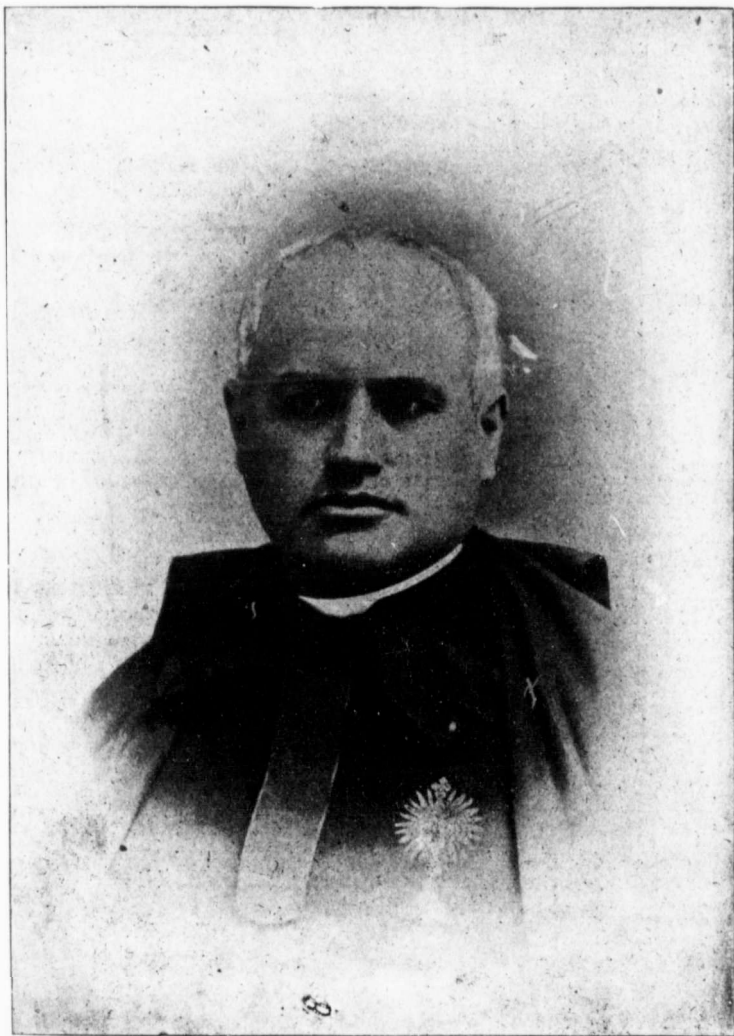
## The Very Rev. F. L. Estèvenon.



IT is a pleasure for us to inform our readers that the Very Reverend Father Louis Estèvenon has just been named Superior General of the Congregation and replaces the Very Reverend Father Audibert whose term of office has expired. The new Superior will in future reside in Rome, which is at present the Mother House of the Community.

The Very Rev. F. L. Estèvenon is in his fiftieth year ; a Doctor of Divinity, Doctor in Philosophy, Licentiate in Canon Law and has already rendered eminent services to the Congregation of the Most Holy Sacrament. When sent to Canada some years ago, to found the Montreal house he succeeded most admirably in his difficult task. During his sojourn in Canada he established two other houses, one in New York and the other in Buenos-Ayres. The confidence placed in him by the Congregation of the Most Holy Sacrament, in electing him as Superior General and entrusting to him the government of the whole Institute will be an incentive to his intelligent and fruitful zeal. That such may be the case we earnestly recommend the Rev. Superior to the prayers of our devoted associates and request them to join with us in wishing him :

**Ad multos annos !**



**Very Rev. F. L. Estevenon**

*Elected Superior General of the Congregation of the Bl. Sacrament.*

*August 11, 1905.*

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## The Lord's Day.

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**I**t is Sunday, the Lord's Day.  
I saw John Peter; I saw John Paul.

John Paul put away his tools in a corner saying: "sleep, sleep for twenty-four hours: to-day is a day of rest and prayer."

He took his wife's arm and together they went to Mass and Vespers. They thanked God for the past week, they besought Him to bless the opening week, they let their souls quit the earth and mount heavenwards with the fumes of the incense, with the beautiful hymns of the Church. And the rest of the day they enjoyed their children's society, told each other of their sorrows, their wishes and their hopes, read a page of the New Testament and the Lives of the Saints to fill their humble home with the thought of the good God.

They visited and received their friends and the time passed all too quickly amid this pleasant and cordial exchange of mutual good-will and innocent amusement.

Oh! the happy, peaceful, restful day!...

Thus I saw the Lord's Day spent by John Paul.

\* \* \*

It is Sunday, the Lord's Day.

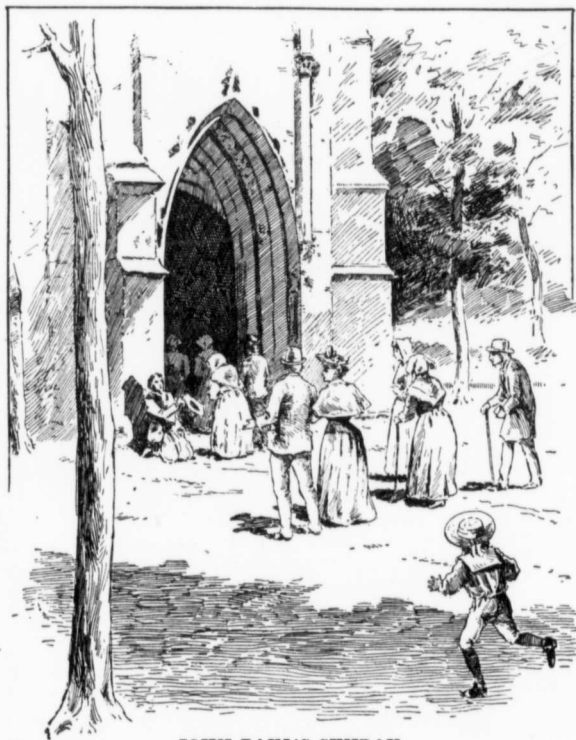
Day of labor, of blasphemy and drunken revelry!...

