



M. Feuerstein.

The Presentation of Mary in the Temple.



The Sentinel
OF
The Blessed Sacrament

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The Prisoner of Love

A Holy picture bears this name :
'*The Prisoner of Love.*'
'Tis Thou Who reignest, mighty God!
In majesty above,
Yet hidest in this holy Shrine,
Love's Captive, for my sake.
Sweet Jesus, may my heart its home
Within Thy prison make!

Let not my cold and selfish heart
Earn this reproach from Thee :
'I was in prison once, and *thou*—
Thou didst not visit Me!"
Lord, Thou art here for my love's sake
And I am here for Thine :
Make me Thine own, as Thou wilt,
Dispose of me and mine.

I, too, a prisoner of love,
Will here in peace abide
Until Thy welcome Messenger
Shall call me to Thy side.
I place in trust within Thy heart,
Than mother's heart more fond,
My past, my future, life and death,
And all that waits beyond.

These fleeting hours lead quickly on
To the Eternal Years :
May each be filled with faith and love,
Meek prayers, and holy tears.
And while I linger like caged bird
That pines to soar above,
Captive Divine ! oh, keep me here
The captive of Thy love.

The Eucharistic Congress at Vienna

We arrived in Vienna on a cold, rainy morning the day before the Congress officially began, and found the city so full of strangers and visitors to the Congress that it was with difficulty that places at a hotel were secured. A visit to the Central Committee of the Congress showed that that body had been completely thrown off its feet by the influx of visitors and participants in the Congress. They are not a people used to taking care of huge throngs of visiting delegations, as we are with our political and other conventions, and to add to their perplexity there was the question of rank to be taken into consideration. An Archbishop or Bishop, a duke, count or baron, or such like personage, must not be provided for in a manner beneath that of the ordinary priest or citizen. This led to confusion, hesitation and much delay. After all the question was solved in good style, considering the unique difficulties thus presented.

The city through the Ring and Karntnerstrasse, Stefansplatz and Wollzeile, was profusely and beautifully decorated: the Viennese colors of red and white, the Papal colors of white and gold, the Hapsburg-Austrian colors of yellow and black, and the Galician colors of yellow and blue were chiefly in evidence. These were generally in long streaming banners fastened near the house-top and extending down the entire building. The imperial Austrian flags and the flags of other nations were often seen. In the public squares and wherever there was sufficient room flagstuffs had been erected and from them hung the banner of the Blessed Sacrament, in pure white, with the design thereon of the Lamb and the Cross and the inscription: "Ecce Agnus Dei qui tollit peccata mundi" emblazoned in gold or yellow. Many shops and stores put large religious pictures in their windows with appropriate draperies, and everything was done to accentuate the importance and meaning of the celebration.

The Papal Legate, William Cardinal van Rossum, was met on Monday, September 9, at Pontafel, on the Austrian frontier, and transferred from the Italian train to the special Imperial railway carriage and brought in state to Vienna. On Tuesday afternoon (10th) he was greeted at the borders of the Vienna diocese and later that afternoon arrive at Westbahnhof (Western Railway station) in Vienna, where he was met and conveyed by special escort to the Archiepiscopal Palace. At the Opera House Square, the beginning of Karntnerstrasse, he was received by Cardinal Prince-Archbishop Francis-Xavier Nagl and by the Burgermeister, Dr. Joseph Neumayer, and greeted in the name of the ecclesiastical and civil authorities of the city of Vienna. Then followed a visit to the Blessed Sacrament in St Stephen's Cathedral, and then the Cardinal Legate was escorted to his apartments in the Hofburg (Imperial Palace.)

The next day (Wednesday) the Cardinal Legate received the Cardinal Archbishop of Vienna (Dr. Nagl) in solemn audience, and was himself received by the Emperor Francis Joseph, to whom he presented an autograph letter from the Pope, and in the afternoon he attended the first solemn session of the Congress at the Rotunda in the Prater. This building may be compared to a Madison Square Garden situate in the middle of Central Park in New-York, and it is the largest place of assembly in Vienna. It is nearly circular in its interior and will permit of the speaker's voice being more easily heard than in Madison Square Garden. On every occasion during the Congress it was jammed with an eager multitude, and usually there was a disappointed crowd waiting outside in the rain, hoping that places inside might be found for them.

The Bishop of Namur, Mgr. Thomas Louis Heylen, the president of the standing committee of the Eucharistic Congress, opened the Congress with a few words of hearty congratulation, and then the Papal Brief authorizing it was read by Mgr. Wilhelm Merinski, secretary to the Archbishop of Vienna. Cardinal van Rossum, the Papal Legate, then made the opening speech. He won

the hearts of his mighty audience at once by saying : "There may be many things which divide us : language, fatherland, manners and customs, interests and strivings, —but in one thing we stand here to-day as a unit, in our common faith and love." After he had ended with the words : " Arise, O Austria, arise Vienna ! See how the nations have assembled and come to thee ! Arise and go with them to greet thy Eucharistic God, and show openly thy faith in Him !" the audience arose in wild enthusiasm and cheered repeatedly. Cardinal Nagl followed in a brief speech of welcome, and Dr. Max Hussack, Minister of Education and Worship, greeted the legate in the name of the Austrian government. Then followed the speech of Prince Alois Liechtenstein Chief Marshal of Lower Austria, and the speech of welcome by Dr. Joseph Neumayer, Mayor of Vienna, whilst the meeting closed by two enthusiastic addresses, sounding the keynotes of the Congress, "The Testament of Our Lord Jesus-Christ," by Mgr. Henry Svoboda of the University of Vienna, and "The Expansion and Defence of Our Inheritance from Jesus Christ," by Dr. John Sustersic, Governor of Carniola.

The succeeding days contained almost too much to be told. It was impossible to be in three or four places at once. There were German sections, Italian sections, French sections, English sections, and several others for those who spoke the various Slavonic languages, and each section carried out a series of lectures in its own language upon some aspect or application of the Blessed Sacrament or the rites and worship surrounding it. Among other things the Congress demonstrated to the writer that Vienna is an early city. Masses commenced from 5 to 6 o'clock, the Pontifical Masses or Solemn High Masses were always celebrated at 8 o'clock, and by 9 or 10 o'clock all Masses were over, and this was the ordinary custom which the Viennese follow. We who manage to straggle into High Mass at 11 o'clock found it difficult to conform ourselves to going to it at 8 o'clock.