John Peter worked until eleven o'clock to gain a few extra cents. The poor wretch forgot that Sunday work enriches no man.

At eleven o'clock he fixed up and started off gaily to a saloon.

He did not hear the church bells; he only heard the clink of glasses.

There, he drank bumper after bumper, bottle after



JOHN PAUL'S SUNDAY

bottle, consumption after consumption.

Consumption of liquor, consumption of money, of reason, of health, of virtue, of family, of society, of future generations.

Ah! the elegant word cloaking so much baseness.

Waiter, quick, bring me a glass!

And the miserable man began to sing and sing....

Ah! the poetry of the inebriate's song!

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He shouted, swore, howled like a dog and went through many ridiculous antics.

Ah ! the savage revelry of the tavern !...

And the saloon-keeper, his wife, his little son, his comrades all laughed boisterously.



#### JOHN PETER'S SUNDAY.

Completion of the tableau : while the man drank in saloon, a horse also drank in the yard.

And when he had swallowed some mouthfuls, what he needed to quench his thirst, - - the noble beast [stopped...

The horse returned humanly to his stall ; the man returned bestially to his home !.. There his poor wife wept !

Behold John Peter's Sunday.

O let me forget it and console myself by thinking of John Paul's happy Sunday.



## THE BLESSED SACRAMENT



HERE is, dear brethren, a longing in the human heart for the God Who made it. Nothing else will satisfy it; wealth, pleasures, friends, honor, life itself, are all in vain; the soul desires its God and it will not be at rest, as St. Augustine says, until it rests in Him. And the need, too, which we feel for God is what God feels for us — each and every one of us — for He is essentially a God of love; first for Himself and then for us, made to His image, and so He bids us give Him our heart, give Him our love, and He tells us that He has loved us from all eternity and will never forget us, but will love to the end.

In the old law, God communicated with men, but as it was carried out through a human agent it could not be perfect. It was through Moses He gave His commandments, and He Himself guided the Israelites from the skies and He showered down upon them daily manna wherewith they might nourish themselves on the way as they journeyed toward the promised land. This was but for one people and for one time.

But in the new law God was to hold perfect communion with all peoples, and for all time, who would hold communion with Him; and this communion was to be carried out by God Himself through His divine Son, Whom He invested with our nature; and it was to be realized by His teaching and guiding us and by His giving us as the food of our souls His Own Body and Blood.

“ MY FLESH IS MEAT ”

Our Lord reiterated the Commandments given to Moses and promised Heaven and eternal life to all who would keep them, and He gave us a means to sustain us on our

way to the promised land by giving us Himself for He said : My flesh is meat, indeed, and My blood is drink, indeed. He that eateth My flesh and drinketh My blood abideth in Me and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from Heaven. Not as your fathers did eat manna and are dead : he that eateth this bread shall live forever”

Thus we have Holy Communion as known and practiced by the Catholic Church. It was instituted by our Lord Himself at the last supper, the night before He was put to death, for, taking bread, He blessed and gave it to His apostles, saying : “ Take ye and eat, for this is My body, ” and taking wine, He blessed it and gave them to drink, saying : “ This is my Blood, the chalice of the new and eternal testament which shall be shed for you and many unto the remission of sin. ” And then He said : “ Do this in commemoration of Me. ” And so the apostles and their successors are faithful to the commands of Christ ; and our Lord is given to all who prepare themselves to receive Him. Our Lord’s love for us is so great that He cannot do enough to satisfy it ; and yet, great and infinite in power as He is, He cannot do more than give us Himself. No one could conceive it and His love to execute it. And now that it is on the word of God, let all men gratefully show their homage by piously adoring God hidden in the Blessed Sacrament. Men may question, as men did, and ask, how can this Man give us His flesh to eat, but they must remember that that Man is Christ, the Son of God : that He is God, therefore one with the Father and the Holy Ghost, and that He can do all things by His holy will.

#### FREQUENT ADORATION.

The Son of God came on earth to save us and to bring us to His Father in Heaven. He offered Himself on Calvary, for the sins of the world, and He offers Himself up anew daily, mystically, in every part of the world. And with His sacrifice goes His sacrament, and both are brought down to every age and to every soul. And whilst the sacrifice atones, the sacrament saves ; and through both are given to each individual soul, both priest and

people, the means of life — God Himself our Lord and Savior, Emmanuel, Who promised to be with us all days even to the end of the world.

What is Holy Communion therefore ? It is receiving the Body and Blood, Soul and Divinity of Our Lord and Saviour Jesus Christ. It is of all unions the most intimate and the most complete. We become bone of His bone and flesh of His flesh. He is not changed, but we are changed in Him. He becomes the light of our minds the light of our hearts and the strength of our wills, and we are continually renewed in Him — He lives in each one that worthily receives Him and He is offering up a welcome homage to the Father, namely, the acceptable and meritorious life led by Him, as St. Paul said, and by His infinite merits annexed to our own poor merits, He is making sure and lasting the salvation He purchased for us on the cross. It was a great thing says St Thomas, for Christ to have made himself our brother, a greater to have become the price of our salvation ; but it was the greatest of all to give Himself to us as our food. This is the bread of life, as our Lord calls it — this is the bread that cometh down from heaven. His flesh for the life of the world, He abides in the tabernacle, but longs to be taken to the tabernacle of our hearts. And so He says, " Come to me, all ye that labor and are heavy burdened and I will refresh you. " He stands ready to cure every ill and to heal every wound : He is ready to banish every suffering and to remove every sorrow ; He is there to enlighten the doubting and to recall the erring, to convert the sinner and to advance the saint. In a word as Our Lord, is God, He is in the Blessed Sacrament, our life, and everything that we desire. When we take Him to our hearts He comes with all the gifts and graces in His power ; His love inflames, purifies and fills us, with the greatest delight. His light illumines us and gives us the true knowledge of things conducive to salvation, and His grace strengthens us and enables us to resist and throw off temptation and anything that might separate us from Him : He binds us to Him by the cords of His love, and draws us the more, the more we respond to it. Such is Holy Communion as it is and can be for all who will strive to reach God through Its means, as Our Lord would reach them.

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## "BE IMITATORS OF ME."

But still more wonderful are the effects that follow Holy Communion when received often. We take on more and more the spirit of our Lord. We burn with love for God and are filled with love for our neighbor. "The charity of Christ urgeth me," said St. Paul, in his thirst for the souls of men, and the same feeling is what we feel or what God makes us feel when we become closely united with Him through frequent Holy Communion. It is the teaching of Theologians that the soul of Jesus remains when the body, the species, is consumed within us, and His soul acts upon our soul and causes us to have more and more of His spirit of His mind and heart and will. Thus the saints imbued themselves with the spirit of Christ and grew more like Him day by day. Thus St. Paul could say to his followers, "Be imitators of me, as I am of Christ." And we read of St. Catherine of Sienna, that she at times bore so close a resemblance to our Lord that she was called Catherine of Jesus. St. Theresa was so close in her union with our Lord that the Divine will was graven in her heart, as shown after her death. God is great in His saints, exclaims the psalmist, and their perfections, which are the shadow of His own infinite perfection, are the result of the mighty indwelling He has in their souls.

Frequent Holy Communion so unites souls to God and so helps them to love and serve Him that it is the most effective way of fulfilling the purpose for which our Lord came upon this earth, for He came not only to reconcile God to men by dying for their sins, in atonement upon the cross, but he came also to establish the kingdom of His Father and have His prayer fulfilled. "Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come, Thy will be done on earth as it is in heaven." In a word, that God might vindicate to Himself an acceptable people, a pursuer of goods works. But to do this God's grace is necessary, for it is not only grace for us, but God, our Lord, on Whose merits grace is given, and Who tells us, as He told the apostles, without Him we can do nothing.

## SUBJECT OF ADORATION.

### An Hour of Adoration before the Blessed Sacrament.

#### A Simple Method of Prayer for the Hour of Adoration.

Many pious persons who are more accustomed to vocal than mental prayer would find it difficult to pass an entire hour in meditation. To such the following method may be useful. One may, however, prolong at will any one of the affections suggested rather than follow them all, and the spirit of the prayer should be the animating thought during the recitation of the decade which follows.

Always begin and end the meditation upon your knees, and when obliged to sit down fancy that you take the place of her who "chose the better part," and sat at the Lord's feet with humility, reverence and love.

#### The First Quarter of an Hour. — Five Minutes.

Make an act of profound faith, telling our Lord that were all interior testimonies of His Presence withdraw and were He to hide Himself from the eye of the soul as well as of the body, you would still find His word alone your strong support and believe it as all sufficient.

Say a decade of the Rosary in a spirit of adoration.

#### Five Minutes.

Think how great is your happiness to be admitted so frequently and so easily to the Presence of Jesus ! How many mothers long to come and speak to Him of their children and cannot leave home to visit Him ! How many in distant lands or remote country places where churches are few, long with an exile's longing to kneel before the lighted altar of adoration so beautiful in its holy silence, before the door of the tabernacle where Jesus, though hidden, dwells night and day. Oh, why not thank Jesus from your heart for the great privilege you enjoy !

Recite a decade of the Rosary in a spirit of thanksgiving.

#### Five Minutes.

Think how Jesus with boundless liberality opens to-day the infinite treasures of His Heart. You are poor, come and



be made rich. You are ill, He will cure you. Come, if your heart is troubled and anxious, He can calm it. Come trembling, guilty soul, come and be pardoned. Oh, how happy I am, my God, how happy I am! I have come to spend this blessed hour with Thee and Thou canst send me forth a saint. My heart is empty, nor can all the world suffice to fill it. O Jesus, fill it with Thy grace that it may be pleasing to Thee! O Mother Mary! help me to keep all the good gifts my good Master gives to me.

Recite one decade of the Rosary to obtain confidence and fervor.

#### Second Quarter of an Hour. — Five Minutes.

Speak to Jesus in the Eucharist, compassionating the sufferings of His Passion and His abandonment in the Tabernacle where the souls He loves forget Him and too often leave Him alone. "I suffer for you, my child," He says. "Your sins have merited punishment, and that punishment I have taken upon Me. If the hand of God has not been laid heavily upon you; if you are happy, if your parents, your health, are spared to you, all is due to My love for you."

What afflicts Thee in the Tabernacle, dear Jesus? "The neglect of souls who leave Me alone, or grow so soon weary of praying to Me; the lukewarmness of some; the sacrileges of others; the blasphemy of many who join My enemies against Me. O, my child, make reparation to Me!"

Recite a decade of the Rosary in a spirit of reparation and unite it with the reparation of Jesus.

#### Five Minutes.

The best way to make reparation is to become more holy yourself, and more pleasing to Him. Tell Him that you desire this, and desire it sincerely. My Jesus! I desire that my heart may be Thine only. Hitherto each day has seemed but to increase my faults and bad habits and I have made Thee suffer more and more. But now I wish to please Thee, who art my dearest Friend. I will no longer be numbered with those who neglect Thee. Teach me what Thou wishest me to do. O Mary, help me to amend my life!