At the great Cathedral of St Stephen the solemn Pontifical Mass was celebrated on Thursday (September

12) by Cardinal Bourne, Archbishop of Westminster; on Friday by Cardinal Amette, Archbishop of Paris; on Saturday by Cardinal van Rossum, the Papal Legate, and on Sunday, the 15th, by His Grace Mgr. Robert Menini, Archbishop of Sophia, the senior Archbishop of the Catholic world. At the same time Pontifical Masses according to the oriental rites were celebrated in the Church am Hof, (Church of the Nine Choirs of Angels), where these various rites were carried out in magnificence and splendor. On Thursday (12th) the Armenian Pontifical Mass was celebrated by Archbishop Gregory Govrikian,



The chariot bearing the Blessed Sacrament.

Abbot General of the Mechitarists in Vienna, assisted by several Armenian priests and deacons; on Friday the Greek Catholic Pontifical Mass was celebrated in the Roumanian language by Mgr. Victor Mibalyi d'Apsia, Archbishop of Blasendorf, Transylvania, assisted by two Roumanian Bishops and numerous priests and deacons, while on Saturday (14th) Greek Catholic Pontifical Mass was celebrated in the Slavonic language by Archbishop Andrew Scheptitzki, Metropolitan of Lemberg, Galicia, assisted by three bishops, two protoierei (mitred archpriests), and numerous priests and deacons. It was a

concelebration, where all of the officiating clergy at the altar were at one and the same time the celebrants of the Mass. One of the Bishops who celebrated was the new Greek Catholic Bishop of Canada, Dr. Ignaz Budka, who will leave Vienna shortly for Alberta and Saskatchewan, and who afterward called on me at my hotel in company with Archbishop Count Scheptitski to make inquiries concerning Catholics of the Greek rite in America.

During the morning and the afternoon courses of lectures went on in the various churches upon some Christian activity or doctrine connected with the Eucharist. There were daily courses upon "History and Archeology of the Blessed Sacrament," "Ascetic Exercises for the Priesthood," "The care of Youthful Souls," "Art in Connection with the Eucharist,"—in two courses: one of "Representative Art," including painting and sculpture, and the other "Art of Music," including hymns and instrumental music,— "The Literature and Explanation of the Eucharist," "The Eucharist as the Beginning and Mainstay of Foreign Missions," and the "Apostolate of Women" as exemplified in charity, church and family.

In the Schwarzenburg Park on Friday (13th) nearly 6,000 school children received holy Communion in a body at the solemn High Mass celebrated by Cardinal van Rossum, although it was raining in torrents during the entire morning. All the churches throughout Vienna gave holy Communion to throngs every morning from 7 till 9 o'clock, and Confessions were heard in every language during the evening and early morning hours. Every catholic society made it a point to go to Communion in a body if possible.

As this was chiefly an Austrian celebration, every province in the Empire was represented as well as nearly every one in the Kingdom of Hungary. The most bewildering costumes of peasants could be seen upon the streets, in striking colors,, with gorgeous beadwork and embroidery, and for every shape and size. One might see the mountaineer costume of the Tyrolean or the red fez and highland skirt of the Bosnian and Herzgovinian,

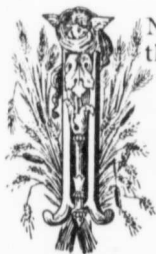
all wearing Eucharistic badges and ribbons of their various societies. To accommodate the great number of the poorer peasants, schoolhouses were thrown open for their lodging and great mess-halls were established where meals might be procured for ten and twenty cents. In spite of the continuous rain it was a mighty outpouring in honor of Our Lord in the Blessed Sacrament, and the Catholic committee of Vienna did themselves proud in providing suitably for such an occasion.

ANDREW J. SHIPMAN in "America".

The Holy Eucharist

AND

the Suffering Souls



IN Purgatory there is no Blessed Sacrament, there is no tabernacle in which our Blessed Lord remains concealed indeed but is really and substantially present; there is no altar before which those of faith may offer their tribute of loving though lonely adoration, and in which the generous may lay the sacrifice of their life and their love. In Heaven Christ gives to His devoted friends the unimagined joy of adoring Him face to face and of bowing down before the unveiled splendor of His glorified humanity; on earth we have the blessed privilege of His actual, although invisible, sacramental presence; we cannot see him with the eyes of the body, but we feel His gentle influence in the humblest church and we have come to know the comfort of His soothing balm upon our souls. The Blessed Sacrament is our consolation and our strength. Let our pain be never so acute, and our burden never so heavy, we can suffer and carry them both, if only we can bring them to our Eucharistic God.

No sorrow seems too great for the bearing, provided we can fortify our souls each day with our Daily Bread.

In Purgatory it is not so. Souls that have approached the altar-rail day after day for years, and for whom the early morning breaking of the Bread has become an essential of their lives; who have made all their thoughts and words and acts either a preparation for or a thanksgiving after Holy Communion; who have converted all their waking moments into a constant striving to be united with the Holy Eucharist, find to their intense dis-



ress that the adorable Body and Blood of Jesus Christ have no place in Purgatory. This, perhaps, is one of their chief sufferings. Not to have the Blessed Sacrament not to be able to steal away from the sorrow and the pain into the beloved presence of Christ, to feel oneself far from the tender Heart of the compassionate Jesus, to know oneself to be out of the range of His loving gaze and out of the call of His sweet voice, this is part of the desolation of the souls in Purgatory, a desolation that is like the desolation of the Catholic souls on Good Friday when the altar is stripped and unadorned, and the door of the tabernacle is thrown open, and the sanctuary lamp

is extinguished, and everywhere there is a repentant heart-rending sense of the absence of Christ.

It is one of the stupendous condescensions of our Saviour, that He too desires with a great desire that the time of the exile of His dear friends in Purgatory should be shortened, but He has made the hastening of their release depend on us. It rests with us to make them pass from the desolate place of torment where Christ does not dwell to the glorious paradise where He shall be their all. Shall we refuse in our moments of adoration to pray that the suffering souls may be released and go to Christ when we know that it is a service not only to them but to Him? Each of us has to look forward to an exile like theirs. What a consolation it will be in that time of separation to remember that we, in the days of our power, complied with our Lord's request to hasten the day when His friends shall be at rest from sorrow and come home to God!

BEGIN WITH GOD



Begin the day with God,
He is thy sun and day;
He is the radiance of thy dawn
To Him address thy lay

"Take thy first meal with God,
He is thy heavenly food;
Feed with and on Him, He with thee
Will feast in brotherhood.

"Thy first transaction be
With God Himself above;
So shall thy business prosper well
And all the day be—love."



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✠ Holy Viaticum ✠



THE name of " Holy Viaticum " is given to Holy Communion, when administered to persons who are dangerously ill, in order to prepare them for their passage into eternity.

The word " Viaticum " means : provision for a journey : A proper term by which to designate the Holy Eucharist when administered to those who are in danger of death. For death is a journey ; and the Eucharistic Bread is a divine and appropriate provision for the undertaking of that journey.

Let us then for our greater spiritual profit, consider what the benefits of Holy Viaticum are, and what we should do to obtain from the Lord the grace worthily to receive that most consoling Sacrament before departing this life.

Benefits of Holy Viaticum.

Honour.

To receive Holy Communion at the approach of death, is a great blessing, since it affords us a great honour.

It is doubtless a great honour for sick people to be visited by a king, or some eminent personage. But how infinitely greater is the honour to those who in their sickness, are visited by the Lord Himself, who is the King of Kings and the Sovereign of Heaven and earth !

When St. Peter Claver had to administer Holy Viaticum to the poor, he went first, when time allowed him to do so, to clean the room the Blessed Sacrament was going to enter, and he perfumed the place with sweet smelling scent and spread over the bed of the sick person a silken cloth, which he carried with him for that purpose.

The intention of the Saint in doing so was to show to all present, that we cannot do enough to manifest our gratitude to JESUS for the honour wherewith He favours us when, in our last sickness, He, the God of eternal glory and majesty deigns to visit us, to unite us, by the reception of Holy Communion, most intimately to Himself.

Consolation.

Holy Viaticum is also a great benefit, because it furnishes us with the sweetest consolation.

No doubt, a sick person feels happy at the visit of a true friend. But how much greater should be the happiness of the sick on being visited by JESUS ! JESUS our sweetest friend, our greatest benefactor, Who never ceases to bestow upon us His benefits, and who, seeing that we are feeble and unable to visit Him in His Blessed Sacrament, condescends to call on us Himself.

Oh ! how highly did the Saints value this blessing. St. Alphonsus, having become dangerously ill, showed great delight when he was allowed to receive Holy Viaticum. " Give me Communion ", he said, " give me Communion ! " And he repeated this with so much ardour, that no time was lost in going to the church and bringing the Blessed Sacrament. But as the time seemed all too long for his intense love he asked several times : Is Holy Communion coming ? is Holy Communion coming ?

St. Philip Neri showed the same exultation at the reception of Holy Viaticum. On seeing the Blessed Sacrament borne into his room, he enthusiastically exclaimed : " Behold my Love. Give me my Love. Give it to me at once.

And Blessed John d'Avila when advised to receive Holy Viaticum, thrice exclaimed : " Give me the Lord " and through humility he subjoined : " The Lord whom I am going to receive descended from Heaven on earth to relieve, cure and console penitent sinners. I am one of them. Consequently I beseech you to give me the Lord."

Thus should all sick people delight in the visit of JESUS ; all may say in truth : JESUS knows how I am afflicted and prevented from visiting Him at church, and therefore, through love of me, He deigns Himself to call on me.

Assistance.

It is moreover a great benefit to receive Holy Viaticum because that Sacrament confers special assistance which sick people, at that critical time, stand most in need of.

The approaching hour of death is dreadful on account of the terrible temptations with which the devil, at that time, assails us, putting before our sight both our past sins and the rigorous judgment of the Lord. Oh ! how happy, how fortunate the soul, who, in that dreadful hour, will receive a friendly visit from JESUS.. In the presence of JESUS the devil is powerless and it is precisely to protect us against the powers of hell that Holy Viaticum is administered. Therefore the priest conferring that Sacrament addresses the sick person saying : " Receive Brother, receive Sister, the Viaticum of our Lord JESUS-CHRIST, that he may preserve thee from the malignant enemy, and bring thee to life everlasting. Amen."

As for the judgment, we have not so much to fear, if the Judge Himself visits and prepares us for his heavenly Paradise.

Oh ! indeed the benefits of Holy Viaticum are great. Far greater even than we can ever properly appreciate. Holy Viaticum is a safeguard which preserves the soul on its journey to Heaven ; it is a pledge of immortal glory according to the words of JESUS : " He that eateth this bread, shall live for ever."

One day, one of the Religious of St Evroult having died without Holy Viaticum, the Saint imagined that through some negligence he might have been the cause of that misfortune. Disconsolate he wept bitterly, and the Lord moved by his affliction, consoled his servant by a signal miracle : The deceased Religious was restored to life, received Holy Viaticum and soon afterwards expired a second time.

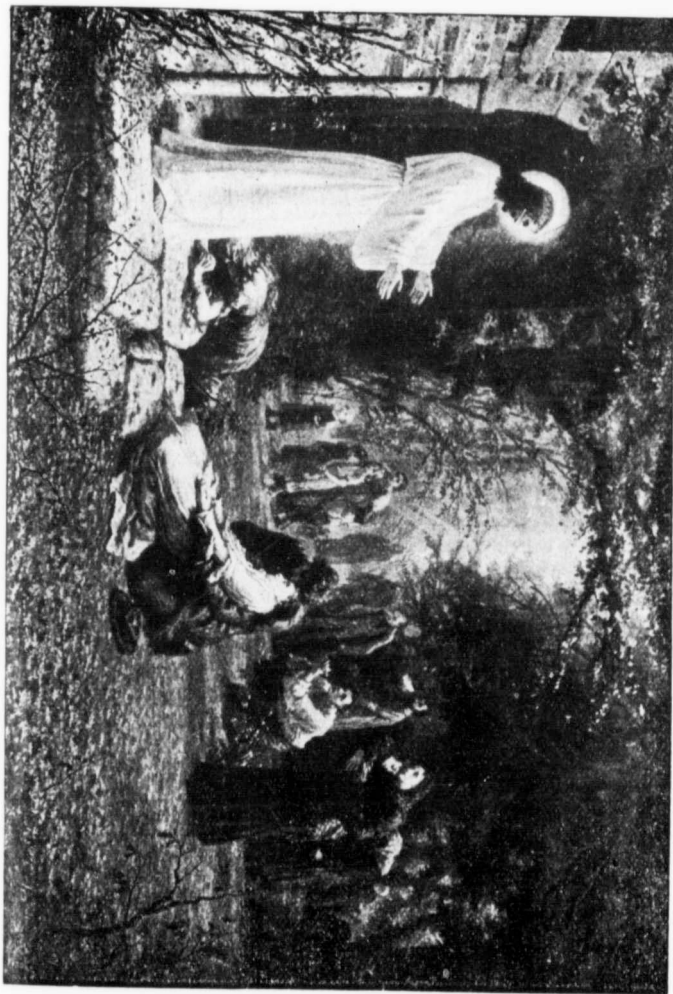
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This example shows how convinced the Saint was of the immense benefits of Holy Viaticum, since he reproached himself for having perhaps been the cause that this religious died without having enjoyed the benefits of that Sacrament.

This example shows us also, how precious the favours granted by Holy Viaticum are in the sight of the Lord, since he granted the prayers of the Saint and allowed a dead person to return to life in order to enjoy those blessings.