Recite a decade of the Rosary for this intention.

#### Five Minutes.

Tell Jesus some of the means you intend to take in order to perform your duties perfectly. Tell Him that you wish to sanctify your life, that is passing so quickly, and has perhaps borne so little fruit. Promise to fly occasions of sin,

to listen to holy thoughts and the warnings of conscience. Promise to pray with recollection and to frequent the Sacraments.

Recite a decade of the Rosary to beg Mary, your mother, to take your resolutions under her protection and to help you to keep them.

**Third Quarter of an Hour. — Five Minutes.**

Listen to Jesus : " My child, since you wish to comfort Me, to amend your life, to become more holy, begin to-day by accepting in atonement for your faults and in reparation for the outrages I suffer from men, all the troubles which I shall send you. Do not complain, do not murmur, say with Me, if they seem hard to bear, O Father, if it be possible, let this chalice pass away, but always add with Me :

" Yet not my will, but Thine be done."

Then submit and adore and bless My will, knowing that all I permit is for your salvation."

Say a decade of the Rosary in a spirit of resignation to God's holy will.

**Five Minutes.**

Again, listen to Jesus : " In order to expiate your own faults and in reparation for the outrages against Me you yourself must become filled with a lively faith and a profound respect towards My Majesty hidden in the Tabernacle. Everything around the altar should speak to your soul of this. The lamp which burns ever before Me tells you that I am present. The sanctuary, enclosed and silent, reminds you of My sanctity and union with God.

The Tabernacle tells of My love for a hidden life. The purity of the sacred vessels warns you of the purity I look for in your soul."

Say a decade of the Rosary to obtain the gift of faith.

**Five Minutes.**

Once more listen to Jesus : " Since you wish to expiate your faults and to atone to Me for outrages committed against Me, try to gain souls to My service. There are souls dear to Me at this moment blaspheming Me, and dying only to be buried in hell. My child, you can win them back to Me. Pray, suffer, offer yourself and ask pardon for them."

Say a decade of the Rosary for souls on the point of death.

**Fourth Quarter of an Hour. — Five Minutes.**

My God, I desire to do all that Thou hast asked of me, permit me prostrate at Thy feet, to declare my devotion to

Thy service. Too long, O Lord, have I served the devil and the world ! I will now, in Thy Presence, renew with true sincerity the promises I made at Baptism : " To renounce the devil with all his works, the world, with all its pomps, the flesh with all its temptations, and I will cling to Jesus alone forever."

Recite a decade of the Rosary for grace to keep your good resolutions.

#### Five Minutes.

My God, there are two graces I beg of Thee to give me in order that I may persevere. First, a great devotion to Holy Communion and an ardent desire to love it as did St. Theresa, who braved tempest and storm and even the risk of serious illness, saying to those who bade her take care of herself. " Let me communicate, I cannot live longer without Jesus." May I love it as St. Francis of Sales, the loud beating of whose heart told when the Tabernacle was opened.

May I love it as did a holy little child whose whole life was spent in preparation for Holy Communion. " This act of self denial," she would say, " is to ornament the chamber of my heart for Jesus. This duty will yield a sweet perfume there. Each act of silence will spread flowers beneath His feet."

Recite a decade of the Rosary to obtain a great love for the Eucharist.

#### Five Minutes.

The second grace I ask is love for the Blessed Virgin. Mary and the Eucharist are so intimately related. One cannot love the Eucharist without loving the Mother of Jesus, nor be devout to Mary without feeling drawn to frequent Communion. O Jesus, teach me to love Mary as Thou didst love her ! Let me strive to please her as Thou didst. Make me docile to her words, her commands, her influence, as Thou wert obedient to her. She is my mother, for Thou gavest her to me. O, say once more to Mary as Thou didst on Calvary : " Mother behold Thy child !"

Recommend to Jesus the Church, the intentions of the Holy Father, ask His blessing and leave the church in recollection.





## The Hosts of Rellinghausen.



RELLINGHAUSEN is a little village in the diocese of Cologne, situated in the environs of Essen. In the year 1516, God here manifested the truth of His Eucharistic presence in a wonderful manner.

On entering the church, on the morning of the 25th of July, the venerable Pastor saw with consternation and deep anguish that the door of the tabernacle had been forcibly opened the ciborium and Sacred Hosts stolen by sacrilegious hands. Never in the annals of Christianity had such a crime desolated this peaceful village and the grief it caused the pastor and his people is beyond the power of words to portray. They assembled in the church where with contrite tears and fervent supplications they besought God to show by some exterior sign the place where the Sacred Hosts had been thrown, in order that they might be brought back with every mark of reverence and honor to the tabernacle from which they had been stolen to repair as much as possible this awful crime.

Early the next morning, a young shepherd whose beaming countenance announced good news even before his words confirmed it breathlessly ran to the Pastor's house and informed him he had found the stolen Hosts. That morning when he was leading his sheep to pasture in a lonely meadow near the entrance to the forest he was

astonished to see them rank up in perfect order round a small bush and prostrate themselves on bended knees. The thought of the stolen Hosts was instantly connected in his mind with this unusual occurrence. He respectfully approached the bush and distinctly saw the consecrated Hosts there lying scattered.

After listening to his story, the Pastor hastily summoned the clergy and faithful and together guided by the young shepherd, they walked in procession to the meadow. When they reached it the sheep were still kneeling



in a circle around the Sacred Hosts apparently rendering the duty of adoration. At this marvelous sight all thanked the Lord who had thus visibly deigned to show His love and his power. The pastor lovingly and reverently gathered up the Sacred Hosts and the procession returned to the village making the air resound with the echoes of their joyous thanksgiving and their ardent love.