St Sacerdos was favoured with a similar miracle on behalf of his deceased father. Having been informed of his death, the Saint went to his father's house to console his mother. There he heard that his father had died without having been comforted by the Holy Eucharist, a pledge of eternal life. This news grieved him exceedingly and throwing himself on his knees near his dead father, he prayed for a long time. Then, animated with a lively faith, he took the hand of the deceased and called him twice by his name. At the trembling voice of his son, the dead came back to life and said : " Having died without being strengthened by the Bread of life, the Lord owing to the merits of my son, has permitted me to rise from the dead, in order to receive that benefit." Those present were frightened at first, but being soon reassured they thanked God. St Sacerdos then, without delay, administered Holy Viaticum to his father. After that, this worthy son fell on his knees and asked his father's blessing. Yielding to this prayer, the fortunate man stretched forth his hand over his son, and having blessed and thanked him, died again.

It is to be observed that it is obligatory to receive Holy Communion at the approach of death, and that obligation is so urgent, that the Church dispenses with the rule of fasting in behalf of those who are dangerously ill ; so that, in order to receive Holy Communion by way of Viaticum, it is not necessary to be fasting. This obligation is founded on the abundant graces which this sacrament is capable of imparting to sick persons and of which they stand so badly in need at that critical hour.

Consequently let us highly esteem Holy Viaticum, ardently desire it when we are sick, and carefully procure it, to the best of our ability, for those in danger of death.

As for the sick, they often do not think of preparing themselves for death. Therefore let those who are about the sick provide for that want. Let them urgently ask the physician if his patient is in danger of death, and in that case, send at once for a priest, not waiting until the person who is ill has become unconscious or until there is no hope of recovery, thus exposing the invalid to the danger of dying without receiving the last Sacraments.

Oh ! let all be well instructed on this point and know that to keep up the delusions of sick people who are in danger of death, as well as to delay in sending for the priest is nothing less than cruelty.

Some, guilty in this matter, excuse themselves saying, that they feared lest the sight of the priest or of the Religious ceremonies might make a harmful impression on the sick. Oh ! would that they feared rather to let the sick die without succour for their poor souls ! Oh ! how easily could they have sent for a spiritual physician, procured for their neighbour necessary strength to struggle against the enemies of salvation and opened to him the gates of Heaven. But alas ! they wanted, as they say, to keep from the sick all emotions and thus perhaps, they let poor souls fall into the depths of hell ! Oh ! what deplorable conduct ! It can only be attributed to a lack of faith.

As for us, let us strongly believe in the virtue of Holy Viaticum and have confidence in the visit of JESUS, who, when on earth, delighted in healing all illnesses. Therefore let us not look upon Holy Viaticum as a fatal ceremony but as a means of recovery.

Since then to receive the Body of the Lord in one's last malady is an unspeakably great benefit, let us see what we can do to induce the Lord to favour us with it.

(to be continued.)



HOUR of ADORATION

“Woman behold thy son.”

Rev. Père CHAUVIN, S. S. S.

REPARATION

“*Woman, behold thy son!*” Mary has become the Mother of the whole human family? — but at the cost of what sacrifice? — John in the place of Jesus, a creature instead of the Son of God, a disciple instead of the Master, a subject instead of the King, a weak mortal instead of the Almighty!

What a blow for her maternal heart! That was, indeed, the sword of sorrow predicted by Simeon, and plunged by Divine Justice into it at that moment. No one without light from On High can have any idea of Mary's sorrow in adopting the murderers of her Son for her children.

Her spiritual maternity could not be accomplished without sorrow. God having associated her to the generation of His Son, Jesus having proclaimed her the Mother of the Living, Mary had to suffer conjointly with the Redeemer and, in some sort share His punishment. Bossuet says: “She had to feel like Jesus the waves of the divine wrath passing over her.”

She suffered as much as she loved. “*Mensura doloris est amor,*” says Bellarmin, “Love is the measure of grief.” Mary loved Jesus more than all mothers taken together can love. Mary appears to agonize under the weight of anguish that oppressed her. She can not take her eyes off that Son whom her womb once bore. Through her tears she contemplates that dear head empurpled by the thorns, those livid lips that one sucked her milk, that angust face once covered by her maternal kisses, but now discolored, stained with sweat and dust. All that He suffers in His body, she suffers in her soul: “*Vulnera Christi morientis erant vulnera matris dolentis*” — The wounds of the dying Christ were the wounds of the sorrow-

ing Mother," says Saint Bernard. All that Jesus felt in His Heart, she felt in her own: "*Dolor ejus erat dolor meus quia cor ejus erat cor meum* — His pain was my pain, because His Heart was my heart," says Saint Bridget in her Revelations.

Mary's sorrow was greatly increased by the thought that a large number of human beings would not profit by her Son's sufferings, that a multitude of souls, despising the Blood of the Divine Victim, would be eternally damned. How many souls would escape her maternal and beneficent influence! How many would refuse to hearken to her counsels, her warnings! How many would abuse the graces of conversion! I myself — have I not often saddened my good Mother in heaven by neglecting to increase in my soul that life of grace she obtained for me at the cost of so great sufferings, or even by losing that precious life by mortal sin? Ah! Mary felt all that sorrow.

The indifference of so many souls for Mary has contributed not a little to sadden the Heart of the best of Sons. Jesus bequeaths to us in dying His most precious treasure. He saw a great part of mankind closing their ears to His divine word, refusing to recognize Mary's motherhood. He saw all the sects furiously aiming at depriving Mary of her title, not only of Mother of mankind, but also of Mother of God. He saw those false devotees of all ages who, under the pretence of not stealing away the Saviour's homage blame and condemn every demonstration of love toward His tender Mother. He saw all those romance-writers who, with their odious pen, dare to attack the immaculate purity of the purest of Virgins. He saw my little love for her to whom He gave me as a child. And His Heart swelled with immense sorrow before so great an abuse of the best of His gifts.

Pardon, O Jesus, for those that have so little comprehended the love of Thy ineffable word: "*Behold thy son!*" Pardon for myself, the first of all, who have paid so little attention to the greatest of Thy benefits. Pardon for all the injuries that have wounded the tender heart of our divine Mother. Mercy for the souls that are at this very moment suffering in purgatory for not having loved Mary as they should!

Henceforth, I shall not forget the pains at the price of which Mary brought me forth on Calvary. "*Gemitus matris tue ne obliviscaris* — Forget not the groanings of thy mother," says the Wise Man. I shall love her tenderly. I do not want to spend a single day without making her known and loved.

Pardon, O Mary, all our negligence in thy service! Have compassion on us, and grant that we may become true children, full of love for thee, who art so good, so loving a Mother!