Some years afterwards, a chapel was built on the exact spot where the Sacred Hosts had been found. Even in our century, yearly, on the 26 of July, the anniversary of this miracle, numerous pilgrims come from all countries to take part in the solemn procession of reparation instituted in expiation of this sacrilegious robbery.

## CHILDHOOD'S HOUR.

How swiftly the time has glided  
 Since childhood's sunny day ;  
 When I stole away from my playmate  
 so happy,  
 To the chapel over the way.

What impulse was it that drew me  
 Within that temple grand,  
 Where all is hushed in stillness ?  
 'Twas God's dear guiding hand.

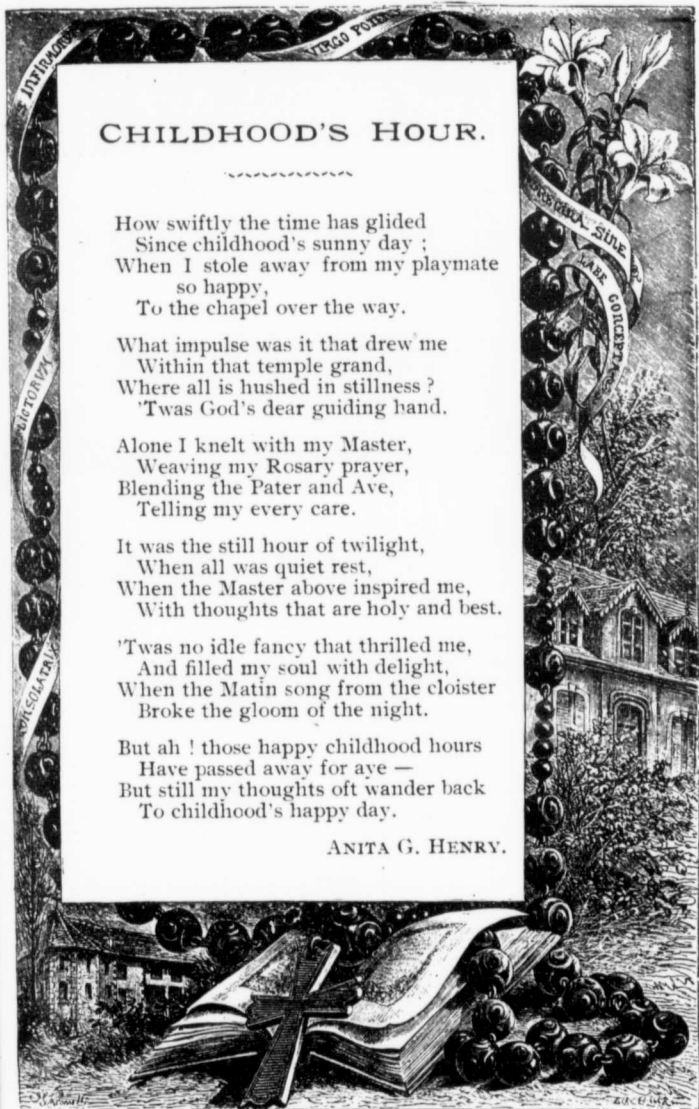
Alone I knelt with my Master,  
 Weaving my Rosary prayer,  
 Blending the Pater and Ave,  
 Telling my every care.

It was the still hour of twilight,  
 When all was quiet rest,  
 When the Master above inspired me,  
 With thoughts that are holy and best.

'Twas no idle fancy that thrilled me,  
 And filled my soul with delight,  
 When the Matin song from the cloister  
 Broke the gloom of the night.

But ah ! those happy childhood hours  
 Have passed away for aye —  
 But still my thoughts oft wander back  
 To childhood's happy day.

ANITA G. HENRY.



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Children's Hour.

“The Holy Eucharist  
is Everything.”



IN an humble residence of the Protestant city of L., in Switzerland, a woman lay dying Her daughter knelt beside her, praying. Suddenly the mother interrupted her.

“Henriette, my child !”

“Yes, mother,” answered the girl.

“Listen, my dear. I am going to die. These are the last words I shall ever speak to you : the Holy Eucharist is everything. Remember that, — remember it always.”

After this she spoke no more.

Henriette was fifteen years of age. Her father, a wealthy Jeweller, was a Protestant, and a very prejudiced one. Besides, he belonged to several secret societies. Early in life he had married a Catholic ; but this was previous to the time when he began to realize that such an alliance must necessarily interfere, in that Protestant city, with his worldly prosperity. It seems that he carried his bigotry so far as to remove the children from the care of their mother as soon as they had passed the period of infancy, in order that she might not imbue their minds with her Catholic faith.

When the last hour had come, the poor woman asked and obtained permission to see her children, of whom Henriette was the oldest. And then the child had begged her father to permit her to remain with her mother

awhile, after the others had gone. Not believing she was to die immediately, the father had said "Yes" to her entreaty; and thus it had happened that she was alone with her Mother when she died.

The young girl had been deeply impressed by her mo-



ther's last words. She belonged, as has been said to the Protestant religion; consequently, the Holy Eucharist was to her a thing unknown.

"What can it be," she asked herself, "that comprises everything to which she called my attention with her last breath, trying to impress upon me that it was the greatest thing in the world?"



Subsequently Henriette passed two years at Stuttgart, in order to finish her education. She had a most excellent heart and a superior understanding. She was her father's favorite ; and, in spite of his alienation from her mother, she loved him tenderly. It was by his desire that she had gone away from home to complete her studies.

While in Stuttgart a curious train of circumstances had resulted in placing her in a " pension " kept by a Catholic ; whose inmates were, however, for the most part Protestant. To this house frequently came a learned and pious priest. Henriette was at once attracted to him ; and, soon forming the habit of conversing with him on religious subjects, had many prejudices removed from her mind.

She presumed, from the dying words of her mother, that the Eucharist was something which was known only among Catholics, and for which Catholics no doubt cherished a profound affection. In order the better to learn of what it consisted, she concluded that she must apply to Catholics. It may seem strange that in her conversations with the priest at Stuttgart she did not make the inquiry of him. But apparently she did not ; for it was only after her return to Switzerland that, becoming acquainted with a Catholic family, she learned from them where she might find a priest.

One night, when her father had gone out, she resolved to go and see this priest. Wrapping herself in a long cloak she left the house, — not without a qualm of conscience perhaps, as she knew her father would never have given his consent to such a visit. When she reached the clergyman's house, she was at once admitted to his presence.

" Monsieur," she said, " I am a Protestant ; but my mother, who was one of you, said to me in her last moments : my child, the Holy Eucharist is everything. Always remember it. And I have come to you, sir, to learn what it is."

The man of God at once began to explain to the young girl how Our Lord instituted the Blessed Sacrament in order to perpetuate His presence among us ; and how He had given to priests power to change the bread into His body, and the wine into His blood. He showed her, and

made her read aloud, in the Gospel, the words declaring this mystery. He demonstrated to her that the Apostles believed it, and that from the primitive Church until our own day it has been held and taught as an article of faith.

"The Eucharist," he continued, "is everything, because God is there."

Habituated as we Catholics are to the presence of Jesus Christ in the Blessed Sacrament, we can hardly realize with that emotion this truth was received by one hearing it for the first time.

"What!" she exclaimed. "Is it, then, true that God can be there, — hidden, but really present, and present that He may give Himself to us?"

As you may divine, she paid more than one visit to the priest. From the dogma of the Eucharist, the conversation passed to other dogmas. Henriette soon became instructed in all the truths of the Catholic religion.

In spite of her precautions, these visits were remarked by Protestant friends. One of them said to her father:

"Can it be that your daughter Henriette is about to become a Catholic?"

"There is no thought of such a thing!" exclaimed the astonished Father.

Some days later his friend returned to the charge, relating in detail Henriette's visits to the priest.

Her father went home in a fury.

"Henriette," he said, "I have heard that you are thinking of becoming a Catholic. Is it true?"

"Yes, father, it is true," she answered.

"Ah, it is true!" he repeated, with an oath. "Well, Miss, I have something to say on that subject. I will give you a week for reflection. If, at the expiration of that time, you have not changed your mind, you shall leave my house, never to return. Do you understand?"

"Yes, papa."

At the end of the week Henriette informed her father that her decision was irrevocable, that she was firmly resolved to become a Catholic.

"You know what I said," he replied. "Pack your trunk. You will leave this house to-morrow morning." the next day the young girl quitted the paternal mansion and left for Stuttgart, where she took up the profession of teaching, at which she was very successful.

Ten years passed. During all that time she had never ceased to write to her father, though she received no word in reply. Then she was smitten with an incurable disease, and when satisfied that her last hour was at hand she sent for him. He came without delay.

What passed beside that second deathbed, between father and daughter, no one will ever know. It was too sacred to be revealed. This, however, we do know: Hen-



riette related to him the history of her conversion, the last words of her mother, the impression they made upon her; how she had been anxious to learn what was meant by the Eucharist; and how she found herself obliged to follow the dictates of her conscience, after she had learned the meaning of the Sacrament.

While she was thus speaking, the old Freemason suddenly found himself in the grasp of an emotion stronger than any he had ever known. He trembled, he wept, as a flood of light descended upon his soul. He, too, wished to know the meaning of the word ; he, too, would become a Catholic. Repeating the last words of her dying mother, the daughter had declared to him, as that mother had done to her child : "The Holy Eucharist is everything." And his soul had emerged from the slough in which it had dwelt ; it had abandoned the husks on which it had fed so long ; it had arisen like the prodigal son of old, and returned to its Father.

The new convert soon brought the rest of his family into the fold. To-day they sleep side by side — husband, wife, and daughter. But they all rest beneath one monument, on the base of which is inscribed these words which caused the salvation of three souls :

L'Eucharistie, Tout Est Là.

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### Eucharistic Angels.

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They throng the sanctuary all day long,  
 They guard the altar-place the whole night through.  
 Unheard of men, they chant their low, sweet song,  
 Cheering our Hidden Lord with worship true.

Awake, alert, when mortals sluggish, sleep,  
 Like quivering flames, they float before the Shrine ;  
 Their music may not break the silence deep,  
 Yet reaches it alway the Ear Divine.

Most strong and gentle warders of the Host !  
 Your recollection shames our levity ;  
 Your calm rebukes our spirits, passion-toss'd,  
 Your burning love, our tepid misery !

BY ELEANOR C. DONNELLY.

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## The Chapel of Reparation.



NUMEROUS and edifying pilgrimages followed each other in quick succession, this year, in this far famed sanctuary. One could easily judge by the fervor and piety of the vast number that they were pilgrims in the true sense of the word and not merely tourists seeking rest or recreation.

During the month of July especially, almost daily, this resort of grace and prayer was visited by thousands of loyal loving hearts all bent on reparation.

The 4, the Parishioners of Longueuil with their zealous pastor came to offer their homage to Jesus in the Sacred Host and to His Immaculate Mother.

The 5, 450 pilgrims from St. Joseph's, Montreal, visited the shrine and were particularly noticed for their piety.

The 9, the announcement of a grand procession of the most Holy Sacrament brought to Pointe-aux-Trembles, 1800 devoted souls, all eagerly desiring to follow in the steps of their divine Master. The splendour of the procession was enhanced by the inspiring strains of the band. The march was a glorious triumph for the Sacramental King, who in return while blessing each one did not fail to bestow on them a special grace.