PETITION

"Woman behold thy son!" This divine word, by dilating Mary's heart to infinity, filled it to overflowing with maternal love for every son of Adam.



O Sacred Heart of Jesus, maintain, strengthen, increase, if it be possible, that immense love which Thou didst develop in Mary by an effect of Thy power ! What would become of the world of souls the day on which Mary would look upon the earth with indifference ? What would become of the world of souls the day Mary would be satisfied with being loved by the angels and saints, would abdicate her title of Mother of Mercy, and would no longer interest herself in the conversion of poor sinners ? Repeat to her frequently those ineffable words, while pointing to mankind : "*Woman, behold thy son !*" Continue to us that precious gift of immense love which Thou hast stored up in her Mother-heart !

Could we live one single instant without those two blessed jewels of our exile, the Eucharist and Mary ?

"*Woman, behold thy son !* Thou didst decree in Thy eternal wisdom, O Jesus, that the merits of Thy Passion and Death should be applied to the souls by the intermedium of the Blessed Virgin.

Thou Thyself, not indeed from want of power, but through goodness and magnanimity, didst resolve to labor for the conversion and sanctification of souls only with her concurrence. By Communion itself, Thy supreme means of sanctification, Thou didst shed grace in souls only in the measure that Thou dost find them united with Thy divine Mother. Thus speaks M. Olier.

Reveal, then, this great mystery of love to earth. May Mary be more known, more loved, more honored than ever ! The day when she reigns as mistress in souls, Thou wilt be the Master and the King.

And thou, O Mother tenderly loved, accomplish the desire of thy Divine Son, and show thyself our Mother—"*Monstra te esse matrem !*"

Yes, O Mary, show thyself ever our Mother ! Thou hast given us life. Let it never be extinguished in us. Defend it against the demon and our evil inclinations. I feel that, as at the Passion, everything in me conspires to annihilate the life of thy Jesus in my soul. There many different enemies join forces : indifference which allows them to act, passion which goes about like a roaring lion, tepidity which takes flight and abandons the field. Caiaphas who blasphemes, Pilate who betrays while washing his hands, the Jews who cry : "Crucify him ! crucify him !" executioners ready to nail the hands and feet of my Saviour to the Cross ! My supernatural life, as formerly the life of Jesus, is in danger. If thou dost not defend it against this murderous crowd, it will perish.

Conduct the world to the source of this life, to Holy Communion. "If you do not eat the Flesh of the Son of Man, you shall not have life in you. I am the living Bread which came down from heaven. Whoever shall eat of this Bread shall have life eternal." Feed thy children, O Mary ! Grant that they may never fly the church, the altar, and above all the Holy Table !

Supply Christian education to all the brethren of Jesus. Help us to practise the virtues of Jesus. Show them to us under that attractive aspect so easy to imitate, as only a mother knows how to do. If we may dare to say so, make Jesus like a mother to us, as sweet, as easy to approach and to imitate as is the mother to her little son. Make as much of Jesus as He has done of human creatures. Convert the world to the love of Jesus. Cause to circulate in all souls, here below as in heaven, the spirit of adoration. Draw toward thyself those thousands of souls suffering in the purgatorial prison and longing to live with thy Son and thee.

Shed over our poor earth the dew of thy maternal benedictions. Grant that the whole universe, heaven, earth, purgatory, may form but one large family of which God will be the Father, thou the Mother, and we ourselves the brethren of Jesus!



What a precious word for the weary is this: "Cast your care upon Him, for He careth for you." This verse literally reads: "For He has you on His heart." He who piloted the patriarch through the deluge, and fed the prophet by the brook, and supplied the widow's cruse, and watched over the imprisoned apostles, and numbers the very hair of our heads; He has every one of us on His great, almighty heart! What fools we are to tire ourselves out and break ourselves down while such an all-powerful Helper is close by our side. Suppose that a weary traveller who is trudging up-hill were overtaken by a wagon whose owner kindly said to him: "My friend you look tired; throw that knapsack into my wagon; it will rest you, and I will see that it is safe." Imagine the foolish pedestrian eyeing him foolishly, and blurting out the churlish reply: "I can't trust you, sir; drive along; I'll carry my own baggage." But this is the way that tens of thousands of Christians treat God.

FR. FABER.



O Death, Where is Thy Sting ?



IS there anything so sad in God's fair world as the last fond, clinging kiss on the brow of the beloved dead ? When the dying eyes are turned to ours with a look that bores into our very soul ; when the limp fingers tighten around our own and grow so cold, so cold, a sense of awe creeps over us and drags our power to realize. There is much to distract us to-day and to-morrow. There is work to be done ; there are friends to meet, and the oft-told tale must be told again, growing bitter-sweet with each recounting. But when we look our last on the dear dead face, and know that we can never look upon it more ; when we stoop to kiss the pallid brow, and the pallid brow is chill — it all comes home to us then. In God's fair world the saddest thing is the last fond, clinging kiss on the brow of the beloved dead.

In that last kiss sweet memories and ruined hopes are sharply crystalized. With a heart grown keen to the sense of pain we look into the vacant years, and we know that the days will come and drag away, but gone from our lives are the smile we loved and the caress of a tender hand. What cheer can there be in the lonely house ? In the early morning we shall miss him ; we shall weary ourselves at evening time, waiting for one who will never come ; and all day long a voice from every homely trifle will tell us : " He is gone ; the good, the kind, the loving one. " Surely, there is no balm for sorrow such as this !

Ah, yes, there is. They speak but half-truths, these wagging tongues ! Deep in our heart of hearts there is another voice whose whisper is comfort-laden if we will only take time to listen. And the burden of its message ever is : " Weep but a little for the dead, for he is at rest. " We wake in the small, still hours, half hoping to hear the smothered moan or the racking cough that made us

grip our hands and pray, pray that God might be merciful ; and the whisper comes : " There the wearied in strength are at rest. " " God shall wash every tear from their eyes. ' We sit down to the evening meal, forcing ourselves to a cheerless smile, but the heart is lead though our eyes are dry, for his place at the table another fills. Lo ! The whisper says ; " At God's own board is a cover laid. He shall be inebriated with the plenty of his Father's house and shall drink from the torrent of His pleasure. " Yonder is the couch where he used to rest, and oh, for the chance as in days gone by to smooth the pillow under his dear gray head, or to kiss away the wrinkle of care ! Give ear to the solace the whisper brings : " He is resting now on His Father's breast. " " This is my rest for ever and ever. Here will I dwell, for I have chosen it. "

" Weep but a little for the dead, for he is at rest. " He pleased God and was beloved, and living among sinners he was translated. " He is not dead. Beyond the grave in the deathless life he is living still, and it is sweet to think that he is nearer to us now than he was when our head lay on his bosom and his strong arms were around us. He loves us now as he never loved in life. He realizes to the full how kind we were. He is grateful for the care we took of him - for the sleepless nights and for all the little endearing touches that smoothed the way of his declining years. All day long and through the night watches he is near. He knows when we are thinking of him and he is glad ; and when we mourn, he wishes we could but see him as he is. No, he is not dead. He has just begun to live. " The souls of the just are in the hands of God, and the torment of death shall not touch them. " And for ever and ever - when the stars grow cold ; when the Creator shall have tossed the ashes of the spheres from the hollow of His hand - he shall be happy and of his joy there shall be no end. He is waiting there, face to face with the God of life - waiting for us and praying that the Father may have us in His keeping till the day comes when we shall meet Him once again in the eternal smile of God and " death shall be no more. "

JAMES R. O'NEILL, S.J.

The Gregorian Masses

What is meant by Gregorian Masses ?

They consist in having thirty masses celebrated consecutively during thirty days, for a soul in Purgatory, or in having one mass said on the altar of St Gregory at Rome, or on some other altar who have received from the Sovereign Pontiff the privileges granted to the altar of St Gregory.

What is the origin of this devotion !

As its name shows, it was instituted or at least propagated by the Sovereign Pontiff St Gregory the Great on the following occasion : In his dialogues (Book IV, Chap. XI) the Saint relates that a monk of his Monastery, called Justus, practising medicine with the permission of his superiors, had profited by it to receive secretly without the consent of his Abbot three golden crowns. This was a great fault against the vow of monastic poverty ; Justus touched however by the remonstrances of his brother Copiosus, to whom he had acknowledged his fault and humbled by the salutary sentence of excommunication pronounced against him, died with evident marks of sincere repentance. Nevertheless St Gregory wishing to inspire all his Brethren with a just horror of this crime, so serious in a religious, was unwilling to remove the sentence of excommunication and accordingly Justus was buried along with the money, in a remote place where filth was deposited, whilst the Brethren chanted the words of St Peter to Simon Magus : *percat pecunia tua tecum* " may thy money perish with thee " ! Some time after, the holy Abbot moved with compassion, called the monk Pretiosus to him and said : " Our deceased brother has been suffering a long time in Purgatory ; we ought now to release him. Go, and from to-day offer up for him the Holy Sacrifice for thirty days ; do not allow a single morning to pass without immolating the Sacred Victim of propitiation for his deliverance." The monk obeyed, but occupied with many cares, neither he

nor the Abbot, kept account of the number of days. One night the deceased appeared to his brother Copiosus who asked him how he fared. "Until now my sufferings have been intense" replied the departed monk "but at present I am very happy as I have been admitted to-day into the company of the Blessed." St Gregory and Copiosus, on counting the days during which the Holy Sacrifice had been offered for Justus, discovered that thirty masses had been said. This miracle should encourage the faithful to do for their departed friends what the holy Abbot had done for the monk Justus. The Benedictines have set the example and even to this day in the Convent of their Order on the death of a religious, they celebrate the Holy Sacrifice of the mass during thirty days for the repose of his soul. During the same interval they serve out his portion in the refectory, as if he were present, and give it to the poor after the repast.

In the ancient constitutions of the Carmelites, we read that thirty Gregorian masses are celebrated for each deceased Mother.

St Vincent Ferrier offered also for his sister the same number of masses, and he was assured of her deliverance.

This practice, very common in Italy, was also well known in France before the Revolution; but the suppression of the monasteries and the scarcity of priests contributed greatly to make it be forgotten.

In all the old churches in Burgundy are to be found the remains of altars dedicated to St Gregory and the Souls in Purgatory. Several pictures which hung over these altars are still to be seen in collections or in museums.

In Brittany the custom of thirty masses is general, although they are not said consecutively.

What is meant by the altar of St Gregory?

In Rome, on Mount Coelius, in the church of Sts Andrew and Gregory, (built on the site of the ancient dwelling of the holy Pope) is to be found a handsome altar of white marble, raised on the very spot where he used to offer the Holy sacrifice. This altar belongs to the sixteenth century. Its bas-relief, sculptured by Michael

Angelo, is divided into three panels. In the first, St Gregory is represented celebrating the Holy Mass ; near him the monk Justus suffers in the midst of flames, higher up the same monk is seen born up to heaven by two angels.

The Latin inscription bears these words : St Gregory delivering by thirty masses the soul of one of his religious.

In the second panel Our Lord is depicted appearing to St Gregory whilst saying mass, and from the opened side of the Saviour a stream of blood is flowing into the chalice. This miracle is commemorated in these words : " Whilst the Pope St Gregory celebrated mass, Jesus-Christ appeared here suffering. " In the third panel St Gregory is still seen saying mass, whilst two souls are suffering in flames and another higher up, is carried away by two angels.

The inscription underneath runs thus : " Masses celebrated in this cell of St Gregory deliver the suffering souls from Purgatory. " The bas-relief is finished on the left by an image of St Sebastian and on the right by that of St Roch.

What is the popular belief on the subject of Gregorian Masses ?

It is certain that the faithful have always attributed to the thirty Gregorian Masses, as well as to the mass offered on the altar of St Gregory, a particular efficacy for the deliverance of the departed souls, but whether this confidence is founded on a Divine promise or on a solemn indulgence granted by the Popes, or only on the deliverance of the monk Justus, it is impossible for us to say.

What is meant by altars "ad instar"?

The privilege attributed to the altar of St Gregory has been often extended by the Sovereign Pontiffs to other altars that are called for this reason *ad instar* or privileged altars, after the pattern of that of St Gregory, or simply altars *ad instar*. Practically these altars do not possess more advantages than those which are simply

privileged, for apart from any revelation which has not been approved, the priest who celebrates a mass there for a soul in Purgatory can at most gain for this soul a plenary indulgence, which God applies according to His merciful wisdom.

Has this devotion been approved by the Church ?

The Holy Congregation of Indulgences, when interrogated on this subject, replied on March 15th 1886 ; 1st That the confidence of the faithful regarding the celebration of the thirty Gregorian Masses as specially efficacious for the deliverance of a soul in Purgatory, is pious and reasonable, and that the custom of celebrating these masses is approved by the Church . 2ndly. That the same thing must be said of the masses offered on the altar of St Gregory and on those of *ad instar*.

What are the conditions requisite to profit by the privilege of the Gregorian Masses ?

The thirty masses ought to be celebrated for only one soul in Purgatory. The particular efficacy of these masses does not exist, if they are offered for living persons.