The 16, was the turn of the English Tertiaries, who despite the inclemency of the weather attended in large numbers. It would take more than bad weather to prevent those staunch Christians from offering their loving homage of reparation.

The 23, the devoted pastor of Hochelaga conducted 1200 of his parishioners to this hallowed spot where they had already given evidence of their tender piety.

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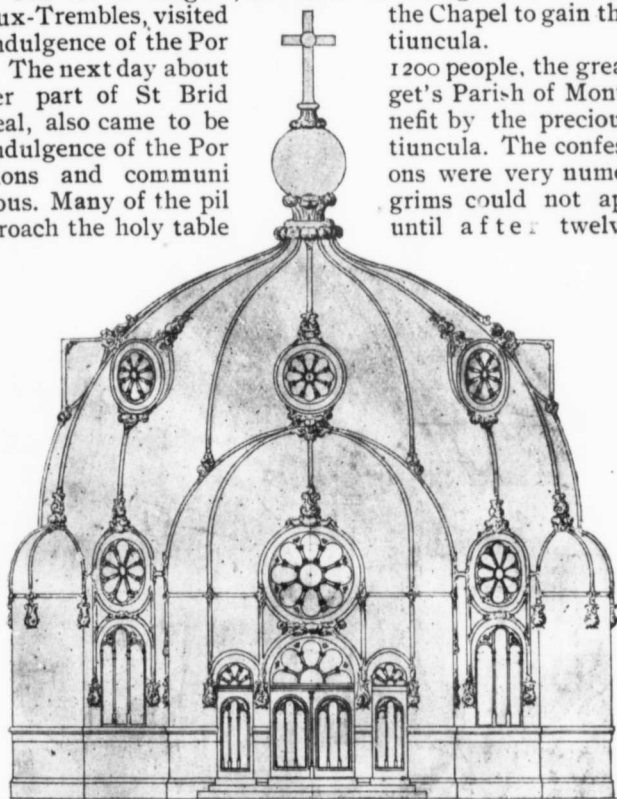
The 25 for the second time this month the parish of Longueuil sent its quota of pilgrims who were no wise behind their predecessors, but in every way worthy of them.

The 1st of August, 800 from Hochelaga and Pointe-aux-Trembles, visited indulgence of the Por

The next day about ter part of St Brid real, also came to be indulgence of the Por sions and communi rous. Many of the pil proach the holy table

the Chapel to gain the tiuncula.

1200 people, the grea- get's Parish of Mont- nefit by the precious tiuncula. The confes- ions were very nume- grims could not ap- until after twelve



SANCTA SCALA. Exterior, front view.

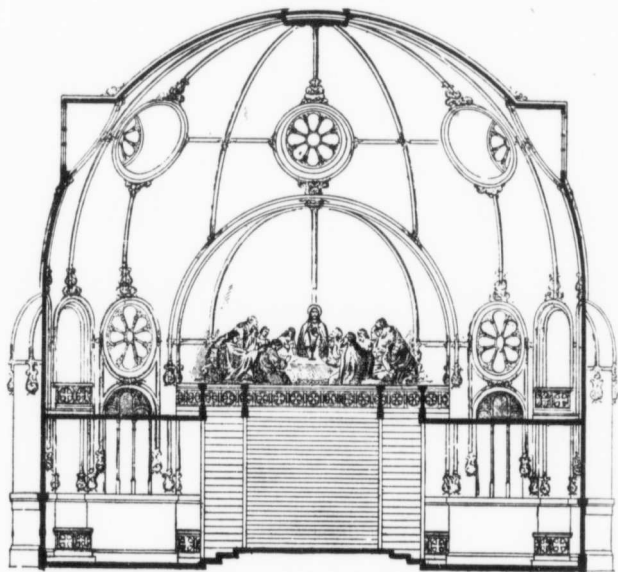
o'clock, but their fervent piety made them suffer the inconvenience of the fast and warm weather sooner than be deprived the precious visit of Jesus in the Sacred Host.

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The first Sunday in September a second procession of

the Most Holy Sacrament took place ; the third Sunday the Men's Congregation of the Blessed Sacrament made their annual pilgrimage. In the evening the grounds were beautifully illuminated and a solemn procession held to the shrine of our Lady of Lourdes.

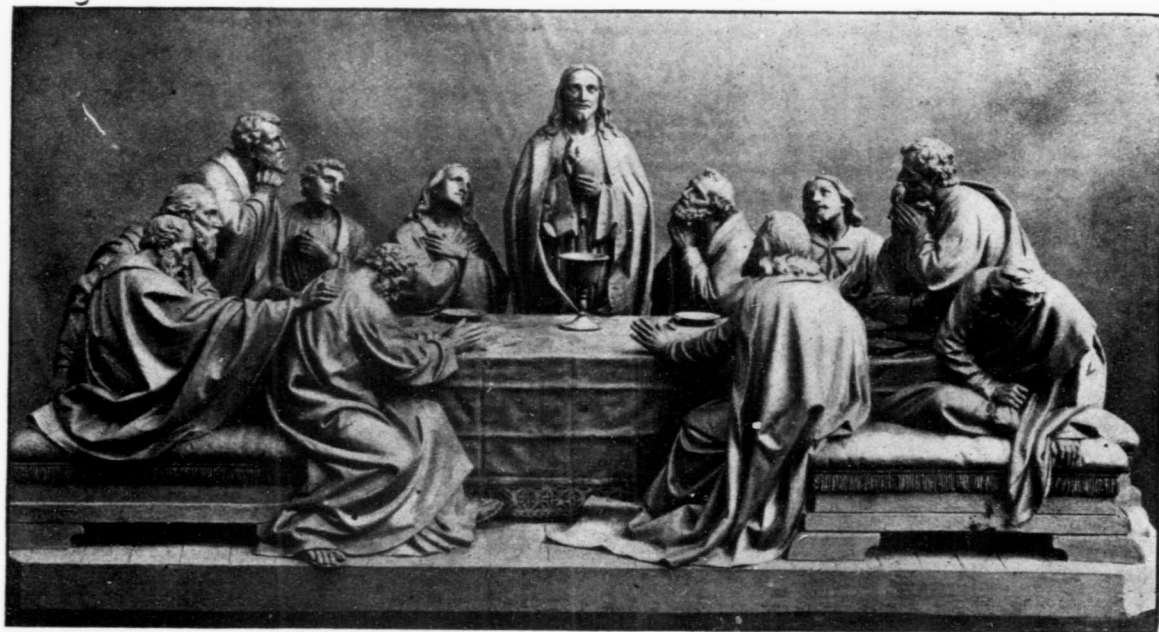
The popularity of the Chapel of Reparation at Pointe-aux-Trembles is becoming so great that the Fathers of the Blessed Sacrament have undertaken to build a Sancta Scala or a fac-simile of the stairs leading to the Pretorium