The masses ought to be celebrated during thirty consecutive days ; they need not be said by the same priest, nor on the same altar ; neither is it requisite that they should be celebrated in honor of St Gregory, or that a commemoration should be made of the saint.

Benedict XIV has furthermore declared, that if in the course of these thirty days the three last days of Holy Week occur, during which private masses cannot be celebrated, they can be continued afterward.

The masses should be said with black vestments, whenever rubrics permit, but this is not absolutely necessary.

The masses celebrated on the altar of St Gregory, or on an altar *ad instar* must be offered only for one soul.

We trust that these few lines will satisfy the legitimate curiosity of our readers and above all procure for the Faithful Departed the abundant suffrages for their relief and deliverance.

Rev. J. GUERRET.



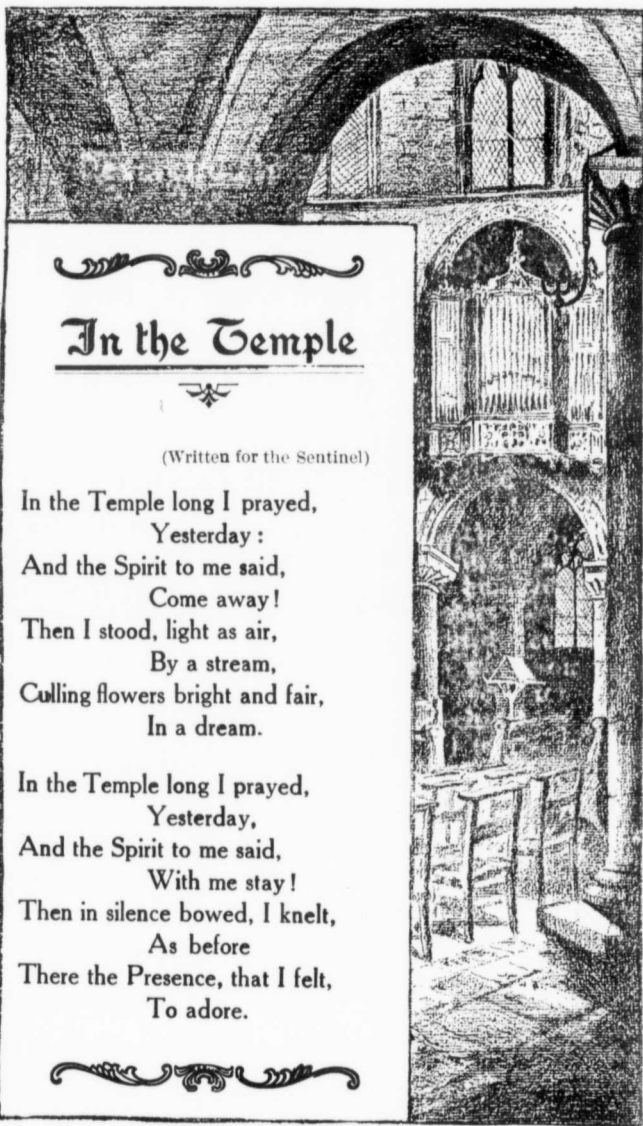
In the Temple

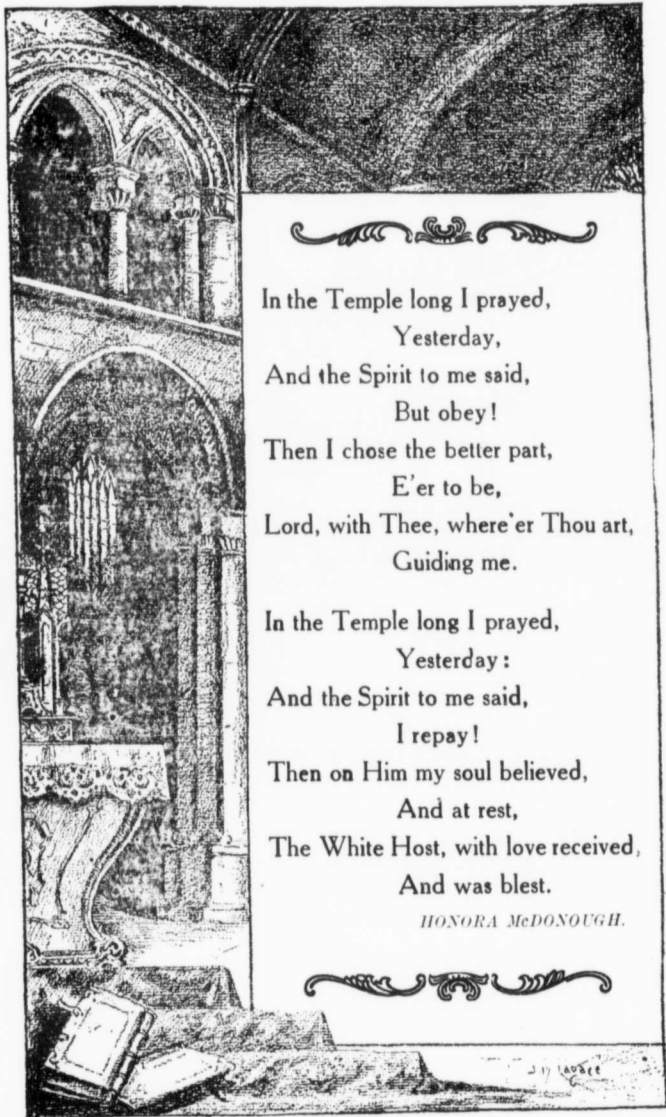


(Written for the Sentinel)

In the Temple long I prayed,
Yesterday :
And the Spirit to me said,
Come away !
Then I stood, light as air,
By a stream,
Culling flowers bright and fair,
In a dream.

In the Temple long I prayed,
Yesterday,
And the Spirit to me said,
With me stay !
Then in silence bowed, I knelt,
As before
There the Presence, that I felt,
To adore.





In the Temple long I prayed,
Yesterday,
And the Spirit to me said,
But obey!
Then I chose the better part,
E'er to be,
Lord, with Thee, where'er Thou art,
Guiding me.

In the Temple long I prayed,
Yesterday:
And the Spirit to me said,
I repay!
Then on Him my soul believed,
And at rest,
The White Host, with love received,
And was blest.

HONORA McDONOUGH.





Reverend Mother Clare of Jesus

(Concluded)



OTHER Clare of Jesus was thus left alone to govern her Community, but was sustained by her confidence in Jesus in the Blessed Sacrament, and her assurance that in Him she would find all the help she needed. And this help and guidance she asked of Him simply and naturally; she even wrote notes to Him which she had placed on the altar and sometimes in the Tabernacle itself. Once when she had no money she was confronted by a creditor who demanded instant payment of six hundred francs. Full of confidence she sent all the Sisters to prostrate themselves in prayer before the Blessed Sacrament; they had not been there many minutes when some one from whom no person could ever have expected it brought eight hundred francs. Mother Clare discharged her debt and her face was radiant as she said to the Sisters: "What an excellent Master Jesus is and how sweet it is to labor in His service."

Vocations became very numerous, consequently new houses were opened first in Belgium, then in England and America. Mother Clare co-operated with Rev. Father Ulseberghs. S. J. in re-adjusting the Constitutions of the Institute; but especially did she give it her spirit, and in her conduct a perfect model of what a Religious of Saint Mary should be.

She was a living rule. At all times and in all places she might serve as a model; moreover it was her constant study, the one she considered the greatest of her

obligations — to give the example in all things. She was always the first at Community exercises, over which she presided with a severe gravity, that inspired recollection and maintained the most perfect regularity. She looked so kind and gentle that insensibly she attracted all hearts, and won all confidences; no one could look at her without naturally feeling compelled to raise their thoughts to God, to whom she was constantly united, seeking in all things only His greater glory and the accomplishment of His good pleasure.

One of her most lovable qualities was a holy joy which shone in her exterior, particularly by a sweet smile, which was always on her lips: joy, the fruit of fervor and sacrifice, and which, was at times heroic, in the midst of the sufferings and anxieties that harassed her. Her general appearance was so simply gracious, so modestly dignified that she impressed all beholders. A Jesuit Father who saw her but once said that never had any one else impressed him as had this humble nun. Not one of the sisters who lived with her could ever notice the slightest flaw in her conduct. In prayer, especially prayer before the Blessed Sacrament, she was wrapped in the most profound respect, and always knelt without support of any kind.

She would gladly have spent whole days before the Blessed Sacrament; when she left It, especially on certain great Feasts, her countenance radiant with heavenly peace and her eyes moist with tears bespoke the happiness that inundated her soul. One day towards the end of her life a sister remarked: "Mother you tire yourself too much by going so often to the chapel." "But that is where I rest, and find every comfort," was the gentle answer."

Communion was her delight, during her thanksgiving she seemed nearer heaven than earth; the sisters who were privileged to see her at such moments said they would never forget the sublime sight.

She loved to speak of Jesus and of His love, and did it with such sweet graciousness that no one could listen

to her without being greatly edified. The recital of sacrileges made her shed tears.

The least want of respect towards the Blessed Sacrament she could not tolerate. A Novice who had laughed in the chapel was summoned before her. She entered smiling gaily but looking grieved and surprised. Mother Clare said to her: "How dare you laugh after having offended our Lord by committing an irreverence before the Blessed Sacrament. Never let it happen again. Now go and offer reparation to Our Lord by reciting at the foot of the altar, five *Paters* and *Aves* with your arms extended in the form of a cross."

Once the sister engaged in washing enlivened their work by witticisms, though it was not recreation hour. Noticing the infraction of the rule, Mother Clare, gently rebuked them saying: "You are so near the chapel, try and think of Our Lord who is watching you. Remain united to Him and take no other pleasure in working than that of obeying Him and tiring yourself in His service."

At night before lying down to rest she turned to each of the neighbouring churches, to adore Jesus in the Blessed Sacrament, and to console Him for the loneliness in which the greater part of mankind leave Him.

Walking in the garden one day she came to a lovely spot overlooking the country. She knelt and prayed a few minutes and said to the Sisters who happened to be there: "Do you see that church yonder? Well! every time you pass here you must pause and adore Jesus there in the solitude of His Tabernacle."

As long as her health permitted she was faithful to daily Communion. Frequent Communion was not then as now universally practised; her daily reception was therefore a sign of her special attraction and became the cause of a severe trial when the Bishop of Namur spoke to her about it. The humble nun replied that she was doing as her confessor bade her, but if he wished she would lessen the number of her Communions. The Bishop dared not exact it, and Mother Clare continued

to draw daily from the Holy Table, the strength necessary for her burdens. We can imagine what wonderful and special graces this loving fervent soul drew from the Source of Life and grace.

Once she asked a sister if she did not find a delicious taste when she received Communion. "Oh no, Mother," she replied, those favors are not for such as me. "The humble superior was covered with confusion and quickly changed the subject, realizing how she had betrayed her own secret.

Her special devotion was to the Sacred Heart, and her principal aim to make herself conformable to Him in all things. On His Feast she spent the whole day before the Blessed Sacrament, pouring out her soul like a seraph in His presence.

Never could one speak before her, on any subject bearing on the glory or the love of Jesus Christ, without noticing how affected she was, and how absorbed in her Divine Spouse. In His school she had learned this kindness of heart which was the base of her character, and so dear to her that she wanted it to be the distinctive mark of her Community. Speaking of her successor she said: "I would like at the head of my Institute a Superior who would be kind and good to all the sisters.

None are so strong to suffer as truly loving souls, and that is why Mother Clare's life was a continual immolation. She herself asserted: "I am never fifteen minutes free from suffering." The last ten years of her noble life, she was nearly always ill. She offered herself as victim for her Community and was taken at her word. Her end was a cruel martyrdom, the only relief she had was when she received Holy Communion, then it seemed as if the intensity of her love for the Blessed Sacrament soothed her sufferings and gave her a taste of eternal joy. She died on the eleventh of April, 1871.

The Order of the Sisters of Saint-Mary of Namur comprises to-day about seven hundred Religious, and thirty-five houses.

R. De MAUDUIT, S. S. S.

The Presentation of Mary in the Temple

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(See frontispiece)

**M**ARY in the Temple adored God in spirit and in truth. By her prayers and ardent desires, she hastened the coming of the Messiah. But we adore Him really present on our altars. We do not call Him from afar like Mary. He is with us, He is in the midst of us. We possess Him always. Let us imitate the silence, the solitude, the life hidden in God of the Blessed Virgin. May she be the model of our life hidden in the Eucharist!

Now we aim at appearing. We wish to have and to enjoy all at once. We know not how to wait. We force our plants, as it were, and they yield much at first; but they soon exhaust themselves and die.

Let us, then, love the simple and hidden life, the obscure employments of our position. Let us find our happiness in living unknown. Let us hide the tiny flame of our lamp under a bushel, for the least draught might extinguish it.

Mary gave herself to God promptly, entirely, and forever. She gave her whole being, her mind, her heart, her liberty. She reserved nothing. O let us give all to our Eucharistic Jesus, who gives Himself all to us! It is so easy to say: "My God, I give myself entirely to Thee,"—but it is difficult to do it in reality. Let us rely on His grace and on the prayers of our Mother, and when occasion offers, let us recall her perfect gift of herself to God. Her example will be our strength and encouragement.

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