SANCTA SCALA AT POINTE-AUX-TREMBLES.—Interior Front View.

where Pilate condemned the Saviour. At the head of the stairway, the scene of the Last Supper will be reproduced, with life sized statues of the principal personages at the trial. The building will be 90 feet long, 60 wide and 75 high.

A unique feature in its construction will be the remarkable narrowness of the walls. The greatest thickness of the walls is in the foundation and there it is only four nches thick.



Scala Sancta -- Scene of the Last Supper.

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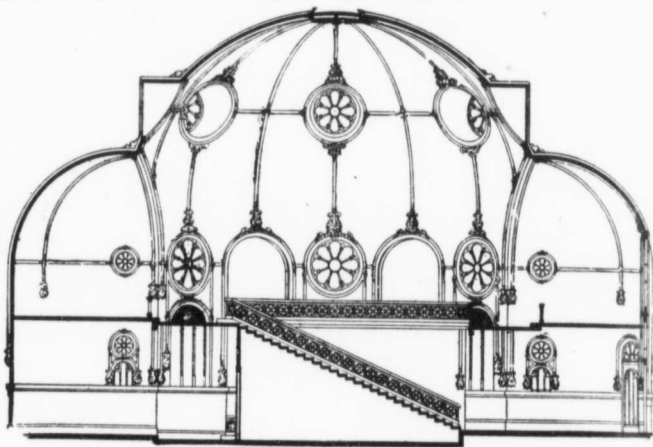
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The plan of the Sancta Scala was designed by one of the fathers of the Blessed Sacrament. The edifice is rapidly nearing completion. Mr. J. A. Godin is the architect. Tuesday the feast of the Assumption the annual pilgrimage of the French-speaking Catholics took place.

#### English Pilgrimage.

Over a thousand people profited by the fine weather of Friday, August the thirteenth to take part in the annual pilgrimage for the English-speaking Catholics to this



SANCTA SCALA. — Interior, Lateral View.

shrine of Reparation. They came from all sections of the city, young and old, some attracted by the fame of the shrine, and others by the renown of the preacher, Rev. Father Thomas Heffernan. Beneath a sunny sky, and balmy breezes the crowd followed the young preacher from grotto to grotto, along through the pleasant groves. From the grotto representing the Garden of Gethsemane, where the preacher pictured the Christ God, crushed beneath the weight of sin that he was about to accept, till He was placed in the tomb, having fulfilled to the letter all the prophecies, and having drained the chalice to its dregs, the preacher held his audience spellbound by the magic of his inspired words.

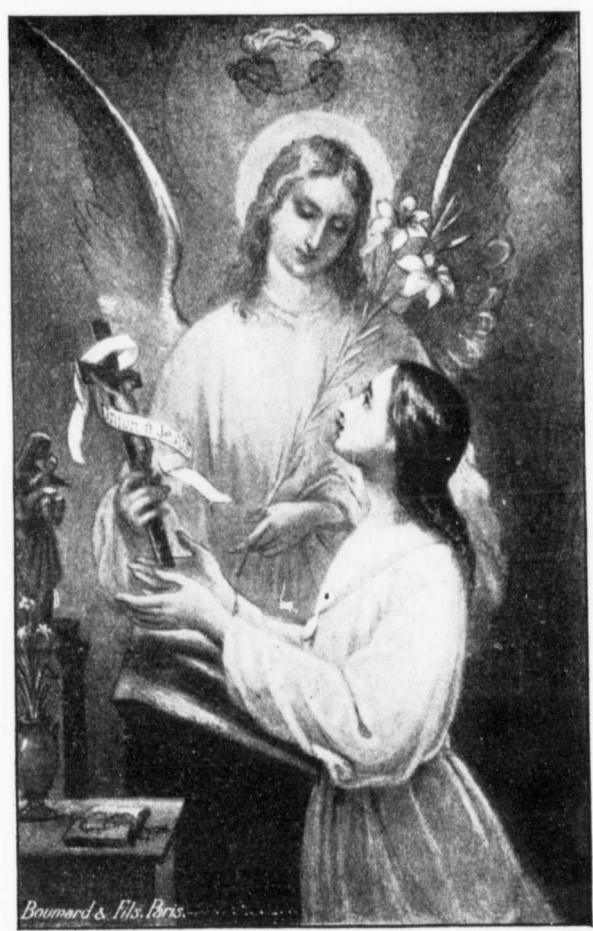
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